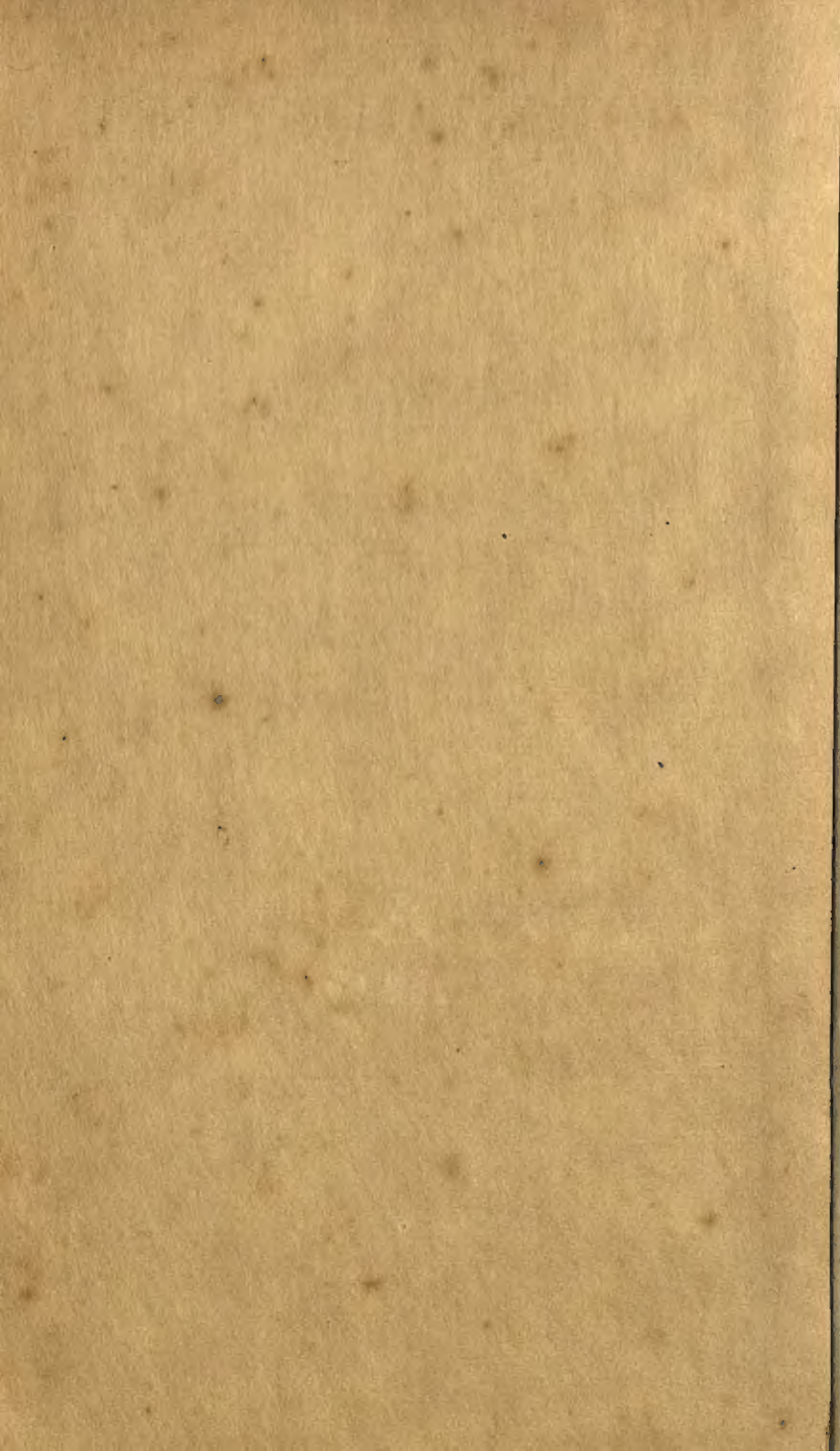


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WORLD HISTORY

Second Revised Edition

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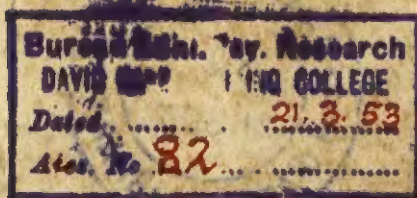
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s editions published and copyrighted 1932, 1934, 1936, 1938, and 1941.

PREFACE

The cordial reception that has been so widely given *World History* by teachers and pupils has been most gratifying. In this Revised Edition the earlier chapters have been preserved, but the later chapters have been carefully rewritten to bring the narrative as nearly as possible up to date. The momentous events of recent years have naturally increased the interest of all intelligent persons in the study of history.

As in the earlier work, we have made a special effort to put the text in language that will be readily understood and actually enjoyed by beginners in secondary school, and the publishers have handsomely coöperated with us by providing for a wealth of new illustrations which, with attendant maps, charts, and select bibliographies, should prove interesting to young students and helpful to their teachers. Practical teachability has been our chief and constant concern.

The *World History* is really a world history. It is brief; it is frankly introductory; but it is, we believe, coherent. It does tell a running story of man all the way from the earliest age of hunters to the latest age of big business, from Neanderthals and Cro-Magnons to Bolsheviks and Fascists. It does relate to the history of so-called Western civilization the history of China and Japan, of India, and of America (including not only Mayas, Aztecs, and Incas, and colonial America, but also the revolutions in Latin America and the rise of the United States from independence to world power). Moreover, it does emphasize the cultural and social and economic, as well as the political, life of peoples throughout the ages and throughout the world.

In picturing such a vast panorama, we have not attempted to cover the whole canvas with a mass of minute objects. We have sought rather to bring into clear and informing vision the main forces and especially the larger movements which, in our opinion,

have contributed most to the world civilization of the present day. In other words, we have endeavored to furnish young students with a record of the past of the race which shall help to prepare them for intelligent life in the current world that is dynamic and not static.

Within its compass, the new volume is as accurate as we have been able to make it. We have had recourse for our facts and interpretations to a great quantity of scholarly historical literature, some of which is more specifically referred to in the prefaces to the earlier volumes by Hayes and Moon. Besides, we have profited from the criticisms and queries of a large number of experienced teachers. Our debt is too widespread to be acknowledged in detail, but we can confess its nature in sincere humility and gratitude.

NOTE ON THE SECOND REVISED EDITION

The text has now been somewhat compressed for the period preceding the First World War, and the space thus saved has been utilized for a new and coherent treatment of the latest and most momentous era of world history. This includes the causes and course of the Second World War, the organization of the United Nations, and the contemporary defense of democracy against dictatorship.

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WORLD HISTORY



WORLD HISTORY

GENERAL INTRODUCTION

Far back on the path of time History rises and comes to meet us. At first its steps are slow and uncertain, like those of a little child; but as time passes it treads more firmly; its speech becomes plainer, and its story more complete.

The Value of History. What memory is to each man, history is to the human race. It explains what we are doing, why we are doing it, and how we came to do it. If we ask why the United States flag has forty-eight stars, why the Chinese have no alphabet, or why Great Britain has a king, we must turn to history for an answer. History, as we define it nowadays, is the whole story of man's life. It points out his failures, along with his successes; tells of his laws as well as his wars; seeks to reveal his religions as well as his arts; takes account of his hopes and fears as well as his inventions and discoveries.

History sheds the light of the past upon the present; it enables us to understand ourselves by making us acquainted with other peoples; it makes our life richer and more interesting by the meaning it gives to the books we read, the cities we see, the music we hear.

The Unity of History. We must not think that dates cut history into pieces: rather, they show us where the links in the long chain are joined together. Everything in every age is connected with something, probably with many things, in preceding ages. America's jury system goes back to England of the Middle Age. Our study of tools and machines, of science, of music, of the days of the week, or the letters of our alphabet is bound to take us back into an interesting past, and make us acquainted with many charming places and persons in the Old World.

What happens to a man in childhood often explains his later life. Just so, what happened in the childhood of mankind throws light on the present day. We are the heirs of all the ages; our inheritance consists of inventions, arts, beliefs, institutions, and ideas that have come down to us, some of them from the dim dawn of history.

Each generation adds its gift of good or evil. To use another illustration, human progress is like a great river in which the waters that have come down from distant mountain springs are mingled with the flood which each new tributary brings, all swelling into an ever-growing stream.

PART I

BEGINNINGS OF CIVILIZATION

INTRODUCTION

In our book short chapters must cover long periods. This is especially true of the first chapters. The Age of Hunters, told of in Chapter I, was an immense span of time, during which mankind made the first great but slow steps in human progress. Chapter II sketches the Age of Farmers, as we call it, another long period, during which great inventions, the taming of animals, and the cultivation of plants enabled people to live in civilized communities.

Our third chapter, somewhat longer, will show vast empires arising in the Near East, empires based on farming, trade, and war; and in those ancient empires we shall find rich civilizations taking form, making progress in industry, art, and law, thus preparing the way for the brilliant culture of the Greeks and Romans.

In the fourth chapter we shall look far east to India and China, and far west to early ages in America. These "ends of the earth" are interesting not merely for comparison with Europe and the Near East, but also for the sake of the rich gifts they made in later times when they entered into modern world history.

CHAPTER I

THE AGE OF HUNTERS

THE STORY OF THE STONES

Rough Stones. Men used weapons and tools of stone a long time before they learned to write. If, therefore, we are to know anything of mankind in that long, dim past, we must study the stones — written records are lacking. Other things besides stones were used, for example, clubs, wooden spears, and garments of fur; but nothing else has lasted so well as the stones.

When a hungry bear came shuffling towards a family camp, perhaps the father of the family quickly seized a stone and threw it at the beast with all his might. Before another bear came along the man probably gathered a number of stones of suitable size and piled them up where he could reach them in a moment. When he went out hunting animals and birds for food, he no doubt threw stones at them and soon learned to throw straight. If he found sweet nuts with hard shells, he used a stone to crack them. In digging up edible roots like carrots and potatoes he doubtless used a stick or a sharp stone.

Because in those early times men had to depend so much on hunting, we call that first long period in the life of the race the Age of Hunters. Animals and birds were hunted. So were fishes — fishing and hunting are much alike. Fruits and berries, nuts, and edible roots were also hunted. All were important as food. Men did not yet raise cattle for food, or till the soil. They had to hunt for things that grew wild — animals, fishes, and plants.

And because stones were so much used as weapons and tools, and because we must depend so much upon the stones to tell us the story of that distant past, we call it the Stone Age. The Age



Courtesy of the American Museum of Natural History

STONE TOOLS AND WEAPONS

These are some of the tools and weapons made of flint by men of the Stone Age.

of Hunters was the Stone Age. Mainly or largely it was the Old Stone Age. Later came what we call the New Stone Age.

Shaped Stones. At first men used stones as they found them; then they began to make them as they wished them. They shaped them to fit their hands and their needs. One was split or chipped

to give it a sharp edge for cutting or digging ; another was made sharp at one end to cleave a tree or a skull, and smooth at the other end to fit the hand that grasped it. This is very lucky for us, as students of history. Shaped stones have a meaning for us. The rough, unshaped stone that we stumble over may have been used in battle with men and beasts a hundred times, but from it we can learn nothing. On the other hand, whenever and wherever we find a stone that bears the marks of man's work we begin to



Courtesy of the American Museum of Natural History

MAKING A FIRST HATCHET

This is a picture of a modern man holding a flat-hatchet of the Stone Age and showing how it was made by the process of chipping.

read history. The task is hard at the best ; wrought stones are stingy teachers. Only a few of the other things men made and used in the Stone Age have been discovered, but thousands of stone tools and weapons have been found. They are stained and dulled with age. Many are made so well that they must have been shaped by keen minds and deft fingers. Along with the wrought stones we find also the bones of men, sometimes side by side with the bones of animals which no longer exist. Such bones are usually called *fossils*. In addition to the stones and bones, there are some very ancient drawings, carvings, and paintings that give us further glimpses into the past. These pictures are mostly in caves in which those early men had their homes.

Wrought stones, therefore, bones of men and beasts, and those crude old pictures give us some glimpses into the dim past. From them we can tell what kind of tools and weapons were made, what animals were hunted, and some things that men loved or feared.

On the other hand, these sources of information give us hardly a hint of what those people thought, what they said, or how they were governed.

We need written records to tell us of language, of thought, of government. Yet for a full study of man's past we need the story of the stones as well as the story of the pens. History is the whole story of mankind. Thus far we have only a small part of it, but we are seeking more — and finding more. Students are always searching for more facts, and every year the story of the human race is being made clearer by new discoveries.

Unrecorded History. Some historians limit history to the periods that are covered by written records, confining it to the last fifty or sixty centuries. In this book we shall not draw such a dividing line, but we shall speak of two kinds of history. That which is based on written records we shall call *recorded history*. The other kind, the earlier kind, which is pieced together from the stones, bones, and other relics, we shall call *unrecorded history*.

The story of the stones, in the Age of the Hunters, is *unrecorded history*, but it teaches us and thrills us. Stones and bones, tools and weapons, tombs and temples, dwellings and pictures all add to our knowledge and aid our understanding. And the story of the stones is a long, long story. As already noted, *recorded history* is limited to the last fifty or sixty centuries, but *unrecorded history*, the story of the stones, goes back probably for hundreds of centuries.

Two things we may be sure of: (1) Man has been living on the earth a long time; (2) nobody knows how long.

Estimating Dates. In the Age of the Hunters, therefore, we cannot be certain about dates. We can only estimate them roughly in round numbers; but it is important to keep constantly in mind that the period of *unrecorded history* is very long. The ways in which students guess at time periods are interesting. For example, in the Nile Valley, digging down through the soil, human tools have been found at a depth of sixty feet. We know that during the last thirty centuries the Nile has deposited soil at an average rate of about four inches in a century. At this rate, it must have taken 180 centuries to cover those tools with a layer of

soil sixty feet deep ; and accordingly the tools would be 18,000 years old.

But how can we be sure that the rate of soil deposit has always been four inches a century? If the Nile brought down a heavier load of mud and silt in early ages, as some believe, the estimate of 18,000 years would have to be cut down. Some historians are inclined to reduce their estimate to six or seven thousand ; others not so much.

This is not the only method of calculating dates in unrecorded history, but it gives some idea of the long periods of time that must be reckoned with, and also of the many guesses that must be made.

Eoliths and Palæoliths. In various parts of Europe many pieces of chipped flint have been found which look as if they had been made and used by man. They are so crudely shaped that one may doubt whether they were wrought by human hands ; yet there are some good reasons for believing they were tools that men used in the very earliest ages, in the dawn of human existence. They are called *eoliths*. *Eolith* means dawn stone.

In course of time the art of flint chipping improved, and the stone tools that men then made can now be recognized as such beyond a doubt. These tools mark the beginning of the Old Stone Age. *Palæolith* means " old stone " ; so we often call the Old Stone Age the *Palæolithic Age*. Whether it lasted a thousand centuries, or more, or less, we can never know. We can be fairly certain that it was the longest age in all history, and that the period since Columbus discovered America would seem as a fleeting moment in comparison with those thousands of years during which men made their weapons and tools of chipped stone.

THE HUNTERS OF BIG GAME

Fighting Beasts. Life was hard in the Old Stone Age. Not all of the animals were small or easy to kill. There was the tough-skinned rhinoceros with a horn three feet long, the great brown bear, the saber-tooth tiger with fangs that were nothing less than tusks, and the elephant with ivory tusks longer than a man is tall. Also, there was the mammoth, a shaggy monster about the size

of the present-day elephant, with strong curved tusks that were sometimes over ten feet in length.

Shooting such beasts with a modern rifle, from a safe distance, might be easy enough, but killing them with fist-hatchets was very different. A fist-hatchet was a piece of flint four or five inches long, pointed at one end, rounded at the other, and held in the



From W. J. Sollas, "Ancient Hunters"

THE MAMMOTH OF THE STONE AGE

A fairly common animal in Europe during the Stone Age. It was about the size of a present-day elephant. Its tusks, large and curved, were sometimes over ten feet in length.

hand for digging in the ground, cracking bones, splitting wood, or fighting men and beasts. How would you like to face a saber-tooth tiger with such a weapon? One man with a fist-hatchet had very little chance against a tiger or a bear, not to speak of a rhinoceros or an elephant. Whenever it was possible, a number of men and boys joined together in attacking a large animal, and they threw stones and thrust with long wooden spears pointed with bones and horns, and perhaps drove the beast into pits and snares ;

but even thus it must have been hard, dangerous work, and often two or three men would lie dead or dying by the time the tiger or the elephant was killed.

Facing Cold. At one time during the age of hunters the climate of Europe grew cold, and colder. The hunters noticed that the rhinoceros, the tiger, the elephant, and the birds with bright feathers were moving southward. Glaciers, great sheets of ice, were creeping slowly down from the north, crushing the forests and ridging up the rocks. Along with the ice, came arctic animals, accustomed to the cold — the fleet reindeer, the shaggy mammoth, the woolly Siberian rhinoceros, the musk ox, and many others. Scandinavia and other parts of northern Europe were buried under a thick crust of ice. The same thing took place in North America. The world entered a winter that lasted for many centuries. This age of ice and cold is sometimes referred to as a "glacial period," an era of glaciers. It had important effects on the lives of the hunters in the Old Stone Age.

Camps and Caves. Since many fist-hatchets have been found along river banks, it is easy enough to guess that the hunters camped there in order to have plenty of water and to catch animals that came to the river to drink. As the chill of the glaciers crept down upon Europe, the people had to have shelter, or perish from the cold. Luckily at many places in the limestone cliffs were natural caverns, and many of these were used as homes. If shelters of such kinds had not been used, nearly all the people would have frozen to death. As it was, many perished.

Fortunately, at some time during the Stone Age, man made his greatest discovery, the discovery of fire. The use of fire not only gave him some comfort and often saved his life in the glacial period, it also gave him more tools and weapons and increased his food supply. In time fire put iron into man's hand.

On the front of a great building in Washington are the following lines, which are very true:

FIRE: GREATEST OF DISCOVERIES
ENABLING MAN TO LIVE IN VARIOUS CLIMATES
USE MANY FOODS AND COMPEL THE
FORCES OF NATURE TO DO HIS WORK

It was fire that brought light into the dark caves, in more ways than one. We know that the hunters had fire in the caves, because the ashes still remain. Perhaps they had fires in the camps along the rivers, also, but there the winds and the rains have robbed history — there the fist-hatchets alone remain.

In the caves and in the rubbish heaps at the camps we find countless bones, mostly of animals — often of large animals. Some of the large bones are cracked open, indicating, we suppose, that the marrow was taken out for food. At any rate, it is easy to see that the men of the Stone Age were hunters of big game.

The Hunters Themselves. In one of the caves, buried in a pile of rubbish, was found the skeleton of a man, in a sleeping position,



Courtesy of the American Museum of Natural History

NEANDERTHAL MAN

A photograph of the Neanderthal exhibit in the American Museum of Natural History. It includes some of the bones and tools of the Neanderthalers. The heads in the center show how the Neanderthal skulls have been utilized by a modern scientist (Professor J. H. McGregor of Columbia University) as the basis for an attempt to reconstruct the physical appearance of Neanderthal man.

with his head resting on his right arm. At his side, perhaps in his hand, his kinsmen or friends had placed a stone fist-hatchet, and under his head was a neat pile of chipped flints. Did his kinsmen believe he would need flint weapons in some future life? This young man, or boy, is the first human being in history who seems to have waited to give us a message. What tales he could tell of the hunt, of feasting in the firelit cave, perhaps of romance, doubtless of war, if he could speak!

A few other skeletons of the same period have been found, chiefly in Belgium, France, and Spain. They are of a heavy, clumsy type. Scientists term them the Neanderthal race, because the first skeletons of this type were found in the Neander Valley, in Germany. Neanderthal (nâ-ân'dēr-täl') means Neander Valley.

We wonder that more skeletons of men have not been found, in view of the fact that generation after generation lived in the same caves. It must have required a very long time to make the thousands of flint tools and to accumulate the thousands of animal bones which we often find in a single cave. The tools, the flint chips, the bones, and various kinds of refuse were left where they fell, year after year, and gradually became covered with dirt. From time to time pieces of rock from the ceiling fell upon them. Thus, very slowly, layer upon layer accumulated of tools, bones, rubbish, earth, and rock fragments.

After Neanderthals, Cro-Magnons. These layers of rubbish reveal many secrets, yet they are one of the great puzzles of history. Above the Neanderthal men we often find a layer in which there are skeletons of a different type, and of course of a later date. These later men were very tall, ranging from 5 feet 10 inches to 6 feet 4 inches. They had higher foreheads than the Neanderthals, and less prominent ridges over the eyes. Their chins were rather heavy. Their brains were large — larger than those of the average modern man.

These tall men are known among students as the Cro-Magnon race, because the first discovery of such skeletons was in the cave of Cro-Magnon (krō'mâ'nyôn'), in France. At other places in France, and in other lands, similar skeletons have been found.

Did these tall hunters invade and conquer the land, seizing the caves and killing the stocky Neanderthals? One can imagine a cruel war, fought with club, spear, and fist-hatchet, the Neanderthals bravely defending their families, their homes, their hunting grounds, but in the end going down in defeat. Were the children adopted by the victors? Were the women taken as wives? It might make a good story, if we could be certain what really happened.

ARTS OF THE HUNTERS

Fire and Stone. Fire was first a discovery. Later, the making of fire by striking flint or rubbing sticks together became an art. Also, the uses of fire in cooking food, in pointing a spear, or in hollowing out a log for a canoe were arts that the hunters learned. Of course, the chipping of flints in the making of fist-hatchets and other tools was an art, especially in the later periods of the Stone Age. If any one doubts that chipping stone is an art, let him try to make a fist-hatchet or an arrowhead.

During the period when the Neanderthalers lived in caves they made flint tools and weapons of different and better types than those used earlier. They used sharp flakes rather than lumps of flint, and by trimming the sides carefully they could make a keen edge and a sharp point. Flint flakes of this sort have been found in most of the countries around the Mediterranean Sea.

Perhaps the Neanderthalers dressed in furs, like the Eskimo; for among their flint tools are some that look like knives for scraping hides.

Bone and Horn. The Cro-Magnons came into western Europe towards the latter part of the Old Stone Age. The date may have been about 15,000 years ago; and this latter period of the Old Stone Age may have lasted until 8000 or 7000 years ago.

The chief features of this period were other changes in the making of flint tools, the increasing use of bone and horn, the drawing of pictures, the use of needles for sewing, and the invention of the bow and arrow.

The Cro-Magnons and other men of this era showed much skill in improving their flint spearheads, knives, and scrapers. They invented a new method of sharpening the edges. By pressing hard near the edge a man could crack off small flakes or scales in a straighter line than by knocking with another stone.

For many tools and weapons, however, the Cro-Magnons used bone or ivory. They had javelins, hammers, and chisels, all of bone or horn; also bone needles, pins, awls, spoons, and whistles; even paint-tubes. So many uses were made of bone and ivory, and, most of all, of reindeer antlers, that we might call this period

the Reindeer Age. Scientists often call it the Upper Palæolithic Period. It was the latter part of the Old Stone Age. Its history is found in the upper layers of the Palæolithic rubbish heaps.

Cave Pictures. While digging in the rubbish heaps on the floors of the caves, we must not fail to look up. One day as a man was digging for flints and bones in a cave in Spain, his little girl looked up at the roof of the cavern and found a bright-colored picture



THE CAVE MAN'S ART

Culter Service

These drawings were scratched or etched on ivory by Cro-Magnon men in the Old Stone Age

that had been painted there many centuries before. That was in the cave of Altamira (âl-tâ-mē'ra). There to-day one may see lifelike paintings of the shaggy red bison, the horse, the wild deer, and of a charging wild boar. In other caves are other pictures; and on many pieces of bone, ivory, and horn, as well as on the walls of the caves, are fine carvings, or etchings, of the animals that men hunted, used, fought, or feared. That chance discovery by the little girl pointed students of history to a rich field of ancient art.

Better Weapons. The first Neanderthaler or Cro-Magnon who split the end of a tough stick, bound firmly therein his fist-hatchet, thereby making a hammer with which he could strike a smashing

blow at the next bear or tiger he met, did as much as the first spear-maker to aid his fellows in their battle with the beasts; but the man (or boy) who made the first bow and arrow was one of the great benefactors of the race. This weapon, with fire, gave man victory over animals and nature. The bow and arrow must have been regarded, even from the first, as a great invention. It was used not only in the latter part of the Old Stone Age, but it long continued as one of the chief weapons of man, in the chase and in war, until finally displaced by modern fire-arms.

In some of the paintings made in the caves thousands of years ago are pictures of men with bows and arrows. This is good proof of their antiquity.

Summary. Although the Old Stone Age was probably the longest period in human history, we know very little about it, because it lacked written records. From the "story of the stones" and the pictures in the caves we learn many interesting facts, but there are no names of kings or dates of battles or outlines of government.

But during that long age, we may be certain, men took the first great steps toward the control of nature. They made tools, they invented weapons, and they discovered fire. They learned how to clothe themselves in skins and furs, and invented the needle for sewing clothes. They developed skill also in their drawings, engravings, and paintings.



Courtesy of the Metropolitan Museum of Art

EGYPTIAN FLINT KNIVES

This picture shows what remarkable skill ancient men gained in making tools and weapons of chipped stone.

This list of achievements may seem small, when we remember that it was stretched over thousands of years. But as with a child learning to walk, the first steps in the progress of the human race were the hardest to make. And those early achievements have come down to us as the foundations of modern progress. Every modern invention rests upon earlier inventions. We are debtors to the hunters of the Stone Age.

Even language itself, the greatest human invention, must be traced back to the Stone Age. We do not know what the languages of that age were, because writing came later. Men worked and spoke before they wrote; but in those pictures in the caves we no doubt can see some of the first steps towards writing.

STUDY HELPS

1. Write a list of all the words in Chapter I that are new to you.
2. Tell what each of the following is: fossil; eolith; Neanderthal (not a man); Cro-Magnon (not a man); Altamira.
3. Write two other names for the Old Stone Age.
4. Write a list of each of the following:
 - (a) Discoveries of the Old Stone Age;
 - (b) Inventions of the Old Stone Age;
 - (c) Arts of the Old Stone Age;
 - (d) Weapons and tools of the men and boys;
 - (e) Tools used by the women and girls.
5. Name some things of the Old Stone Age that seem modern.
6. State some reasons why language was an important invention.
7. State three particular uses that the ancient hunters made of fire.
8. What uses were made of bone and ivory?
9. Write a story that you think the young cave man might tell, if you could hear him to-day.

REVIEW QUESTIONS

1. Why do we call the Old Stone Age the Age of Hunters?
2. How were animals killed before the invention of the bow and arrow?
3. How do we know that men in the Old Stone Age could make fire?
4. What was the chief invention of the Old Stone Age?
5. What one was next in importance?
6. Why did the ancient hunters so often camp alongside streams?
7. How do we know that they did so?

8. What interesting discovery did a little girl make?
9. Why is one type of ancient man called Neanderthal?
10. Why is another type called Cro-Magnon?
11. What is history? Name two kinds of history, explaining each.
12. What are some questions about the Old Stone Age that we cannot answer?
13. Why are we unable to answer them?
14. How may we estimate time periods without written records?
15. What step towards writing was made by the hunters of the Old Stone Age?
16. What is the most interesting fact you have learned from this chapter?

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CHAPTER II

THE AGE OF FARMERS

THE FIRST FARMERS

A New Age. Eight thousand years ago the people of western Europe were still in the Old Stone Age; they were the picture-loving hunters described in the latter part of Chapter I. Farther east a new age was coming in. New discoveries and new inventions were giving new arts. Man could live in more comfort; civilization was dawning. This new period is usually termed the *Neolithic* or "New Stone Age." A much better name is the "Age of Farmers," for the beginning of agriculture was the most important feature of it.

The Age of Farmers began in the Near East as many as 7000 years ago, and perhaps still earlier. It has never really come to an end. In this chapter we shall describe only the beginnings and some of the early progress of the new age.

The Near East. We shall refer often to the Near East, because it was the home of the first great civilizations. It was and is the meeting place of three continents, Europe, Asia, and Africa. It is a great half-circle of lands around the eastern Mediterranean, including Egypt, Syria, Mesopotamia, Asia Minor, the Ægean Islands, Crete, and the Greek Peninsula. (Study the maps facing pages 30 and 56.) In Egypt and Mesopotamia are rich alluvial lands, river flats, whose dark and fertile soil yielded bounteous crops to the earliest farming nations. In Asia Minor, in Cyprus, and in other parts of the Near East were abundant veins of copper, awaiting the first metal-workers. Rivers afforded easy transportation for men who could launch canoes and small boats; and the eastern Mediterranean offered to sailors and traders a splendid highway of commerce and adventure.

When the Age of Farmers was dawning in the Near East, the Age of Hunters (the Old Stone Age) was still lingering in western Europe, as we have seen. In America the ancestors of the modern Indian tribes were probably in a similar stage of life. In northern Africa, likewise, there lived Old Stone Age hunters. But for central and southern Africa and for eastern and southern Asia we have very little information about this period.

Taming Plants. From very early times, no doubt, men ate berries and fruits and possibly some roots and seeds, which they found growing wild. By accident, perhaps, seeds were dropped at the camp or near the mouth of the cave and covered with soil.



Courtesy of the Metropolitan Museum of Art

SOWING GRAIN IN ANCIENT EGYPT

This picture on the wall of an ancient Egyptian tomb shows how grain was sowed in very early times (about 2700 B.C.). One of the men carries the seed-grain in a bag, from which he takes a handful at a time to cast on the ground. The wooden plow is drawn by oxen. Note how small it is. After the seed has been sown, it is trampled into the soil by a herd of sheep.

When they sprang up some one thought of planting seeds near by, so as to provide a handy supply. There were many cases of trial and error, no doubt, before first-rate results were obtained. At length, however, the people in Egypt and western Asia, and later in Europe, were growing barley, wheat, millet, peas, and lentils. Then they added beans and apples, and still later other grains, fruits, and vegetables. Real agriculture began. Grain was dried and stored, and made into unleavened bread. Bread became the "staff of life" and farming became the basis of a richer civilization.

Taming Animals. While plants were being tamed and grown in fixed places, the hunters were also becoming herdsmen. In the Old Stone Age, for thousands of years, men had depended for food on their success as hunters and fishers. When game was scarce or the streams dried up they went hungry, and sometimes

starved. Only when they learned to grow crops and tame animals could their food supply be regular and certain.

The first animal tamed, probably, was the dog. At first, perhaps, wild dogs prowled about the camps, picking up scraps of meat and bones that men left after their meals. Gradually the prowler grew bolder, followed man more closely, and became less



Courtesy of the Metropolitan Museum of Art

(1)

(2)

(3)

(4)

HARVESTING GRAIN

(1) The reaper cuts the grain with a sickle while another man binds it into sheaves. At the extreme left stands the overseer. (2) Next the sheaves are loaded on the backs of donkeys and carried to the threshing-floor. (3) Then donkeys tread out the grain on the threshing-floor and a man with a pitch-fork piles the straw up in a heap. (4) Finally the grain is winnowed, to separate the chaff from the wheat. These pictures are from the walls of an Egyptian tomb built about 2700 B.C.

wild. In the course of time he became man's companion, his helper in the hunt, his loyal friend.

It was this experience with the tame dog, perhaps, that suggested the taming of other animals. Or possibly, when game was scarce, some one hit upon the idea of capturing wild animals and breeding them for meat. At all events, men began to keep cattle, pigs, goats, and sheep. Thus their meat supply became more certain. Also, cows and goats supplied milk. Some of the earliest herdsmen depended more upon milk and cheese for food than upon meat.

Cattle and sheep were probably first domesticated in western or central Asia, according to what evidence we have; but cattle-raising, like grain-growing, soon spread far and wide.

NEW INVENTIONS

The Grindstone and the Ax. In Chapter I we learned that certain inventions, particularly the bow and arrow, aided men greatly in the Old Stone Age, the Age of Hunters. In like manner men profited richly by other discoveries and inventions in the New

Stone Age, the Age of Farmers. Indeed, it was a simple invention; the whetstone or the grindstone, that made the change from " Old Stone " to " New Stone," from *Palæolithic* to *Neolithic*.

The new period is usually termed the New Stone Age because the stone tools were ground smooth and sharp on a whetstone or a grindstone instead of being wrought out by chipping.

The method of whetting and polishing was probably first learned in the Reindeer Age, and employed in shaping weapons and tools of bone and horn. But the use of grinding for shaping and sharpening stone came later. The whetstone and the grindstone are so familiar to us, and so simple, that we can hardly believe that they had such an important part to play in human progress.

Along with the grindstone came the ax. The ax, too, is familiar and simple to us, but once it was new and strange, and it changed the world. In Chapter I it is stated that the first man (or boy) who fastened a tough handle to his fist-hatchet was an inventor of importance. In later times, when the fist-hatchet with a handle was made heavier and ground sharp, it was an ax. The ax brought the cave man out of his damp, dark cave to live in houses, in villages, in towns, and to sail the seas in ships.

If the bow and arrow gave man mastery over animals in his struggle for life, the ax gave him mastery over the forests in his progress towards civilization. The forests were so plentiful as to be both a hindrance and a help. They were a hindrance to the growing of grain; a help for the building of houses and ships.

The first stone axes, though ground to a sharp edge, cut poorly enough, and broke easily; but they were a great improvement on the older ones with chipped edges; and the later ones, made of metal, were very effective as tools in peace and weapons in war. The ax was a great invention, judged by its value; and the humble grindstone gave it edge and effectiveness.

The Wheel and the Cart. The man who invented the wheel, and made the first cart, lifted heavy burdens from the backs of men and of beasts. Man in taming animals had also enslaved many of them, for dogs, donkeys, and oxen were used to carry loads, and many of them were kept at that work after carts were made. Pulling a heavy cart was often just as hard as carrying a load, but

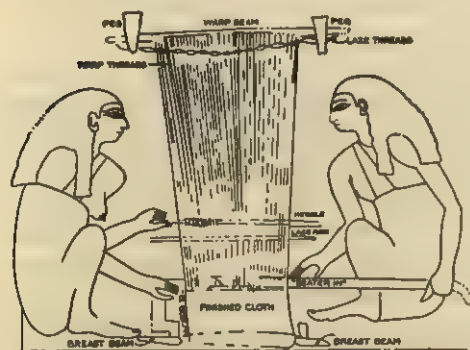
the wheel made the animal's strength count double. Unless the road was very rough or the hill very steep, the ox or the dog was able to pull much more on the cart than he could carry on his back.

Wheeled carts also enabled people to travel with more comfort. The wagon made it possible for the farmer to gather his crops more quickly, and by means of it the trader could carry more merchandise. In chariots of state kings and other great men could parade with much show. Chariots also became terrible in war, but war chariots, drawn by swift horses, came much later than the period we are now studying. When the wheel once rolled into history

it became very popular, and was used for many purposes.

ARTS OF THE FARMERS

Looms and Linen. In western Asia there grew wild a small plant with a blue flower. The stem of this plant is long, and is covered with tough fibers. If the stems are soaked in water and crushed or beaten, the fibers can be separated and twisted into thread. The plant is flax; and the cloth that is woven from flax thread is called linen.



Courtesy of the Metropolitan Museum of Art

WEAVING ON A HAND LOOM

Picture from an Egyptian tomb (about 2000 B.C.). Weaving was done by hand. First the "warp threads" were attached to the "warp beam," which was part of the wooden framework known as a "loom." Then the "woof thread," wound on a shuttle, was woven back and forth between the warp threads and pressed into place with the "beater in."

Linen seems to be the oldest kind of cloth. Some of the farmers or their wives discovered the uses of flax and invented the arts of spinning thread and weaving linen cloth thousands of years ago. Flax was also used for cord and rope, for fish nets, and for sails on ships.

Spinning was at first a very simple process. One end of flax fibers was fastened to a small weight, which was allowed to hang

down and stretch the fibers. Then the weight was spun around, thus twisting the fibers into a thread. Looms, too, were very simple at first. Probably some of the rude combinations of sticks and strings that are used in weaving by the Indians of New Mexico and other parts of America are much like the first looms of the Near East. But the loom, like other early inventions, played an important part in human progress.

Pottery and Painting. The art of making pottery seems a poor theme for history, but it has many interesting features. For example, when bits of pottery are found in the remains of a very early dwelling, we may be almost certain that the people who used the house had advanced from the hunting stage to the farming stage. Pottery seems to have grown up with farming, perhaps because pots and



Courtesy of the Metropolitan Museum of Art

A VERY EARLY EGYPTIAN JAR

It shows boats, human figures, and ostriches.

jars were so useful for storing dried grain and for cooking cereals. Again, since the pattern and decoration of jars and pots followed local styles, the various styles found in ancient pottery give the historian, now and then, a key to events, such as migrations of peoples and growth of trade.

Above all, pottery became one of the chief means by which man's love of art was written into history. Something of the soul of the early pot-makers still lingers in the baked clay. At first pots were only useful, not beautiful. Then the custom arose of rubbing the surface of pots with some substance, such as graphite, which

gave them a glossy, black polish. Somewhere, probably in Egypt or Asia Minor, a new way to color pots was discovered. A certain kind of clay containing iron oxide was mixed in, and this when baked turned to a rich brick-red color. So redware spread over the Near East.

For further decoration, the potters scratched or pressed various simple designs into the soft clay before baking. Then they began to paint on the finer vases and jars real pictures — men, boats, beasts, and battles — pictures that in course of time became beautiful works of fine art.

HOUSES AND SHIPS

The invention of the ax, as we have already observed, enabled men to build houses and ships, as well as carts and wagons.



Courtesy of American Museum of Natural History

LAKE DWELLINGS IN THE NEW STONE AGE

The probable appearance of very early dwellings on the shore of Lake Geneva (in Switzerland). Such lake-dwellers lived in the period when Europe was entering the New Stone Age. They had already learned the art of cultivating grain; and, as the picture shows, they were able to build houses. The boats and fishing-nets seem to indicate that these lake-dwellers must have depended on fishing, as well as agriculture and hunting for their food supplies.

House-Building. For safety, some early houses were built in trees. Others were surrounded with high fences. At some places along the lake shores houses were built over the water, on piles. This too was done for safety. Long, straight tree trunks were sharpened and driven down through the water into the mud and

solid ground, the tops remaining above the water. Perhaps a hundred such piles were driven down in a square space, close together, and then a house was built upon them. But often a house was supported by only a few piles.

In various parts of the Near East the houses of the common people were mere huts of wattles and sun-dried mud; that is, the frame of the hut was made by platting sticks and twigs together, then plastered over with mud, which was soon dried by the sun. In the same countries palaces and temples were made sometimes of wood, but more often, as time went on, of stone and brick.



Courtesy of the Metropolitan Museum of Art

AN EGYPTIAN BOAT

This is a picture of a model which may be seen in the Metropolitan Museum of Art, New York.

Brickmaking and masonry became important arts. Sometimes the bricks were merely dried in the sun; sometimes they were baked.

Shipbuilding. Some boats of early times, and of later times too, were made of the skins of large animals, stretched tightly over frames of wood. Others were huge baskets, woven closely of twigs or straw, and plastered with something like tar. As soon as men learned to use fire they burnt off great logs of proper length and hollowed them out with fire, making boats or canoes. By the time they had knives and axes of stone or metal, sharpened on grindstones, they were able to make not only rafts and small boats, but also good-sized ships. These were propelled by oars and sails.

The wagon on the land was important, but the ship on the sea was of even greater value in spreading civilization.

COPPER AND COMMERCE

Copper was discovered somewhere at some time in the Age of Farmers — in the Neolithic Age. It may be that one night some hunter or some shepherd, who happened to make his camp fire among stones containing copper, was astonished to see some bright beads of shining reddish color roll out through the ashes. If so, he then and there made an important discovery. However it was,



Courtesy of the Metropolitan Museum of Art

EGYPTIAN METAL-WORKERS

The fire is fanned by bellows worked with the feet (upper left corner). The metal is melted in a crucible, held over the fire between two rods (lower left), and is then poured into molds (center). At the right, metal vases are being beaten into shape on an anvil, polished with small pebbles, and decorated with engraving.

copper came into use in Egypt and western Asia about 6000 years ago. For a long time it was used only for jewelry and art, while men continued to rely on stone for their tools and weapons. Copper mines were discovered near Mt. Sinai, between the horns of the Red Sea, and in Asia Minor, and other countries; and as copper became more plentiful it was put to more uses. Soon the smiths of the Near East were making knives, axes, and other tools of copper.

But copper is too soft to make a good knife or ax. Then some one found that if a little tin is melted together with copper, the resulting mixture is much harder than either tin or copper. This mixture became known as bronze. Bronze takes a good edge; and so knives, axes, and spears were made of bronze.

One very important result of the use of copper and bronze was the growth of mining, prospecting, and commerce. Copper mines

were worked in Sinai and in Asia Minor at a very early date. Eager prospectors must have searched far and wide for other deposits of copper. Mines were developed in Cyprus and Crete, in Spain, in Italy, in Great Britain, and other countries. Copper and bronze articles were carried from Spain up into western Europe, from Italy into central Europe, and from Cyprus to Syria. In short, they were carried and traded from one land to another over surprisingly wide areas.

HOMES AND TOWNS

While the hunters, and even the herdsmen, had to move from place to place, seeking game or pasturage, they scarcely had what we think of as homes; but when the growing of wheat and barley made it possible for a family to settle down and build a house, real home life began. Several families often built their houses near together. Thus many villages grew up, and those that had good locations for defense or for commerce became towns and cities. In these centers of life the making of tools, weapons, pottery, and cloth became active, in response to the demands of trade. Government was organized to protect life and property. While useful arts were supplying the main human needs, fine arts developed in answer to the craving of certain persons for things beautiful. Some men had enough extra wealth to build splendid houses and temples. They and others also had enough leisure to admire and enjoy the fine work of the artists and artisans.

Thus grew civilization and culture, as the number of people grew, but if there had been no cultivation of grain or taming of animals, men would of necessity have remained hunters, few in number and scattered. Millions of farmers, artisans, and traders can live in a region that would support only a few thousand hunters.

Building Civilization. The builders of homes built civilization. The settled home became a center of government, of work, of religion. The villages, the towns, the cities were the homes of larger groups, often of related families, and the towns in like manner became centers of government, work, religion, and art. They also were centers of trade. Commerce is the exchange of material goods, but it often results in an exchange of ideas, arts, and institu-

tions. But no high civilization has ever been developed without a plentiful food supply and other necessary forms of wealth.

The first farmers provided the wealth that was necessary for the first civilizations.

Time and Place. We may regard the New Stone Age, the Age of Farmers, as a stage of civilization upon which the Near East entered more than 7000 years ago, and which lasted until copper tools began to come into use about 6000 years ago. Eastern and southern Asia seem to have followed the lead of the Near East. America was isolated from the Old World, but nevertheless in the tropical parts of America a rich farm life was developed which will be discussed in a later chapter. Europe lagged behind the Near East, but gradually farming and the great inventions spread through southern and central Europe, and then to northern Europe.

STUDY HELPS

1. Write five sentences on the Near East.
2. State two or three things that the men of the New Stone Age did as farmers.
3. State three or four things that they did as inventors.
4. State several important things that they did as builders.
5. List several uses of the wheel.
6. Write a list of the arts of the early farmers.
7. Give dates for the Age of Farmers.

REVIEW QUESTIONS

1. What is a better name for the New Stone Age? Why is it better?
2. In what regions did the Old Stone Age linger?
3. What particular invention changed the Old Stone Age to the New Stone Age?
4. What is the oldest kind of cloth?
5. Over what did the bow and arrow give man mastery? The ax?
6. Why was pottery an important art?
7. Of what different materials were early houses built?
8. Why was copper important in history?
9. What was the social value of the first house?
10. Why were towns built?
11. Why was farming so important in the early life of the human race?
12. What animals were the first ones tamed?

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CHAPTER III

ARTS AND EMPIRES IN THE NEAR EAST

THE CRADLES OF GREAT CIVILIZATIONS

We now pass from the dimness of unrecorded history to the fuller light of recorded history, thanks to the invention of writing. This great invention was slowly worked out and used in the life of the people. It meant much to them ; it means much to us. The time period covered by this chapter is from 3500 B.C., or earlier, to about 500 B.C. It carries us through the Copper and Bronze ages and into the Iron Age.

The Near East (page 18) still claims our chief attention. There, in the Nile Valley, the Euphrates Valley, the island of Crete, and the islands of the Ægean Sea, we find the cradles of rich cultures.

Growing up side by side, those ancient Near East civilizations had much in common, and exchanged ideas and inventions as well as wares of commerce. If it were possible to combine the histories of all of them in a single narrative, we could perhaps see more clearly how they resembled and influenced one another. But such a narrative would be confusing and difficult to read. It is simpler to tell the story of each country separately ; but the reader should never forget that the stories really should be placed in parallel columns. (See Time Chart, page 68.)

The Valley of the Nile. In a very real sense, Egypt is the daughter of the Nile. Even the soil of Egypt comes from the great river. Ages ago, the plateaus on either side of the narrow Nile Valley were probably well watered, but for a long time Egypt has been only a long green ribbon of fertile river flats, from ten to thirty miles wide, shut in by yellow limestone cliffs and sandy deserts. Thousands of miles to the south, where the Nile rises

among the highlands of east-central Africa, heavy rains wash down torrents of muddy water, until the Nile rises twenty-five or thirty feet, overflowing the flats. When it subsides, it leaves on the fields a thin layer of dark mud or silt.

With good reason the ancient Egyptians called their country the "Black Land." The soil was black, rich, and productive, and



IN THE NILE VALLEY

agriculture was the chief industry. The Nile Valley and the Euphrates Valley were called the granaries of the ancient world. These early cradles of the race were rich in other gifts to man, as we shall see.

Egyptian Writing. First by drawing pictures, then by using certain signs for certain sounds, the ancient Egyptians learned to write. Their oldest written records are supposed to date from about 3500 B.C., but they may be older. The invention of writing

was probably the most important event in ancient Egyptian history, if we consider its effect on the thought life of the people. It also had a great effect upon business life, because it made possible the keeping of records and the making of written contracts. And



Courtesy of the Metropolitan Museum of Art

EGYPTIAN HIEROGLYPHIC WRITING

A fragment of papyrus, dating from about 1000 B.C., depicting a priestess after her death making offerings to the god Osiris. The hieroglyphs are at the top and down the left side of the picture.

it helped the growth of government, because laws could be put in writing, officials could send reports to the king, and the king could send out written orders to his officials.

The Egyptians carved much of their writing on monuments of stone, but most of the time they used ink and wrote on a sort of

paper made from a plant called papyrus. Indeed, our word *paper* comes from *papyrus*.

Egyptian Architecture. The Egyptians were great builders. As with most ancient peoples, their finest structures were temples, palaces, and tombs. Believing in a future life, they not only supplied the dead with food, drink, weapons, and even face-paint ;



THE GREAT PYRAMID

Photo by Ewing Galloray

An unusual view of Cheops pyramid, with a modern graveyard in the foreground, sand dunes in the middle distance.

they also took great pains to preserve the body. Accordingly, they developed the art of embalming and also constructed rock tombs which they hoped would last as long as the soul might need the body. The kings, or Pharaohs, having much wealth and many workers at their command, built tombs of great size and grandeur.

The climax in tomb-building was reached by the Pharaohs of the Fourth Dynasty, about 3000 B.C. The favorite style of a royal tomb at that time was a huge pyramid of stone. King Khufu, or

Cheops, built the largest one, which is still a wonder of the world. It towers up nearly five hundred feet, and its base covers thirteen acres. It is usually spoken of as the Great Pyramid.

Egyptian Government. At the head of the central government was the king, who made the laws, acted as supreme judge when cases were appealed to him from the lower courts, commanded the army, and directed the work of the lower officials. Local government was conducted by about forty nomarchs, each at the head of a province. The nomarchs collected taxes in grain and cattle, and sent them to Memphis, the capital city. The nomarchs also decided cases, commanded the local militia, and had charge of the worship of local gods.

This first great government in history counted for much. It did more than collect taxes and take a census of the taxpayers. It maintained law and order throughout the country. It supervised the irrigation system upon which the prosperity of Egypt depended. This government was known as the Old Kingdom. It broke up about 2630 B.C., but it stood for nearly a thousand years.

Under the Old Kingdom the Egyptians were practicing many arts — agriculture, cattle-raising, masonry, carpentry, sculpture, pottery, weaving, music, and others.

The Valley of the Euphrates. The Euphrates River is hundreds of miles northeast of the Nile. It flows southward, while the Nile flows northward; yet in many respects the Euphrates Valley is much like the Nile Valley; and they were the homes of similar civilizations at about the same time.

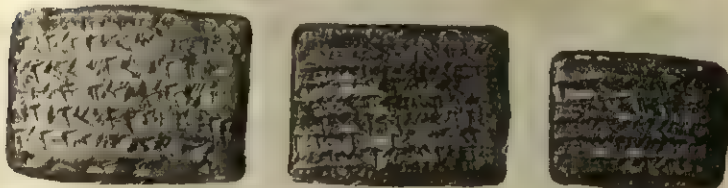
In the mountains of Armenia, where the Euphrates heads, another great river, the Tigris, rises. They at first flow in opposite directions; then they become almost parallel; and finally they unite and enter the Persian Gulf together. The rich plains between them are known in history as Mesopotamia (mēs'ō-pō-tā'mī-ā). This is a Greek word meaning the country between the rivers. When we speak of the Euphrates Valley, we should understand it to include also the valley of the Tigris, or the lower part of it.

Mesopotamia, being a rich land and lying open to enemies, was invaded repeatedly, from west, east, and north. Cities rose and

fell; one language fused with another; king vanquished king. In this brief review we can notice only a few names and achievements.

Sumerian Writing. A notable early race in Mesopotamia were the Sumerians. They, like the Egyptians, were farmers, growing wheat and barley on irrigated river flats, herding dairy cattle, weaving cloth, and making pottery jars. Like the Egyptians, too, the Sumerians used stone tools, but they were familiar with copper in 4000 B.C. and earlier. And the Sumerians had a system of writing which may have been as old as the Egyptian system.

The first Sumerian writing was cut on stone, but as stone was rather scarce in Mesopotamia, and as papyrus did not grow there,



CUNEIFORM TABLETS

they wrote on soft clay tablets, which were then hardened by baking. The writing was done with a stylus, a sort of pencil or punch, that made a wedge-shaped dent. Therefore, that kind of writing is still known as *cuneiform*, or "wedge-shaped," just as the Egyptian writing of the same period is called *hieroglyphic*, or "of holy pictures." *Cuneiform* (kū-nē'ī-fōrm) comes from a Latin word; *hieroglyphic* (hī'ēr-ō-glīf'īk) from two Greek words. The picture-writing of ancient Egypt was regarded as sacred or holy because so many of the scribes were priests.

Think of letters, business contracts, and public records written on clay tablets or bricks! They must have been heavy and clumsy enough, but they have lasted well. This is fortunate for us, as students of history. Mesopotamia's history is found largely on clay tablets.

The Semites in Sumeria. For a long time many of the Sumerian cities were ruled by invaders from the west, called Semites (sēm'its). Their greatest king was Sargon, whose empire extended far and wide. About 2870 B.C. he built a capital city, Agade (ă-gă'dě), far up in Mesopotamia, near the site of the modern city of Bagdad. He is known in history as Sargon of Agade ; also, as Sargon I.

Hammurabi's Laws. A part of the lower Euphrates Valley was known for a long time as Akkad. It is also called Babylonia, from



A BABYLONIAN TOWER

Wide World Photos

This ancient tower was recently unearthed in Mesopotamia.

the city of Babylon. This was one of the famous cities of the ancient world. About 4000 years ago, at Babylon, lived King Hammurabi, the most famous ruler of ancient Mesopotamia. He conquered all Akkad and Sumer and drove the Elamites back eastward into their mountains, extending his rule from the Persian Gulf far up the Euphrates and the Tigris. Though successful in war, he prided himself more on the great irrigation canals he dug and the splendid temples he built.

But Hammurabi is best known to us for a code of laws he compiled. A copy of it was found not long ago, carved on a block of

black stone, forty centuries old! There had been earlier codes among the Sumerians and the Egyptians, we may be sure, but Hammurabi's is the first important set of laws the original words of which have been preserved. The 285 laws in his code are brief and simple, compared with modern codes, but they deal with matters that have always been of human interest — business, marriage, wages, murder, theft, and debts.

Babylon's Business. Under the protection of Hammurabi's laws, business flourished, as thousands of clay tablets show. Exports of grain, oil, dates, leather, and pottery jars were carried to neighboring countries by caravans of heavy-laden donkeys. And in return Babylonia received gold, silver, copper, stone, wood, salt, slaves, and many other goods.

Hammurabi's successors continued building temples, making rich gifts to the gods, founding cities, and digging irrigation canals. The last of them was overthrown in the year 1926 B.C. by the war-like Hittites, of whom we shall hear more.

BARBARIANS, HORSES, AND EMPIRES

Brief Review. The preceding sections have shown the rise of great civilized kingdoms in Egypt and Babylonia. In both places the rich soil of river flats favored the growth of a thickly settled farming population, and this farming population had been united into a closely organized kingdom. At about the same time, civilization was growing up in various other lands of the Near East, especially Crete and the Ægean Islands, about which more will be said farther on.

The Kassites in Babylonia. In the 18th century B.C. Egypt and Babylonia were both distressed by barbarian invaders. In Babylonia the invaders were Kassites — hardy rangers from the mountains east of the Tigris, who came first as harvest-laborers, then as brigands and raiders, and at last as conquerors. It was the old story of the barbarian seizing the wealth of the cultured plain. The Kassites adopted the gods and the customs of the people they conquered, and tried to learn the Babylonian language, which was the language of commerce and government. They also tried to learn the old Sumerian language, which by this time was used only by the priests and other learned men.

For nearly six centuries the Kassite conquerors kept their grip on Babylon and other cities of Akkad and Sumer. The immediate effects of their invasion were internal disorder, quarrels among local chieftains, and a lowering of civilization.

The Hyksos in Egypt. At almost exactly the same time (about 1800 B.C.) that the Kassites attacked Babylon, Egypt was invaded by barbarians who came across the Sinai Peninsula from Syria. They were called Hyksos, or "princes of the desert," by the fear-struck Egyptians. The Hyksos (hík'sōs) came with horses. One can well imagine the panic that seized Egyptian foot-soldiers, armed only with arrows and weak bows, copper hatchets, bronze daggers, and broad-bladed spears, when Hyksos charioteers bore furiously down upon them, slashing right and left with deadly curved swords of tempered bronze. Shamed and defeated, the proud people of the Nile soon found themselves enslaved, their property taken, their land ravaged, their temples profaned, their ancestral tombs looted, their splendid palaces destroyed. It was an experience that left anger and bitterness among them for centuries.

While Hyksos kings ruled in Lower Egypt, a native Egyptian prince at Thebes, far up the Nile, declared his independence, rallied patriotic Egyptians to his standard, and attacked the alien king. Now, perhaps, the horse was used against the Hyksos. After a long and bloody war the Hyksos were finally expelled and driven across Sinai into Palestine and Syria, about 1580 B.C.

The Horse and the Chariot. Before the Hyksos and Kassite invasions, the farmers of Egypt and Babylonia had not used the horse either in war or in the tasks of peace. The Kassites and the Hyksos, however, were both horse-using peoples, and it was no doubt due to the horse that they were able to swoop down upon the rich plains so successfully. The coming of the horse was an event of the greatest importance. Both the Egyptians and the Babylonians now began to use horses, harnessed to war chariots, and otherwise. Conquerors could now ride swiftly to win distant provinces. In the old days a conquest had usually been little more than a plundering raid, because, when the conquering army returned home, the conquered land could regain its independence. But

with the horse in use, messengers and soldiers could be sent back and forth more quickly, and rebellion could be crushed more promptly. The effects upon civilization were even more important. As the horse was used more and more extensively, the



Courtesy of the Metropolitan Museum of Art

AN EGYPTIAN WAR CHARIOT

From a picture on the chariot of Thutmose IV, found in his tomb. The Pharaoh standing in his chariot is shooting an arrow and at the same time he is guiding his two horses by reins tied around his body. Thutmose IV lived in the 15th century B.C.

lands of the Near East were brought into closer touch in commerce and culture, and civilization was advanced.

The wheel and the horse together were the great overland carriers of trade and art, as well as of conquest and law. They made possible the building and the governing of far-flung empires.

The Hittite Empire. One of the earliest and greatest of empires founded by horsemen was that of the Hittites. Hittite horsemen had built up a strong kingdom in Asia Minor some time before the Hyksos invasion of Egypt and the Kassite conquest of Babylonia.

By wars, alliances, and treaties the Hittite kings gradually extended their realm until it might well be called an empire. At its height, from about 1400 to 1200 B.C., it was the strongest power in the Near East.

Until a few years ago little was known about this great state, but recently the Hittite system of writing has been deciphered and much has been learned about the well-organized government, the laws, and the history of the Hittite people. In war and govern-



Courtesy of the Metropolitan Museum of Art

THE TEMPLE OF KARNAK

Photograph of a model showing how the roof was supported by columns. Note how richly decorated the columns are. The walls, also, were covered with pictures and hieroglyphs recording great victories in battle.

ment the Hittites rivaled the Egyptians and Babylonians, but on the whole their gifts to civilization were less important. About 1200 B.C. they were vanquished by invaders known as "sea peoples," and the once proud empire fell to pieces.

THE EGYPTIAN EMPIRE

War and Conquest. The native prince who led the Egyptians to victory against the Hyksos, about 1580 B.C., made himself king, with Thebes his capital. Several of his successors, who belonged

to the XVIIIth Dynasty, were brilliant generals and great conquerors. In their long struggle against the Hyksos, the Egyptians had become more warlike. Their archers learned from the Hyksos the advantage of carrying an extra supply of arrows in a quiver, and they earned a reputation for deadly aim. Horse-drawn chariots, such as the Hyksos had brought into Egypt, were adopted by the Egyptians. Thutmose I and Thutmose III, most successful of the warlike Pharaohs, engraved boastful records of their victories, in hieroglyphics, on splendid monuments and temples. The conquered lands were not really made a part of Egypt, but were compelled to pay tribute and to acknowledge Pharaoh as overlord. Rebellions were frequent, and Syria had to be reconquered time and time again.

Nevertheless these conquests had certain results. (1) They helped to spread Egyptian civilization southward into Nubia and northeastward into Syria. (2) They increased the wealth of the Pharaohs. From Syria and Nubia they received much tribute in gold and silver. Slaves they had in droves, for captives of war were enslaved. (3) By contact with other peoples, the Egyptians received new ideas, adopted other customs, and learned of other religions.

Art and Architecture. At Thebes, the capital, were constructed beautiful temples in honor of the god Amon. The greatest of these, now known as the temple of Karnak, was an enormous building, with massive columns of granite supporting the roof. Avenues of sphinxes led from the temples to the river. No city in all the world could rival Thebes, the "city of a hundred gates."

Several points regarding the art and architecture of Egypt in this period may be noted. (1) Art and architecture were used chiefly to glorify the Pharaohs and the gods. The largest and finest structures were temples for the gods and tomb-temples for the Pharaohs. (2) The builders showed much skill in carving gigantic statues, and astonishing power in handling huge blocks of stone. They could cut a block of granite weighing a thousand tons and transport it from distant quarries to Thebes, and there make of it a ninety-foot statue. (3) In their painting and sculpture Egyptian artists came to follow fixed rules, yet the human faces and some

of the statues are wonderfully lifelike. (4) The temple walls were usually covered with pictures and hieroglyphic inscriptions. These were doubtless intended mainly for ornament, but now they serve as valuable sources of history. (5) In massive architecture, in

stone sculpture, and in painting, the Egyptians were pioneers. Their work was copied in many countries and stimulated artistic progress in all the Near East.

Religion. The Egyptians were polytheists—they had many gods. Each locality had its special god. Altogether they had thousands of gods and goddesses. Some were represented by birds, animals, and reptiles, such as the hawk, the jackal, and the crocodile. Others stood for forces of nature: as Ra, the sun-god, and Osiris, the river-god.



Photo by De Cou from Ewing Galloway

THE TEMPLE OF LUXOR AT THEBES

This is a modern photograph of the ruins in their present condition. Compare the size of the two statues (of the Pharaoh Rameses II) with that of the two modern Egyptians in the foreground.

During the Old Kingdom the sun-god, Ra, was worshiped as the greatest god, and the Pharaoh was regarded as the son of Ra. When the Empire was established, and the capital moved from Memphis to Thebes, the Theban god Amon became supreme. Ra, however, was partly identified with Amon, and the two names were often written together, Amon-Ra, as if they belonged to a single god.

Many interesting stories or *myths* were told about the marriages, quarrels, and other doings of the gods and goddesses. From

some of the myths and hymns that have been preserved it appears that educated Egyptians believed in a future life ; and this, as we have already seen, led to the art of embalming bodies and the practice of erecting elaborate tombs.

The Book of the Dead. To aid an Egyptian after death in winning favor with the gods, the judges of the dead, certain good say-



Courtesy of the Metropolitan Museum of Art

JUDGMENT OF THE DEAD

This picture from an ancient Egyptian papyrus (about 1500 B.C.) shows Anubis, the jackal-headed god of the dead, weighing the heart of the deceased (whose picture is at the extreme left). Thoth, the ibis-headed god of learning, stands at the right, with a scribe's palette and brush, ready to record the verdict. The feather in the right-hand scale represents right and truth, against which the heart, in an urn in the other scale, is to be balanced.

ings about him were written on papyrus and laid beside him in the tomb. Here are a few samples :

I cause no famine

I hurt no servant with his master

I rob not the dead of their funereal food

These sayings were supposed to act as spells, with magical power. The whole collection of such sayings is often called *The Book of the Dead*.

Tutenkhamon. In A.D. 1922 was discovered the tomb of Tutenkhamon (tōōt-ěngk-ä'mōn), a Pharaoh who reigned at Thebes from 1358 to 1352 B.C. Much gold work, several fine vases, gorgeous robes, and other kingly stores were found with the royal mummy.

The wealth and power of the Egyptian priests, especially after the time of Tutenkhamon, became very great.

Economic Life. Agriculture continued of prime importance in the Nile Valley. As long as the irrigation canals were kept in good repair, and the farmers did their work, Egypt was rich. Much of the land, however, was owned by the king, by the priests, and by wealthy nobles. Many of the people who worked on the land were slaves, hired laborers, shepherds, and herdsmen. Skilled work and manufacturing increased. There were thousands of stone-cutters, masons, potters, carpenters, jewelers, painters, copper-smiths, and goldsmiths.

Trade with foreign countries began in early times, and as it grew, fine vases, papyrus, linen, and jewelry were produced in large quantities for export. As early as 3000 B.C. Egypt was receiving gold from mines in Europe. From Syria cattle, fish, wine, incense, even ships and wheeled carriages, were purchased. From Nubia, in the south, came ivory, gold, and ostrich feathers. In the 15th century B.C. Queen Hatshepshut (hät-shěp'shüt), the first great woman whose name appears in history, sent five Egyptian ships southward through the Red Sea to the land of Punt, which is probably Somaliland (sô-mä'lē-länd). Even before this a ship canal had been dug from the Nile to the northern end of the Red Sea.

Weakness and Greatness. Towards the year 1200 B.C. the Egyptian Empire weakened. The army now consisted largely of captives, branded with the Pharaoh's name, and of hired alien troops. Later, there were rival rulers. In the year 670 B.C., the country was conquered by the Assyrians; in 525 B.C., by the Persians; and later by others (pages 51, 88).

But it would be a mistake to regard the decline of Egypt's war power and the loss of her independence as the end of her importance or influence. Her greatness was not in war so much as in agriculture, industry, art, and thought. In these things Egypt continued to be great, long after she had been conquered. Her pottery influenced the styles of potters in other lands, and is still copied. Glass and glazing were her inventions. She used colonnades long before the Greeks, and invented the arch before

the Romans. She gave the modern world its calendar of twelve months and 365 days. Her scholars worked out the beginnings of arithmetic and geometry.

ÆGEAN CIVILIZATION AND THE SEA-KINGS OF CRETE

Early Trade between Crete and Egypt. In the eastern Mediterranean, just south of Greece and northwest of Egypt, lies the long mountainous island of Crete. Until the very close of the 19th century, A.D., historians hardly suspected that Crete was the home of an ancient empire. But since then buried ruins have been uncovered there that tell a story of rich empire and of sudden tragedy.

Before the pyramids were built in Egypt, the inhabitants of Crete were beginning to use copper, were making pottery jars, were building villages, and were perhaps venturing out to sea in ships. Whether they sailed to Egypt, or the Egyptians came to Crete, we do not know; but it is clear that the two countries were in touch with each other, and that both had bold sailors. Cretan makers of pottery, of weapons, and of various metal goods learned much from Egypt. Cretan artists became more skillful by copying and trying to improve on Egyptian designs. Crete became the chief channel through which Egyptian culture was spread to the north.

The Minoan Age in Crete. For more than two thousand years, from about 3400 to about 1200 B.C., Crete was one of the most important centers of civilization. This long period is often termed the Minoan (mī-nō'ŷn) Age, because in Greek legends the king of Crete was called Minos (mī'nōs). The Minoan Age of Crete covers the same period, roughly speaking, as the period in Egypt from the beginning of the Old Kingdom to the decline of the Empire, and in Mesopotamia from the age of Sumerian city-states down to the end of Kassite rule. (See Time Chart, page 68.)

The Glory of Knossos. Cretan culture was at its height from about 2000 to 1400 B.C. Then, as excavations show, Crete had rich cities, among which the greatest was Knossos (nōs'ŷs). Apparently the ruler of Knossos became king of the whole island, and perhaps he had colonies in Greece and elsewhere. The ruins of the palace at Knossos show that the king had many officials and clerks

at his command, as well as numerous mechanics, jewelers, artists, and laborers. In the palace storerooms were rows of huge jars in which were stored olive oil, wine, and grain. Government records and accounts were written on clay tablets, stacks of which have

been found. These would no doubt reveal to us many interesting secrets if any one should learn how to read the Cretan writing.

Art, Trade, and Sea-Power. The Cretans excelled in metal-work and pottery. With copper from Cyprus and tin from distant mines in Europe, they fashioned the finest daggers, swords, and other articles of bronze. Their pottery jars, turned on the potter's wheel and gorgeously painted, became famous all over the Near East. Other works of skill are found in the system of water-supply and drainage with which the royal palace was equipped. The Cretans did not



Courtesy of the Metropolitan Museum of Art

A HUNTING SCENE

Part of a fresco at Tiryns. This is typical of Cretan and early Ægean art.

build magnificent temples, nor carve great stone statues like those of Egypt; but in their wall-paintings, in the designs painted on their pottery jars, and in the decoration of their metal work they displayed artistic ability of the highest order.

Above all, Crete was important for her sea-power and trade.

Her ships went not only to Egypt, but to all the coasts of the eastern Mediterranean; also, perhaps, to the western shores of that great sea. Cretan colonies were founded in Cyprus, in Greece, and perhaps in Sicily. The Cretan navy must have been strong enough to defend distant colonies, to guard Cretan trade on the seas, and to protect the palace at Knossos. The king of Knossos was truly a "sea-king."

The Cretans spread their culture so widely over the region of the Ægean Sea that it is often called "Ægean Civilization"; but above all we must emphasize the influence of Crete in Greece. On the Greek Peninsula, then less civilized than Crete, Cretan colonies were established. Ruins of these colonies have been found at Mycenæ (mī-sē'nē), Tiryns (tī'rīnz), and other places. We shall refer to them again in the chapter on the Greek city-states.

The Fall of Knossos. Sudden and mysterious tragedy fell upon Crete about the year 1400 B.C. The great palace at Knossos was plundered and burned, and the other cities of Crete suffered the same cruel fate. Rebellion? Earthquake? More likely it seems that foreign foes defeated or evaded the Cretan navy, swooped down on the rich cities, and carried off rich spoils. It may well be that the invaders were sea-rovers from the Greek Peninsula, perhaps from Mycenæ.

SYRIA AND THE SEMITES

Migrations of Peoples. Some time after the sack of Knossos there was a great migration southward from the Ægean region. It was a period of migrations and invasions. Bands of adventurers pillaged far and wide, and peoples driven from their homelands had to seek new lands in which to settle. Some of the wanderers went in ships, while others traveled in clumsy, two-wheeled carts, overland, through Asia Minor and Syria. The first ones were met, defeated, and slaughtered by an army from Egypt. But behind them came others who settled in Syria and Palestine.

Syria is the strip of mountainous country along the eastern coast of the Mediterranean, stretching from the Taurus Mountains on the north to the Sinai Peninsula on the south. Palestine is simply the southern part of Syria, nearest Egypt. Though bordered by

deserts east and south, Syria was famed for its herds and flocks, its wine, honey, and olive oil, its copper mines, its commerce, and for the fine timber obtained from the cedar-clad slopes of Mount Lebanon. (See maps facing pages 30 and 34.)

With Egypt on the south, Asia Minor on the north, and the Euphrates Valley on the northeast, Syria, all through history, has been a battlefield, a path of trade, a place of meeting and mingling. The turbulent melting-pot of the ancient world, Syria was populated by mixed races. The Philistines (fī-līs'tīnz) came from Crete or Asia Minor; the Hittites (page 39) from Asia Minor; others from elsewhere. In language, however, the country was



Courtesy of the Metropolitan Museum of Art

EGYPTIAN BRICKMAKERS AND STONE-CUTTERS

At the left, brickmakers are taking mud, which will be mixed with straw or chaff and shaped in a mold to form bricks; the completed bricks are being carried away by the man bearing a yoke. Note the overseer, seated, with his staff. At the right, the stone-cutters are trimming blocks of stone and measuring, with a cord, to see whether the surface is true. These wall-paintings from an Egyptian tomb (about 1500 B.C.) show how the Hebrews probably labored during their sojourn in Egypt.

more uniform than in blood. The prevailing tongues belonged to a family of languages that are usually called Semitic. Those who speak them are called Semites. Not only the Hebrews, but also the neighboring tribes and the Arabs were "Semites" in speech. Even the Philistines learned to use a Semitic language.

The Hebrews. The Hebrews, or Children of Israel, whose sacred writings form the Scriptures of the Jews and the Old Testament of the Christian Bible, were nomads. They wandered here and there, seeking pasture for their herds and flocks. The Old Testament tells us how, in a time of famine, they went down into Egypt; there later were oppressed; escaped, and after long wanderings got back to Palestine.

In Palestine the great kings of the Hebrews were David and Solomon. In the 10th century B.C., under Solomon, wealth was gained by commerce. A fleet on the Red Sea sailed to the "land of Ophir" for gold. Horses, linen yarn, and chariots were brought from Egypt; tolls were collected from spice merchants; ships were sent as far west as Spain. But Solomon's chief glory was in building a splendid temple to Jehovah at Jerusalem. Soon after his death the kingdom was divided, and later both parts were conquered by the Assyrians and the Babylonians.

Religious Teachers. The chief gift of Israel to the world was its spiritual message: warnings against idols, against the worship of many gods (polytheism), and the insistence that one supreme God, Jehovah, be worshiped and served. Some of the Hebrews thought of Jehovah as a tribal or national god for themselves only, but their greater teachers recognized him as the God of all men, and as just and holy. This idea of God, with the Ten Commandments and other exalted teachings, gave the world new standards in religion and morals. Unless one knows something of the human sacrifices, the vicious rites, and degrading beliefs that made up other ancient religions, he cannot realize how much the world owes to the Hebrews as teachers of religion and morals. Moreover, the Hebrew prophets laid the foundation in men's minds for Christianity.

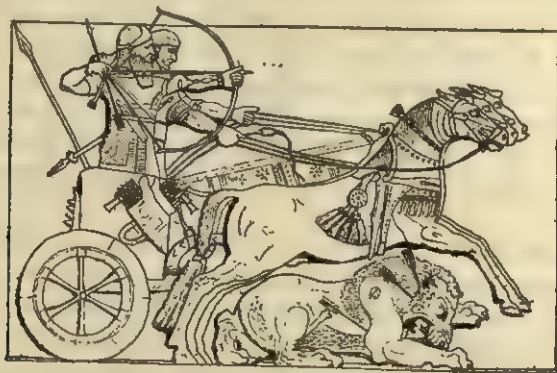
The Phœnicians. On the coast of Syria lived the Phœnicians (fê-nîsh'ânz). They were Semites and neighbors of the Hebrews. Their chief cities were Tyre, Sidon, and Byblos. Their greatest work was in commerce and colonization. After the fall of Crete and the decline of Egypt, the Phœnicians founded colonies on the northern coast of Africa, in Sicily, in Cyprus, and perhaps in Greece. Greatest of all their colonies was Carthage, on the coast of what is now Tunis, for many years a rival of Rome.

The Phœnicians have often been credited with inventing our system of writing, by use of the alphabet. If they did not originate it, they at least used it and transmitted it to other peoples. Perhaps the Greeks received it from them. Through the Greeks it has come down to us. It was far more important in world history than the wars of a Thutmose or the wealth of a Solomon.

The word *alphabet* is made up of the Greek names of the first two letters, *alpha* and *beta*. Each letter at first had a meaning. For example, *beta*, from the Semite *beth*, meant *house*; and *alpha*, from the Semite *aleph*, meant *ox*. Perhaps A (*alpha*, *aleph*, etc.) at first was the symbol or picture of an ox-head. It is probable that each letter was originally a picture or a symbol; but when the symbol came to be used only as a sound it could be joined with other sounds to make an endless number of words. Thus we see what a valuable invention the alphabet was. We also see that the crude pictures of the cave men pointed the way, and that the picture-writing of the Egyptians and others led the way, to modern writing.

EMPIRES OF THE IRON AGE

The Iron Age. During all the long history of early kingdoms in Egypt, Mesopotamia, and Crete, bronze had been the metal of



ASSYRIAN SCULPTURE

Showing an Assyrian king on a lion-hunt.

tools and weapons; but at some time before 1100 B.C. the art of melting iron ore, casting or forging it into desired shapes, and giving it a hard edge by tempering, came into use. This had a striking effect upon the kingdoms and empires of the Near East. Those nations that used iron were able to conquer others. Iron became an important article of trade, and wars were fought for the possession of iron mines.

Early Assyria. Even before the Iron Age, Assyria had become prominent. Assyria lay northwest of Babylonia, high up on the Tigris River. It must be clearly distinguished from Syria.

The Assyrians wrote on clay tablets, rode horses, drove chariots, and shot arrows from strong bows. Their charioteers and cavalry were widely dreaded. Their infantry of spearmen, swordsmen, and archers fought in groups or phalanxes, and were hard to break. By the 11th century B.C. the Assyrians fought with iron.

Expansion and Empire. Beginning in the 11th century B.C., the Assyrians had a long line of warlike kings who called upon their men almost every year to drop the plow and take up the sword for a short, hard campaign of conquest. The kings themselves were hardened in battle and in cruelty. The lists of their atrocities were long — so were their names. Shalmaneser (shāl'mā-nē'zēr) III, in the 9th century B.C., made many small states in Syria pay tribute, and conquered Cilicia (sī-līsh'ī-ā), a region from which large supplies of silver could be obtained. In the next century Tiglath-Pileser (tīg'lāth-pī-lē'zēr) III and Sargon II wrested iron and copper mines from the Armenians, in the mountains north of Assyria. In the 7th century Sennacherib (sē-nāk'ēr-īb) crushed rebellions in Babylonia and Elam, and completed the conquest of Syria. His son, Esarhaddon, conquered Egypt, which remained under Assyria from 670 to 651 B.C. Assyria was now by far the greatest empire of the Near East.

Romans of the East. In many respects the Assyrians were much like the Romans, whom we shall study later. The Assyrians were the Romans of the East. They were warlike, and built up a vast empire by conquest. In organizing and governing this empire they ruled with an iron hand, yet they also showed much skill in government. They built good roads, over which messengers and armies could move quickly.

From a land of farms and farmers, Assyria became a land of large estates, owned by a few rich men and worked by slaves. Manufacturing and trade were allowed to fall into the hands of aliens.

Assyrian Culture. In civilization the Assyrians, like the Romans again, borrowed from others; but they passed it on. In

this lay their chief cultural merit. But in some things, architecture for example, they were more than imitators. In building palaces each Assyrian king tried to outdo the one before him. Sennacherib rebuilt the ancient city of Nineveh for his capital. Ashurbanipal (ä'shōör-bä'nē-päl') was a royal scholar. He collected a



Courtesy of the Metropolitan Museum of Art

ASSYRIAN SCULPTURE

Relief sculpture found in the palace of Ashurbanipal at Nineveh.

great library. With the aid of a dictionary, he taught himself to read the language of the ancient Sumerians.

Ashurbanipal reigned from 669 to 626 B.C., and after him came disaster: civil war, rebellion, invasion. In 612 the proud city of Nineveh fell under the combined attack of Babylonians, Medes, and Scythians. A scribe of the time wrote tersely: "They carried off the booty of the city, a quantity beyond reckoning, and they turned the city into ruined mounds."

Babylon again was supreme. King Nebuchadrezzar (nēb'û-kād-

rēz'ār), who ruled from 605 to 562 B.C., launched Babylon on a career of aggressive wars. We remember him especially because he captured Jerusalem, burned it, and carried many captives to Babylon. One of the captives was the young prophet Daniel.

It was at Babylon that Nebuchadrezzar built his splendid palace and constructed the famous "hanging gardens" for his Persian queen. They were really terraces. The queen was homesick for

the hills and mountains of Persia. There were none at Babylon — the king built some.

Babylon did not hold up its head long after the death of Nebuchadrezzar — in 539 B.C. it was conquered by Persia.

THE RISE OF PERSIA

Ancient Persia was part of the high, mountainous Plateau of Iran, between the Caspian Sea on the north and the Persian Gulf on the south. Another part of this plateau was Media. The Medes and the Persians are often spoken of together. They lived near together; they figured in history together; and they were probably closely kin, for they all called themselves Iranians. We call their country, as a whole, the Iranian Plateau, or the Plateau of Iran.

The Medes. The Medes frequently suffered defeat at the hands of their warlike neighbors, the Assyrians, until in the 7th century B.C. the tables were turned. Cyaxares (sī-āks'ā-rēz), king of the Medes, made his cavalry better than that of Assyria. The Iranians were expert riders and could circle swiftly around an enemy (just as the American Indians used to do), shooting their arrows with deadly aim, while the horses were at full gallop. Cyaxares joined with the Babylonians and the Scythians, as we have seen, and destroyed Nineveh.

The Persians. About half a century later, that is, about 550 B.C., Cyrus, king of Persia, conquered Media. Henceforth we shall understand the term Persians to include the Medes, and Persia to include Media. Brilliant in war and afire with ambition, Cyrus embarked on a career of conquest. He conquered all Asia Minor, and in the year 539 B.C., as we have seen, Babylon became subject to Persia. Thus Cyrus's empire included also Mesopotamia and the Babylonian possession of Syria.

Persia the Heir of Babylon and Assyria. The vigorous young Persian Empire inherited and seized notable cultures. Its civilization was made up largely of what we have already found elsewhere. From ancient Mesopotamia the Persians inherited cuneiform writing; from the Assyrians, directly or indirectly, came architecture, army organization, and methods of governing an empire.

Zoroaster. In religion, however, the Persians had something new and different as a gift to civilization. They had a prophet of their own. His name was Zarathustra (*zä'rá-thōōs'trá*), better known in its Greek form, Zoroaster (*zō'rō-ās'tēr*). While yet a young man, Zoroaster had visions in which Ahura Mazda (*ä'hōō-rá māz'dá*), the god of life and light, as he believed, gave him many words of wisdom. These sayings, with various hymns and proverbs, were written down in a book, the Avesta (*ä-vēs'tá*), which might be called the Bible of the ancient Persians.

According to Zoroaster, Ahura Mazda and all good men fight ceaselessly against the evil spirit, Ahriman (*ä'rī-mán*), and all bad men. Life, in this sense, is a continual battle, but in the end Ahura Mazda and the good will triumph. After death each man's soul will be judged, and if his good deeds outweigh his sins he will pass into Paradise; otherwise, he will be surrendered to Ahriman.

At first Zoroaster found but few converts, but later his teachings spread rapidly. It is possible that Zoroaster himself was killed in one of the wars that were fought for the new religion. Nevertheless, Zoroastrianism became the creed of Persia.

STUDY HELPS

1. Get or draw an outline map, and on it locate the Nile, the Euphrates, and the Tigris; the island of Crete; and the cities of Babylon, Nineveh, Memphis, Thebes, Jerusalem, and Tyre.

2. On a sheet of paper rule (up and down) four columns, each about two inches wide. Head them, respectively, Egypt, Babylonia, Assyria, Persia; and write in the proper columns the chief events named in Chapter III. Compare with Time Chart, page 68.

3. Write three sentences on Egyptian writing.

4. Write three sentences on Sumerian writing.

5. Locate Syria, Assyria, Phœnicia, and Persia.

REVIEW QUESTIONS

1. What is the Near East?
2. What is the time period covered by Chapter III?
3. Why did civilization develop early in Egypt and Mesopotamia?
4. In what arts did the Egyptians excel?
5. Who was Hammurabi? For what is he best known?
6. What peoples, named in Chapter III, rode horses into history?

7. By whom were the Hyksos in Egypt overthrown?
8. Why is Egyptian architecture interesting?
9. Who or what was Cheops? Karnak? Knossos? The Hanging Gardens?
10. Where was the Hittite kingdom?
11. In what did the Cretans excel?
12. Why was Crete important in history?
13. What was the chief gift of the Hebrews to the world?
14. What was the relation of the Phœnicians to the alphabet?
15. What is meant by saying that the Assyrians were the Romans of the East?
16. Of what people was David king? Shalmaneser? Cyrus?
17. What two queens are spoken of in Chapter III?
18. Who was the great religious teacher of the Persians?
19. What two countries, as shown in Chapter III, were notable for founding colonies?
20. What was the Book of the Dead? The Avesta?

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CHAPTER IV

FAR EAST AND FAR WEST

While we keep in mind the "heart of the Old World," the Near East, where the history of civilization begins, we must remember also the Far East and the Far West. China, India, and other countries of the Far East have very ancient cultures ; and America, though younger in human history, had some civilization thousands of years ago. The Far East was cut off by deserts and mountains, and the Far West by oceans, but all, the Near East, the Far East, and the Far West, even in ancient times had some bonds of connection ; and all have made rich gifts to the modern world.

ANCIENT CHINA

Chinese Legends. There are various theories by which modern scholars try to trace the origin of the first Chinese arts. Some think they were carried in by traders or immigrants from central Asia ; others, that they were brought by mining prospectors from the Near East. The Chinese themselves have many legends. They begin with the Chinese already in northwestern China, in the upper valley of the Yellow River. There, they say, is the cradle of their race. They have more or less mythical stories of long lines of emperors — some good, who gave inventions and arts ; some bad, who were cruel and vicious. Less romantic is the story told by stone tools, and by bits of pottery. These seem to show that in China, as in Europe and the Near East, there was an Old Stone Age, followed by a New Stone Age, when men learned farming, and then by a Copper or Bronze Age, with arts resembling those of the Near East. (See Time Chart, page 68.)

The Chóu Dynasty. Chinese history becomes more credible when we reach the line of emperors known as the Chóu Dynasty.

They reigned for nearly nine centuries, 1122 to 249 B.C. During this long period Chinese civilization was making progress, expanding eastward to the sea and southward to the Yangtze River. The making of bronze jars and vases was becoming a fine art. Iron was beginning to come into use for tools. Farmers were irrigating their well-tilled fields. Scholars were writing history and poetry.

The empire at that time was small. Manchuria, Mongolia, and Tibet had not yet been conquered. The capital was not at Peking, but near Singan Fu, on the Yellow River.

Border Duchies and Barbarians. On the borders of the "Middle Kingdom," as the Chinese then called their land, were vassal states or duchies, ruled by princes or dukes who recognized the Chinese emperor as their sovereign, in theory at least. It was the task of these border duchies to wage ceaseless warfare against the barbarians outside the empire, and to check invasions. Beacons were kept ready on the hilltops. Whenever they were lit, and the light flashed from one to the other across the land, it was a sign that the barbarians were coming. Then the border dukes were expected to sally forth, with their chariots, to face the enemy. It was to keep out the barbarians that the Chinese finally built their Great Wall, a wonder of the world.

By the 6th century B.C., the Chinese Empire had become a group of almost independent duchies, loosely held together under the weak authority of the emperor. The leading dukes were often at war among themselves, striving for supremacy.



Courtesy of the Metropolitan Museum of Art

**AN ANCIENT CHINESE WINE-HOLDER
OF BRONZE**

Part of a set of sacrificial vessels. Made in the period of the Chóu Dynasty.

Chinese Writing. The Chinese developed a system of writing which may be compared with the hieroglyphic system of Egypt or

第一百四十八條 權利之行使,不得以損害他人爲主要目的。

This is a sentence from the law code of the modern Chinese republic. It means: "Article 148. A right cannot be exercised for the main purpose of causing injury to another person."

with the cuneiform code of Babylonia, though it differed from both. First, it consisted of pictograms, that is, pictures that had been simplified into symbols for things. Second, it contained ideograms, or groups of pictograms that stood for ideas. Third, there were phonograms, symbols representing sounds. This system of



Photo by Burton Holmes from Ewing Galloway

FUJIYAMA, THE SACRED MOUNTAIN OF JAPAN

writing was and still is a tremendous handicap to China, because the thousands of different characters are so hard to learn and to make. China knew of no simple alphabet until a vast amount of Chinese literature had been written, and by that time the Chinese were unwilling to give up their time-honored system.

If China had had more commerce with the Near East in the time of the Chóu Dynasty, a simple alphabet might have been adopted. There was some trade across the barriers of deserts and mountains, but not enough to make much impression upon Chinese thought or habits.

Confucius. Toward the latter part of the Chóu Dynasty the great Chinese sage Confucius appeared. His teachings mightily affected religion, government, and ethics. One effect was to make the people more conservative — more inclined to hold fast to old things. This was doubtless one reason why the old system of writing has been used so long. Of Confucius we shall hear again (pages 205-208).

Korea and Japan. Korea, a peninsula northeast of Old China, has come to be well known in recent years. Ancient Chinese historians now and then mention Korea as a vassal state of China. It is not at all unlikely that civilization was introduced into Korea from China. The islands of Japan were not so easily reached by Chinese culture, for the early Chinese were not seafaring. Reliable Japanese history begins only after the Christian era, and then the Japanese, like the Koreans, were learning much from China.

ANCIENT INDIA

India's Isolation. India is a great triangle, its base the lofty Hindu Kush and Himalaya Mountains, its apex an irregular wedge of torrid plain extending far south into the Indian Ocean. It is almost a continent in itself. Like China, it is cut off from Europe and the Near East by great barriers of deserts and mountains; besides, two-thirds of its borders are washed by the sea. To be sure, even in ancient times there was a little sea-borne trade by coasting vessels plying between India and Mesopotamia. Ancient India received the Phœnician alphabet through Mesopotamia; and iron was also brought in, first probably from the west. In-

vaders, too, occasionally pushed in through the mountain passes on the north, to the fertile valleys of the Indus and the Ganges.

Whites and Blacks in India. There is evidence to show that there was a white invasion of northern India at an early date. When the white invaders, perhaps from Europe, crossed the mountains of the north and came down into India, they found a race of dark men. After they had conquered the dark men it was quite natural for them to be proud of themselves and to call themselves *Aryans*! *Aryan* means a man of good or noble family.

The *Rig Veda*. The recorded history of India begins with a famous book, the *Rig Veda*. It is a collection of a thousand ancient hymns, which were memorized by priests and handed down from generation to generation, how long we do not know; then put into writing. If the oldest parts of the *Rig Veda* were composed about 1200 B.C., as is asserted by scholars who know them well, then our history of India would begin after the Egyptian Empire had grown hoary and feeble with age; after the King of Crete had fallen and his palace had been burned. (See Time Chart, page 68.)

A Recent Discovery. Quite a different story, however, can now be told. A remarkable discovery was reported in 1931. On the banks of the Indus River, buried under deep layers of mud, were found the ruins of an ancient city, five thousand years old. The well-built brick houses, the statues, pottery jars, and copper tablets found in the ruins prove that civilization existed in India at least as early as 3000 B.C. and perhaps as early as in Egypt and Sumer.

Sanskrit and Kindred Languages. The language of the *Rig Veda* is Sanskrit. This is a language much like ancient Greek, Latin, and Persian. These four languages and certain others, for example, modern German and French, are often called "Indo-European" languages. They are plainly related, and make up a sort of family of tongues. It may be that all the peoples using these languages were related in blood or race, but we cannot be certain.

Color and Caste. In southern India to-day are some black-skinned people called Dravidians. They are probably the remnant or descendants of the dark natives that the Aryans conquered or

enslaved, as the *Rig Veda* pictures. It was no doubt color and conquest that became the foundation of the caste system in India. A caste is a hard and fast social rank that is fixed by birth. There were such classes or ranks in ancient Egypt, in Greece, and in many other countries, ancient and modern. In India, in the *Rig Veda* age, there were four chief classes: (1) *Brahmans*, or priests; (2) *Kshatriyas* (kshăt'rê-yās), or nobles; (3) *Vaisyas* (vī'syās), or farmers; (4) *Sudras*, or serfs.

It is easy to guess that the three upper classes were white or near-white, Aryans, while the Sudras were black or near-black, Dravidians.

India from 1200 to 600 B.C. The Aryans spread eastward as well as southward. Cattle-raising and tilling the soil seem to have been the chief sources of wealth, but in the towns industry and trade grew up, and gold gradually took the place of cows as standard money. But there was no central government strong enough to stand if a great power should invade India.

Buddha. The religious idea of the transmigration of souls was closely connected with caste customs. A man feared that his soul, the next time he was born, would appear in a man of lower caste, or in a despised animal — a dog, perhaps. At the same time he was hoping that it would appear in a man of higher caste. His highest hope was of being made one with Brahma, the great and good first cause of all things. About 550 B.C. was born a great religious reformer, Prince Gautama (gô'tā-mā), best known as Buddha: the Wise, the Enlightened. His influence in India is comparable to that of Zoroaster in Persia and Confucius in China. We shall hear of him again (pages 194-196).

ANCIENT AMERICA

Origin of the Indians. Natives of India are now commonly called East Indians. The Indians we speak of here are of course American Indians. Columbus called them Indians because he thought he had reached India, and Indians they have been called ever since. Some of the tribes were still in the Stone Age when Columbus first came, in A.D. 1492, but other tribes had risen to high cultures.

It seems probable that the first people in the New World came over to Alaska from Siberia. Many Indians of America resemble the peoples of Asia ; and Alaska and Siberia are near together. Bering Strait is less than 50 miles wide. The coming of human beings to America must have been ages ago — 10,000 years some writers believe ; longer, in the opinion of others.



Courtesy of the American Museum of Natural History

ONE OF THE OLDEST AMERICAN BUILDINGS

A photograph of a model in the American Museum of Natural History showing how the ancient Mayan building at Chichen Itza in Yucatan would appear if it were rebuilt. Part of the model is cut away to show the heavy columns by which the roof was supported.

Agriculture and Irrigation. We may imagine the first Indian pioneers as Stone Age people, chipping out stone weapons and tools, making fire by rubbing sticks, skillful in basketry, but ignorant of agriculture, cattle-raising, pottery, writing, and the use of metals. But in certain regions, particularly in those which now form the southwestern part of the United States, Mexico, Central

America, and Peru, agriculture began and the foundations of civilization were laid. The Indians did not grow wheat and barley, so familiar in the Old World, or the rice so much depended on in southeastern Asia, but a new plant, maize or Indian corn. Maize must have been an American wild plant, then unknown in the Old World. It was improved by cultivation and breeding. Important vegetables were also domesticated, such as the sweet potato in Mexico and the white potato in Peru.

On many of the plateaus and hillsides crops could not be grown without bringing in water. Irrigation projects, requiring the coöperation of large groups, showed that men were giving up the wandering life of hunters and settling down as farmers. Then it was only a step to the building of villages, towns, and cities, with temples, palaces, fortresses, and works of art. Irrigation meant civilization in America, just as it did in Egypt and Mesopotamia.

Mining and Building. Somewhere in southern Mexico or Central America an agricultural civilization arose. Thence it spread northward and southward. Pottery, spinning, and weaving were developed. Metals were discovered and mastered. Copper was worked here and there. Gold, silver, and tin were



Courtesy of the American Museum of Natural History
AN EXAMPLE OF MAYAN SCULPTURE

also known, but they were used for ornaments rather than for tools or weapons. In time the ancient peoples of Mexico, Central America, and Peru had a culture that was rich in many ways. Their temple-builders and sculptors left walls and monuments rivaling those of Egypt and Babylon. The building of splendid cities, temples, and palaces seems to have begun with the Mayas (mä'yäz) between 1000 B.C. and the time of Christ.

The Mayas. The Mayas chose the lowlands of Central America. By clearing away the forests and planting maize they obtained richer crops than were possible on the plateaus. Wealth and population multiplied. Cities, with splendid palaces and temples, were built. Although they had neither iron nor bronze for tools, Mayan builders were able to quarry and hew great blocks of stone, and to construct magnificent buildings, richly decorated with stone-carving. Mayan potters, too, were both skillful and artistic. The Mayas had a system of hieroglyphic writing, were skilled in mathematics, and invented a calendar.

The Toltecs. The Toltecs, who migrated from somewhere in the north, possibly from the Colorado River, settled in the southern part of the Mexican plateau. Like the Mayas, from whom they probably learned much, they built palaces and temple-crowned pyramids. The Toltec pyramid at Cholula has a larger base than that of the Great Pyramid of Egypt, though it is less than half as high.



Courtesy of the American Museum of Natural History

AN AZTEC GIRL BEING TAUGHT TO SPIN

The Aztecs. The Aztecs, also coming from the north, perhaps California, displaced the Toltecs, killing, destroying, but at the same time learning from their victims, as barbarians have so often done. At the spot where Mexico City now stands they found a lake, with islands,

on which they built their thatched huts secure from attack. Artificial islands were constructed, and their village grew into a city. It became a sort of American Venice, but its elevation above the sea was 7000 feet! The Aztecs, like the Mayas and the Toltecs, were savages in superstition, in serpent-worship, and in offering human sacrifices upon their altars.

The Incas. The Incas, in Peru, had perhaps the finest civilization of early American peoples. In agriculture, in architecture, and in political organization they were most efficient;

and their worship seems to have been comparatively free from cruelty and bloodshed. Marvelous military highways, paved with stone slabs, were built for thousands of miles, fine examples of engineering skill. Cuzco, their capital, with its splendid temple of the sun and other great structures, was a wonderful city.

Our Debt. The modern world is heir to the American Indians, as well as to the peoples of the Near East and the Far East. From each, from all, we have received rich gifts. But thinking now especially of Far East and Far West, we observe a contrast: China's gifts were mainly inventions and arts, like chinaware, silk, and gunpowder; ancient America's gifts were mainly plants, like maize, the potato, tobacco, tomatoes, pumpkins, strawberries, pineapples, and peanuts.

B.C. and A.D. In Christian countries historians measure time from the birth of Christ. For example, we say that the Chóu Dynasty began in China about 1122 B.C., that is, so many years before the birth of Christ. Most of the dates we have learned thus far in this book are B.C. — before Christ, but in one of the paragraphs of this chapter we speak of an important event that took place many years after the birth of Christ — the discovery of



Courtesy of the American Museum of Natural History

AN AZTEC GIRL BEING TAUGHT TO WEAVE

America by Columbus, in A.D. 1492. The letters "A.D." mean *anno Domini*, "in the year of our Lord," or after the birth of Christ. As we go on we shall gradually pass from B.C. dates to A.D. dates.

If we wish to know the whole number of years from a B.C. date to an A.D. date we simply add; for example, the time from the beginning of the Chóu Dynasty to the discovery of America was 1122 plus 1492, or 2614 years.

This practice of dividing dates in this way was not begun until many years after the birth of Christ, and then a mistake of three or four years was made in the dividing point, but this need not worry us. All the years are counted, on one side or the other.

STUDY HELPS

1. By reference to maps, write names of the mountains, the deserts, and the great waters that separate the Far East from the Near East.
2. Name and locate two great rivers of India; two of China.
3. Define (a) pictogram, (b) ideogram, (c) phonogram.
4. Write a significant sentence about Confucius; one about Buddha.
5. Explain what is meant by caste in India, and name the four great castes.
6. Write three sentences on the name "Indian."
7. Tell where each of the following lived: Mayas, Toltecs, Aztecs, Incas.
8. Explain the meaning of "B.C." and "A.D."

REVIEW QUESTIONS

1. With what dynasty (and what date) does Chinese history become more credible?
2. What was the warlike task of the border dukes of ancient China?
3. How, or why, has Chinese writing been a handicap to the Chinese?
4. Why, probably, did the conquerors of ancient India call themselves Aryans?
5. What is the *Rig Veda*?
6. Whence, probably, came the first Americans?
7. What arts did the Mayas practice?

8. What valuable plants, familiar in the Old World, were unknown in ancient America?
9. What people had a pyramid with a base larger than that of Cheops?
10. Where was the Aztec Venice?
11. What were some of ancient China's gifts to the world? Some gifts of ancient America?

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TIME CHART

	EUROPE	AFRICA	WESTERN ASIA	INDIA AND CHINA	CENTRAL AMERICA
4000 B.C. to 3000 B.C.	Stone Age.	Civilization growing in Egypt (irrigation, writing, pyramids, copper).	Civilization growing in Sumer and Akkad (irrigation, writing, copper).	Stone Age.	Stone Age.
3000 B.C. to 2000 B.C.	Bronze Age.	Civilized kingdom in Egypt.	Cities and empires in Mesopotamia (Sargon, Hammurabi).	Civilization in Indus Valley.	Stone Age.
2000 B.C. to 1000 B.C.	Bronze Age. Crete flourishes and declines. Mycenaean Age. Dawn of Iron Age. Dorians invade Greece.	Hyksos in Egypt. New Egyptian Empire. Thutmose I and III.	Kassites in Babylonia. Hittite Empire rises and falls. Iron Age beginning. Trojan War. Greek colonies in Ionia.	Copper and bronze. Chou dynasty. Aryans in India.	Maya civilization rising.
1000 B.C. to 500 B.C.	Greek colonies spreading. Culture flourishing in Ionia (Sappho, Thales). Etruscans in Italy. Rise of Athens and Sparta. Rome a small city-state. Ionia conquered by Persia.	Egypt weak. Egypt under Assyria. Greek traders in Egypt. Carthage rising. Persian conquest of Egypt.	King Solomon. Assyrian Empire rises and falls. New Babylonian Empire rises and falls. Cresus of Lydia. Cyrus founds Persian Empire. Darius of Persia.	Chou dynasty and feudal age in China. Hindu civilization in India. Iron Age begins. Gautama Buddha. Confucius.	Maya culture growing (writing, calendar).
500 B.C. to 1 B.C.	Persian Wars. Perses and Athenian Empire. Peloponnesian War. Alexander the Great. Rome unites Italy. Punic Wars. Rome conquers Greece, Gaul, England. Julius Caesar. Augustus.	Egypt conquered by Alexander. Egypt under Ptolemies. Hellenistic civilization. Carthage under Rome. Egypt under Rome.	Persian Empire flourishing. Persia conquered by Alexander. Seleucids. Rise of Parthian Empire. Asia Minor and Syria under Rome. Birth of Jesus Christ.	Alexander invades India. Maurya Empire in India. Han dynasty in China.	Maya culture flourishing.

PART II

CLASSICAL CIVILIZATION IN THE GREEK CITY-STATES

INTRODUCTION

The origin of the word "classical" is worth noting. In ancient Rome citizens of the highest social rank were called "*classici*," and sometimes this word was applied to writers. The best writers were "classic," that is, first-rate. Hence a "classic" is a writer or a work of the highest excellence.

So brilliant were the achievements of ancient Greece and Rome in art, literature, and philosophy, that the writings of Greek and Roman authors are generally known as the "classics," and Greco-Roman civilization is described as "classical" civilization.

The following three chapters will be devoted mainly to tracing the growth of civilization among the ancient Greeks and its extension through the Near East by Alexander's conquests. The later chapters of Part III will show its further spread in the Roman Empire.

We shall not use the term classical in a narrow sense, restricting it to ancient Greek and Roman culture, but recognize its fitness when applied to masterpieces anywhere. Thus Confucius is a classic for the Chinese to-day as much as Homer is for Europeans or Americans. Accordingly, we shall deal not only with the classical civilizations in Greece and Rome, but also, in Part IV, with their rise in India and China, and with the relations between them. If we are to understand world history we must take this broader view.

CHAPTER V

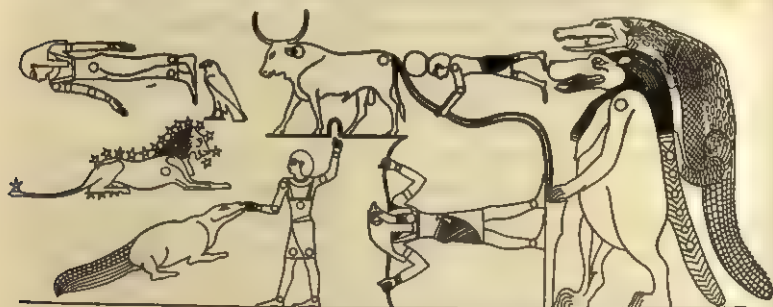
RISE OF THE GREEK CITY-STATES

WHAT THE GREEKS INHERITED

Heirs of the Ages. The Greeks were heirs of the past, and they were good stewards. They received much ; they gave much.

Language, fire, the use of tools and weapons had come down to them from the earliest ages. In addition to those things, the Old

The sky was considered the abode of the gods and certain mythical creatures, who were given definite places in the heavens, as here indicated by stars and circles on the figures.



Courtesy of the Metropolitan Museum of Art

CHART OF THE STARS

An Egyptian representation of astronomy, which was handed on to the Greeks. From a wall-painting in the tomb of Seti I, in the Valley of the Kings. Nineteenth Dynasty (about 1300 B.C.).

Stone Age gave them sewing, painting, carving, and jewelry. From the New Stone Age they inherited the secrets of growing grain, using animals, grinding stone, building houses, shaping pots and jars of clay, spinning thread, weaving cloth, and making wheeled wagons.

In addition, the Greeks could borrow the arts and crafts of their highly civilized neighbors, the Cretans, Phoenicians, Egyptians,

and Assyrians. Those Near Eastern peoples, as we have seen, knew how to make bronze tools, build ships, construct splendid stone temples, carve beautiful statues, play musical instruments, write laws and records, and organize strong governments. Such things the Greeks did not need to invent, but only to adopt.

Variety and Progress. Variety is often the spice of progress. It was so in this case. The Greeks had many things to choose from.



THE LION GATE

Part of the ruins at Mycenæ.

For example, there were different kinds of writing, such as the Babylonian cuneiform, the Egyptian hieroglyphic, and the Semitic alphabet. Wisely or luckily the Greeks chose the alphabet, the simplest and best of these methods, and adapted it to their own harmonious language. In this and other arts the Greeks chose so wisely, adapted so well, and made such improvements that they were soon able to excel their teachers.

Cretan Gifts. Especially from Crete the early Greeks learned the arts of civilization. Outposts of Cretan culture flourished in Greece between 1600 and 1200 B.C., as we know. The wondrous

rock ruins at Mycenæ and Tiryns were then frowning hill-top castles, owned by rich and powerful chieftains. The artistic treasures found in those castle ruins remind us strongly of Cretan arts. At Mycenæ were such signs of wealth and power that some historians think Mycenæ's rule extended far and wide, and call this period the "Mycenæan Age."

"Achæan" and "Homeric."

There are two other names, however, for the last part of that period. We call it the "Achæan Age," because the chieftains were known as Achæans. This point is worth remembering, because the Achæans are the first Greeks about whom we have much intimate knowledge. The other name, the "Homeric Age," is also of interest, because it reminds us that our knowledge of the Achæans comes largely from Homer.

By Homer we mean two great poems, the "Iliad" and the

"Odyssey." The Iliad is named from a city, Ilium or Troy; the Odyssey is named from a man, Odysseus (ô-dîs'î-ûs), who helped to capture Troy. According to tradition these poems, epic poems, were written by a blind poet, Homer. Some critics believe that



Courtesy of the Metropolitan Museum of Art

EARLY GREEK ART

Painting of a woman carrying a basket,
from a fresco at Tiryns.

Homer lived in the 9th century B.C. and based his epics on the romantic lays which minstrels had sung in earlier days. Other critics think that the poems had no single author. They tell, in heroic verse, a fascinating story of love and war, and give clear pictures of Achæan kings, Greek life and religion, horses and chariots, little ships, and the walled city of Troy.

Pictures in Poetry. It has been said that the childhood of all nations has been spent in singing. The man who said it meant that the oldest pieces of literature are poems. Often people write their first history in a poem. This the Aryans did in the *Rig Veda*, and the Greeks in *Homer*.

Homer has enriched both poetry and history. He pictures the kings and nobles hunting, then feasting in gorgeous halls, listening to music. Not much does he say of the plowmen and herdsmen. But the gods and goddesses, Zeus, father of gods and men, gray-eyed Athena, proud Hera, wife of Zeus, Poseidon, god of the sea, Aphrodite, goddess of love, are made familiar to us — in their follies as well as their acts of divinity.

One of the attractive features of Achæan life was generous hospitality. The stranger and guest were entertained with the best the house afforded, and sent on their way with costly gifts. To refuse hospitality or to injure a guest was to offend the gods. This brings us to the cause of the Trojan War.



MENELAUS AND HELEN

Their meeting after the capture of Troy, as pictured on an old Greek vase.

The Trojan War. Homer tells us that the palace of Menelaus (mĕn'ĕ-lā'ŭs), king of Sparta, was visited by young Paris, a prince of Troy. Menelaus, of course, entertained his guest royally. But Paris was so ungracious as to induce the beautiful Helen, wife of Menelaus, to run away and go with him to Troy, across the Ægean

Sea. Then Menelaus and his brother Agamemnon (ăg'ă-mēm'nŏn), king of Mycenæ, summoned all the other Achæan kings, with their soldiers and ships, to join with them in a war against Troy.

Ten years Troy held out. Much of the fighting consisted of duels, such as the mortal combat in which Hector, the great Trojan hero, fell before Achilles (ă-kīl'ēz), the redoubtable Greek. Finally Odysseus proposed a trick. The Greeks boarded their ships, as if to sail home; but in front of Troy they left a huge wooden horse. This the Trojans seized gleefully and dragged into their city. But inside the horse were Greek soldiers, who at night stole out and opened the gates of the city to their comrades. So Troy fell in ruins and ashes.

No doubt this story contains both fact and fiction. Excavations to-day on the northeast Ægean shore reveal the ruins of a burned city, whose stone walls were fifteen feet thick. Historians are fairly sure that this was the Troy taken by the Achæans, and that the date was about 1200 B.C.

Swords of Iron. The heroic age of Homer's Achæan warriors was followed by a dark age. The grandsons and great-grandsons of Menelaus, Agamemnon, and Odysseus were overwhelmed by fierce invaders from the north. The conquerors were probably distant kinsmen of the Achæans. Later they were called Dorians. The Greek they spoke was called Doric, to distinguish it from other widely used Greek dialects, the Ionic, the Æolic, and the Arcadian. The entry of the Dorians into the Greek Peninsula was marked by destruction, the decline of artistic metal-work, the use of simpler designs on vases and jars, a new style of garment (a loose cloak, fastened with a safety-pin), and the use of iron swords. The older age had used bronze. With the Dorian Invasion, about 1100 B.C., the Iron Age dawns in Greece.

Our Debt to the Greeks. It is hard to tell who the Greeks were, except that they were a mixed race and divided into many groups. Their language was akin to Sanskrit and Persian, and therefore it is supposed that they were distant kinsmen of the Aryans in India and of the Iranians in Persia. In later times the Greeks called themselves "Hellenes," sons of Hellen; and their land "Hellas," country of the Hellenes.

Distinguish Hellen clearly from Helen of Troy. Hellen was a sort of Greek Abraham. The Greeks looked back to him much as the Jews did to Abraham.

But it is easy enough to recognize our manifold debt to the Greeks. In art and literature our ideas and ideals are largely Greek. Our alphabet is the Greek alphabet slightly changed, and many of our words, like democracy and psychology, are Greek words. We study the theorems of geometry as worked out by Greek scholars. Poetry, philosophy, and drama owe much to Greece; and even in our athletic sports the "marathon" and the "Olympic" contests remind us of that wonderful ancient Hellas.

COMMERCE, COLONIES, AND CULTURE

It is a mistake to think of ancient Greece as limited to the Greek Peninsula alone. Between 1200 and 1000 B.C. the Greeks spread across the *Ægean* to the region of Troy and other parts of Asia Minor. Later, between 750 and 550, they founded cities on the distant shores of the Black Sea; also in the south, on the Mediterranean shores of Africa, and in the west in what are now Italy, France, and Spain. Commerce expanded with colonies, and so did culture.

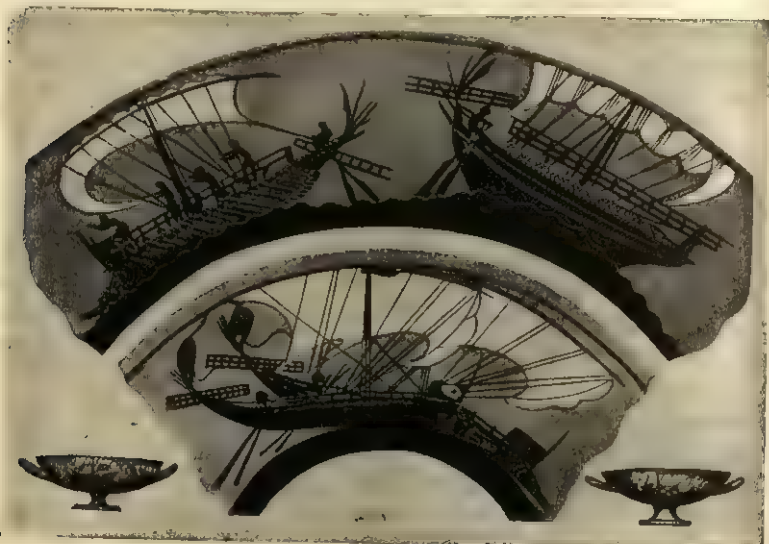
Eastern Hellas. Eastern Hellas included the Greek Peninsula, the islands in and around the *Ægean* Sea, and the nearer coasts of Asia Minor. Some parts of this region were occupied by the *Æolians*, some by the *Ionians*, and some by the *Dorians*. All were Greeks, but in commerce and culture, probably also in colonies, the *Ionian* cities of Asia Minor were for a long time most important.

Ionian Cities Preëminent. The *Ionian* cities numbered ten on the mainland of Asia Minor. The adjacent islands of *Samos* and *Chios* (kí'ōs) were also *Ionian*. *Samos* lies nearly opposite the mouth of the *Meander* River, *Chios* farther north, opposite the mouth of the *Hermus* River. These *Ionian* cities and their surrounding communities played a most potent rôle in the development of ancient Greek civilization. For one thing, they had a mild climate and wider river plains to cultivate than had most other Greeks. For another thing, they received something from the peoples they found and conquered there, and from the ancient cultures

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that reached them from Egypt, Mesopotamia, and Syria. The blending of Greek and non-Greek meant a blending and often an enriching of culture. And this Ionian brilliance shone back across the *Ægean*, stimulating the cities on the Greek Peninsula, Athens and others.

Miletus Typical. One of the outstanding Ionian cities of Asia Minor was Miletus. Its history illustrates what took place. On



Courtesy of Philadelphia Commercial Museum

GREEK MERCHANT SHIPS

the shore of Asia Minor, near the mouth of the Meander, a city had flourished long before the Greeks arrived. Some time between 1200 and 1000 B.C., a band of Ionian Greeks landed from their ships, captured the city, killed the men, married the women, and built for themselves a new city, Miletus. Miletus soon became a great trading center, grew rich, founded colonies, cultivated art.

By the 8th century B.C. Milesian ships were sailing into the Black Sea, trading and founding colonies. Meanwhile commerce was being established with Egypt. Even before 700 B.C. there was a Milesian trading post at the mouth of the Nile. Ships from

Miletus also sailed far west, to the heel and toe of Italy, founding cities. The chief of these cities was Sybaris (sīb'ā-ris), rich and great, famed for the ease-loving habits of its people and the skill of its cooks. Even to-day a "Sybarite" means one who loves luxury. And through Sybaris the Milesians sent Greek and Egyptian goods up the west coast of Italy to Etruria, beyond the mouth of the Tiber.

Miletus was great not only in wealth, in naval power, but in culture also and practical arts. Thales the philosopher (640-546 B.C.), whom the Greeks ranked as the first of the Seven Sages, was a Milesian. In Egypt he learned geometry. He taught it to the Greeks and through them to us. His pupils made Miletus a center for philosophy and science, and their work laid foundations for the later and greater thinkers of Athens. Miletus was a notable center of art, especially architecture and sculpture.

The coinage of money by the Greeks began in the cities of Ionia. The use of coins was of the highest importance as a stimulus to trade.

The Ionian and Æolic cities were also the cradles of Greek literature. Sappho (săf'ō) of Mytilene (mīt'ī-lē'nē), on the island of Lesbos, was perhaps the greatest poetess of all time — she certainly is the most famous. Plato called her the "Tenth Muse."

Eubœa and Corinth. Among the rivals of Miletus in commerce and colonies were Chalcis (kăl'sis) and Eretria (ě-rē'trī-ā), Ionian



SAPPHO

A statue now in the Vatican Museum.

cities on the island of Eubœa (û-bē'â), and Corinth, a Dorian city on the Greek Peninsula, near the famous Isthmus. The greatest colony of Corinth was Syracuse, on the island of Sicily. The Eubœans were soldiers as well as sailors. They invented the fighting phalanx, a solid line of men with shields and long spears, against which unorganized enemies had little chance.

Western Hellas. Western Hellas consisted of far-flung Greek colonies in southern Italy, on the islands of Sicily, Sardinia, and Corsica, and on the coasts of France and Spain. There were so many Greek colonies in southern Italy and Sicily that that region was often called "Greater Greece."

The Black Sea Circle. A glance at the map will show that the Black Sea was entirely surrounded by Greek settlements. Miletus boasted that she was the mother or grandmother to more than seventy towns on the southern shore of the Black Sea.

SPARTA AND HER ARMY

A Contrast. No sharper contrast could be imagined than that between the progressive trading cities of Ionia and the repressive war camp of Sparta. Sparta was an unfortunate experiment in militarism and oligarchy: militarism being the worship of war; oligarchy being government by a privileged few.

After the Trojan War, when the Dorians invaded Greece, the palace of Menelaus and Helen was destroyed, and a number of Dorian warriors settled there in the valley of the Eurotas as conquerors and masters. They divided the best of the lands among themselves, making the natives their servants or serfs. Sparta, a new town, or rather a collection of villages, was their capital. It had no wall. The men with iron swords were its defense.

Sparta's "Best." As population increased, the Spartan aristocracy needed more land. Here is another Greek word, "aristocracy." It means government by the *best*. It is also applied to the ruling class. An aristocracy, like an oligarchy, is a government by a minority, but in an aristocracy the ruling class usually consists of men of noble birth, who consider themselves the "best."

Conquest, not Colonies. The Spartan aristocrats, the Spartan landowners, instead of sending their overflow numbers out to

distant colonies, as Miletus and many other cities did, tried to solve their problem by seizing the lands of their Greek neighbors, the Messenians and others. The Messenians resisted desperately, but the Spartans finally overcame them, took their best lands, and made the Messenians serfs.

For a time culture and luxury flourished in the homes of the wealthy landowners of Sparta. Their country was noted for its hunting, hospitality, and fair ladies. Then, in the 7th century B.C., the Messenians, aided by several states, jealous neighbors of Sparta, rose in bloody revolt. Sparta was shaken to its foundations. The revolt was crushed, but thereafter the Spartans lived in mortal fear. Military training and war became their life.

Spartan Training. When a baby was born, the state officials decided whether it should live or not. If it was weak or deformed, it was taken up into a mountain and left there to die. Men did not live at home, but in camp, under arms. Once a year the boys were cruelly flogged, to test their ability to endure pain. The girls were given hard athletic training, in the hope that they might transmit greater physical strength to their children.

Helots and Perioeci. On the farms lived many serfs, called *helots*. They could not move away, and they were practically slaves of the landlords, though a landlord could not sell or free his helots. Around the Spartan estates was a ring of about one hundred towns, subject to the Spartans, the people of which were called *perioeci* (pěr-ī-ě'sī), "those who dwell around." The *perioeci* could mine and trade, but they had very little share in government. They were required to assist in keeping the helots in, and invaders out. Both *perioeci* and helots might be called upon to help in battle.

Effect on Civilization. Sparta's system made her the chief war power in Greece, and the name "Spartan" came to be a synonym for rigid discipline and steady endurance of pain. But Sparta had little to give to Greek art or learning; and one of her kings proudly boasted that Sparta did not wish to learn anything from other states. Her system led finally to stagnation, weakness, and decay.

The Peloponnesian League. Before the collapse came, however, Sparta had her period of military power and conquest. She began to make allies of her warlike neighbors, and by the end of the 6th century B.C. most of them in southern Greece had joined her. This group of allied states, under the military leadership of Sparta, was known as the Peloponnesian (pěľ'ô-pô-ně'shăn) League.

Thessaly a Northern Sparta. The only serious rival of the League, at that time, was Thessaly. Thessaly was to northern Greece what Sparta was to the south. The Thessalian aristocrats owned the largest and richest plain in all Greece. Thessaly, too, had her league of allies. She, like Sparta, was ruled by the serf-owning landlords, and she contributed little to civilization. Her cavalry was better than her culture.

ATHENS AND HER LAWS

Another Contrast. The contrast pointed out above between Sparta and the cities of Ionia will hold good in most points as between Sparta and Athens. Of all the ancient Greek city-states, the one that contributed most to the enrichment of human life was Athens. But the men of Athens could also be good soldiers, as we shall see.

An Ideal City-State. Athens was an ideal city-state in an age when the city-state was the Greek ideal. One of the greatest Greek philosophers wrote that the ideal state should include only as many people as could be gathered together in one place within earshot of a single orator. Other ancient Greek writers agreed with him in praising the state in which all citizens could meet and learn to know each other, participate in civic and religious ceremonies, attend the public theater, admire the temples and public buildings, and love their city with high devotion.

The typical city clustered around a hill or high rock, for a very simple reason. The hilltop was a natural stronghold, and it could easily be fortified against enemies. The hilltop or citadel was at first the city, in Greek the *polis*. As the settlement enlarged, spreading far around and beyond the hill, the central height, crowned with its buildings, was called the *acropolis* (â-kröp'ô-lis), "top of the city," or "the city height."

The Greek state was often literally a city-state, for the typical state included only one city, with two or three hundred square miles of farm lands around it. From the acropolis of his city, the citizen could see the whole state, the whole country. Only a few of the Greek city-states had a radius of more than ten miles.

The typical city-state was exclusive. Usually citizenship was hereditary, passing from father to son ; and aliens were forbidden



THE ACROPOLIS AT ATHENS

Photo from Ewing Galloway

A recent photograph showing the hill with its ruined ancient temples rising above the modern city.

to marry into the citizen class, to hold land, or to take part in religious services. Citizenship was a proud privilege. And each city had its particular god or goddess as special patron. Thus Hera guarded Argos, Apollo protected Apollonia, and the gray-eyed Athena, warrior-maid, with spear and helmet, kept watch over Athens.

Athens was a typical Greek city-state.

Athens in Early Times. In early days Athens was only a citadel on the rugged rock in Attica that is now famous as the Acropolis.

Much of the surrounding country was rocky, with little rain. The people were of mixed race, as most of the ancient Greeks were, though the majority were Ionians, at least in speech.

Prior to the 8th century B.C. Athens was only one, though the chief one, of a dozen small city-states in the surrounding land of Attica. Some time before 700 B.C. all these Attic towns were

united, and their "first families" came to live in Athens, as Athenian citizens. But all Attica did not comprise more than a thousand square miles.

Draco's Laws. Until the year 621 B.C. the laws of Athens were not written down—the people were made to obey customs as stated and interpreted by the nobles. The early kings had been pushed out by the nobles. The government had become an aristocracy.

Because the farmers and workingmen were oppressed and denied



Courtesy of the Metropolitan Museum of Art

GREEK VASE, 460 B.C.

Decorated with paintings of legendary Greek battles against Amazons and Centaurs.

all voice in the government, they became discontented and demanded reforms. In response to this demand Draco, one of the *Archons* or magistrates, in 621 B.C., put the laws into writing. His code was very harsh, as most ancient codes were, but it was a step towards justice and democracy, because it enabled all the people to know what the laws were.

Industry and Trade. By industry and trade Athens grew rapidly. Coined money came into use. Athenian potters exported

fine vases and jars. Wine and olive oil also became important products. Athenian ships went to Egypt, to Cyprus, to the Black Sea, and brought home grain. From Miletus came handsome woolen cloaks; bronzeware from Chalcis, cups and vases from Corinth — many luxuries for the rich nobility. Unfortunately the importation of grain lowered the value of crops, and many of the Attic farmers fell into debt, lost their lands, and became tenants on the estates of the rich. Worse still, some of them had to mortgage themselves — they or their children became debt-slaves.

Solon's Reforms. Solon, a popular military leader, elected Archon in 594 B.C., gave relief. A rich man himself, he nevertheless sympathized with the poor and desired to see fair play. With great courage he dared at one stroke to free all debt-slaves, cancel all mortgages on land, and forbid all debt-slavery in the future. Yet he did not go to the extremes that some of the poor desired. His reforms removed much injustice, admitted the common people to a small share of political rights, but left most of the government in the hands of the nobles who composed the Board of Archons and other councils.

Parties and Tyrants. In spite of Solon's reforms and good advice, disorder arose in Attica. Sailors, fishermen, potters, and other workmen joined in a political party called the "Shore." Rich noblemen, who owned the best lands, made another party called the "Plain." Then an ambitious young man named Pisistratus (pī-sīs'trā-tūs) headed a third party — discontented shepherds, herdsmen, and small farmers — dubbed the "Hills."

Pisistratus made his followers fair promises and made himself tyrant. That is, he seized control of the state. During the next thirty years he had many ups and downs, and so had Athens. He was a military dictator most of the time. He did many fine things for agriculture, art, and literature. The Athenians were very religious, and Pisistratus sought popularity by increasing the splendor of ceremonies and festivals in honor of the gods and goddesses.

The sons of Pisistratus were tyrants after him. They too were public-spirited and usually promoted the general welfare; but in

510 B.C., the aristocrats, aided by Sparta, drove them out, and Athens again became an oligarchy.

The Reforms of Cleisthenes. Nevertheless, the spirit of democracy was growing in Athens, and soon the "Shore" party gained control and made their leader, Cleisthenes (klīs'thĕ-nĕz), absolute lawgiver. He may justly be called the father of Greek democracy. He extended the rights of citizenship to more people, made a new and more democratic arrangement of tribes, created a representative council, put the army on a more popular basis, and instituted *ostracism*. The last was something like our modern *recall*, but more drastic. In ostracism, by vote, the citizens could exile any man they thought dangerous to the state.

STUDY HELPS

1. Note the meaning of each of the following: (a) classical, (b) Sybarite, (c) oligarchy, (d) aristocracy, (e) acropolis, (f) archon, (g) ostracism.
2. Make a list of things that the Greeks inherited.
3. Make a list of things that they originated.
4. Write a sentence on Hellen; one on Helen.
5. Name four Greek dialects.
6. Mention some things that we owe to the Greeks.
7. The area of the Black Sea is about 165,000 square miles. Compare the size of Italy; of Lake Superior; of California.
8. Name three famous lawgivers of Athens.
9. List the persons who are named in Chapter V in connection with the Trojan War, indicating what each did.

REVIEW QUESTIONS

1. Why did the Greeks count for so much in civilization?
2. From whom, especially, did the early Greeks learn much?
3. What do we usually mean by "Homer"?
4. Where was Troy located?
5. As Greek colonies expanded, what grew with them?
6. What famous city was typical of other Ionian Greek cities?
7. What great commercial city was near the Isthmus?
8. Name and locate her greatest colony.
9. What was "Greater Greece"?
10. What Greek cities first used coins?
11. What sea was entirely surrounded by Greek colonies?

12. For what things was Sparta noted?
13. Why do we make a special study of Athens?
14. What did "tyrant" originally mean?
15. Who was the first famous tyrant at Athens?
16. What political spirit was growing at Athens by the 5th century B.C.?
17. What two women are named in Chapter V? What goddesses?

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CHAPTER VI

THE PERSIAN WAR AND THE TRIUMPH OF ATHENS

THE PERSIAN EMPIRE

More Contrasts. The contrasts pointed out in Chapter V may aid us in understanding another — the contrast between the Greek city-states and imperial Persia. Persia was the greatest military empire to which western Asia had yet given birth (page 53). Against it, soon after 500 B.C., Athens and other Greek city-states had to fight for existence. The meaning of the struggle will not be clear unless we understand how Greece and Persia differed, in character as well as in size.

The Greek city-states had borrowed the best that the older Cretan, Egyptian, and West-Asiatic civilizations had to offer, and had produced a combination that was new and promising, vigorous and growing. They were developing exquisite forms of art and literature, new philosophies and sciences, and — in Athens — a new form of government, the democratic city-state. Above all, the Greeks cherished the ideal of the free city-state, as opposed to the sword-ruled world empire.

The Persians, like the Greeks, were heirs of the older civilizations. They had some fine things in architecture and art, and some very efficient things in government and war; nevertheless, by our standards, they had chosen less wisely than had the Greeks: the Persian combination was different and less valuable. In writing they used cuneiform instead of the western alphabet; in art they followed Assyria rather than Egypt. They were inferior in literature; and their ideal state was an empire under a military autocrat instead of a free state based on democracy.

Persia's Military Imperialism. The Persians, like many other military nations in history, had a warlike aristocracy that scorned industry and commerce. Their method of gaining wealth and luxury was by conquest rather than by commerce. Conquest brought them plunder and tribute from subject peoples, while it also satisfied their thirst for adventure and glory.

Cyrus the Great. How Persia came into conflict with the Greeks will become clear if we review the steps in the expansion



TOMB OF CYRUS

Burial place of the founder of the Persian Empire. Built during his reign at Pasargadæ, about thirty miles northeast of Persepolis, the later capital of the Persian Empire.

of the Persian Empire. The Empire was founded by Cyrus the Great, who united Media with Persia in 549 B.C., as noted in Chapter III. He claimed Armenia and the eastern half of Anatolia, which had been a part of the Median Empire. His efforts to make good this claim led to the next great step, the conquest of Lydia and Ionia in western Asia Minor, in the years 546-540 B.C. He humbled Croesus (krē'sūs), the proud and wealthy king of

Lydia, and made his capital Sardis the seat of the Persian governor of western Asia Minor. Next he conquered the Ionian cities (page 75), one by one. They resisted, but in vain. Had they all stood together against Cyrus, at one time, as Thales advised, they might perhaps have repelled him. They were forced to pay tribute, to furnish their quotas of men for the Persian army, and to accept Persian rule, but they were allowed to retain some measure of self-government.

The conquest of Media was the first step in Persia's imperial expansion; the annexation of Lydia and the Ionian cities was the second. The third was taken by Cyrus in 540-539, when he invaded Babylonia and captured the Babylonian king. This gave him not only Mesopotamia, but also Syria and Palestine, and the Phœnician cities with their warships.

Cambyzes. The next step was, naturally, to seize Egypt. The land of the Nile had been enjoying a period of revived prosperity and power, since it had thrown off Assyrian rule (page 51) more than a century earlier (651 B.C.). The Greeks had had much to do with the revival of Egypt. Their trade in grain, oil, and wine had brought prosperity. Their soldiers, hired by the Egyptians, formed the army of Pharaoh. Egypt had been an ally of Crœsus, though she had not helped him against the Persians. For that alliance, however, she was soon to be punished. Cyrus was killed in battle before he could undertake the task, but his son Cambyzes (kām-bi'sēz) carried it out. Raising a large army, with camels to carry water across the deserts, Cambyzes invaded Egypt, captured the proud city of Thebes, and had himself crowned as Pharaoh of Egypt. Three years he remained on the Nile, endeavoring to enlarge his new province by adding Libya and northern Ethiopia.

Darius. After Cambyzes died (or perhaps committed suicide) on his return from Egypt, an able and ambitious prince named Darius seized the throne. Rebellion after rebellion, in distant parts of the Empire, he suppressed. Even to Egypt he went, put the suspected governor to death, and had himself crowned Pharaoh. The next year he led a great army across the Bosphorus into Europe, to chastise the Scythians (sīth'yānz), fierce tribesmen north of the Black Sea. The Scythians eluded him, but thus the

Persian Empire made its first assault upon Europe. The Greeks in Asia Minor were already within its borders; those in Attica and adjacent city-states would soon feel its power.

The Empire under Darius. The empire which was about to come to grips with the little Greek city-states was the greatest that the world had known. In Asia it stretched east as far as the Indus River; northward it reached to the Aral Sea, the Caspian, and the Black Sea; westward it extended through Syria to the Mediterranean, and through Asia Minor to the Aegean. In Africa it included Egypt, with Libya and a part of Ethiopia. In Europe it had Thrace.

This vast realm Darius had divided into *satrapies* or provinces, each under a *satrap* or governor responsible to himself. He built a system of roads leading out from Susa, his capital, with stations at regular intervals where horses were kept in readiness. When a messenger of the king came galloping along, day or night, a fresh horse was ready. He



PERSIAN SCULPTURE AT PERSEPOLIS

mounted in hot haste and galloped on. It reminds us of the Pony Express across the Plains and the Rocky Mountains in America, in modern times. Ordinary travelers took three months to cover the 1500 miles from Susa to Sardis, but the king's messengers covered it in fourteen days or less. By the same roads traveled the king's inspectors, the couriers bearing reports from the satraps, the treasurers with tribute, and in time of war the king's armies.

In some things the Persian Emperors were liberal. They did not compel all their subjects to use the Persian language or to adopt the

Persian religion. For example, the king allowed the Jews (page 52) to return to Palestine, and gave funds for rebuilding their temple. What the Persians wanted was not to spread their language or their religion, but to receive tribute. They demanded tribute in money, in grain and other products, and in military service.

GREEK AGAINST PERSIAN

The conflict between the Greeks and the Persian Empire began in the reign of Darius, not long after the year 500 B.C., while Sparta was head of the Peloponnesian League (page 80), and Athens was experimenting with the new democratic reforms of Cleisthenes (page 84). The struggle began in a revolt of the Ionian cities, in Asia Minor.

The Ionian Revolt. For more than forty years after Cyrus conquered them, the Ionian and other Greek cities of Asia Minor submitted rather tamely to Persian rule, paying tribute and providing soldiers; but in 499 B.C. they organized a revolt. They captured Sardis, and by accident burned it. The Persians, of course, took vengeance. With armies on land and ships on sea, the climax was reached in 494 B.C. when Miletus, the pride of Greek Asia Minor, was besieged and captured, and most of the men therein were butchered.

Athens in Peril. Athens and Eretria had sent ships to aid the Ionians in their revolt against Persia. Besides, Hippias, who had been tyrant of Athens, appealed to the Persians to put him back. They agreed. Darius sent a large army, in many ships, against Greece. Hippias came with them.

Part of the Persian army landed on the island of Eubœa, and attacked Eretria. Athens prepared to go to the relief of Eretria and also sent Philippides, a swift runner, to Sparta, asking aid. Philippides ran the 150 miles of rough country in 48 hours, but the Spartans said they could not march until the full moon.

While the hoplites (heavy-armed foot soldiers) of Athens, in number 10,000, were marching towards Eretria, word came that a large part of the Persian army was landing at Marathon, about twenty miles across the hills from Athens.

Miltiades and Marathon. Speedily changing its course, the little Athenian army marched across towards Marathon. Coming down over the hills, they saw the Persian host landing on the plain below. The Persians outnumbered them, perhaps ten to one; and they were regarded as the best fighters in the world. It is no wonder that the little band of Greeks hesitated. It was like David before Goliath.

Then the tragic news came that Eretria had fallen — had been burned, and its people killed or deported. Now the other Persian army was free to come against Athens also. Delays were dangerous. Miltiades (mīl-tī'ā-dēz), one of the Athenian generals, persuaded the others to give battle. The command passed along, the hoplites formed, standing close together, with their heavy shields overlapping and their long spears a bristling hedge in front. Down the hill and across the plain they charged. They ran through the hail of Persian arrows until they came to close quarters; then the unarmored Persians broke and fled to their ships.

Marathon, 490 B.C., was one of the decisive battles of history. It was in September. The roads were probably hot and dusty, but the worn veterans of Marathon got back to Athens in time to meet the other Persian army before it landed. Taking a look at the long line of Greek spears, the Persians turned their ships and sailed back to Asia.

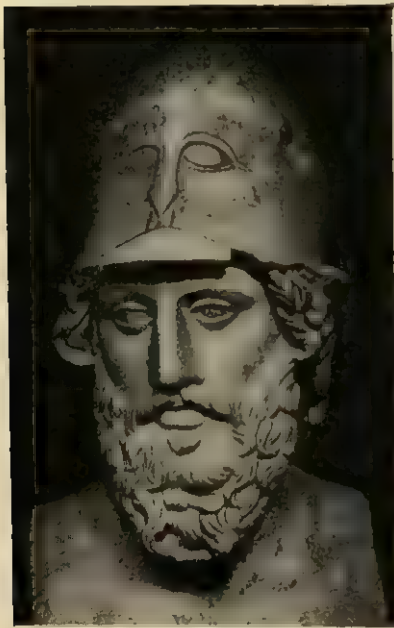
Athens was saved, but the victory was not final. Although death cut short the revenge of Darius, his son Xerxes (zūrk'sēz) succeeded him as king and prepared another army to invade Greece.

Themistocles. While Xerxes was collecting hundreds of ships and thousands of soldiers from his vast empire for another attack, the Greeks were taking steps for defense. *Some* of them were. In some of the cities were political parties that actually advocated submission to Persia, believing that the safer course, or because they hoped the Persians would favor them at the expense of their political rivals. In Athens, for example, was a faction that looked to the Persians to restore Hippias.

Athens was fortunate at this time in having an able and patriotic leader in Themistocles (thē-mīs'tō-klēz). He had long advocated a navy for Athens, to guard and promote her commerce. Now,

he said, a navy was her best defense in this crisis. With much effort he persuaded the Athenian Assembly to vote 100 talents of silver, which had been obtained from rich silver mines in Attica, for building 200 triremes.

A trireme was a wooden warship about 130 feet long, rowed by 170 oarsmen, who were seated in three rows. With its projecting metal-covered beak, it could ram an enemy ship; or if that did not succeed, the crew could use their spears and swords against the enemy crew.



THEMISTOCLES

Athens and Sparta organized a Hellenic League against the Persians, and called a congress of Greek states at Corinth, to prepare plans for meeting Persia. Sparta was given command of the land forces. Most of the city-states joined the League, but several held aloof. Disunity was nearly always a great danger among the Greeks.

Death at Thermopylæ. Disunity and treachery occasioned the most tragic, the most heroic, episode of the war. In 480, when Xerxes came down with his great host from the

east and north, Leonidas (lē-ōn'ī-dās), king of Sparta, with 10,000 men, blocked the road at a pass called Thermopylæ (thēr-mōp'ī-lē). They were invincible to front attacks, but a Greek traitor showed the Persians a path around the mountain by which they could fall upon Leonidas from the rear. Sending most of his troops to meet this rear attack, Leonidas, with 300 Spartans and 1100 other Greeks, held the pass against the host till every Spartan fell. "Fate denied them victory, but crowned them with glorious immortality."

Disaster at Athens. Triumphantly Xerxes advanced. Thebes and other Greek cities in Bœotia (bē-ō'shī-ā) joined him. What should Athens do? The oracle of Apollo at Delphi had said, "Trust your wooden walls." Themistocles said that meant the wooden walls of the triremes, and persuaded his people to abandon Athens and Attica for the navy. The women and children were sent to near-by islands, while nearly all the soldiers prepared to fight from the ships. The Persians overran Attica; they occupied Athens. The handful of Greeks who had remained at the Acropolis to defend its sacred temples were killed; the temples were burned.

Victory at Salamis. But when the Persian admirals thought they had the little Greek fleet trapped in the narrow strait between the island of Salamis and the mainland, Themistocles gave them a sad surprise. He came out, not to flee, but to fight. The narrow space aided the small fleet. Xerxes, watching the battle from a hill, saw more than half of his ships rammed, sunk, or captured. The battle of Salamis, fought September 23, 480 B.C., vindicated the policy of Themistocles and decided the war.

Victory at Plataea. Xerxes despondently returned to Asia with most of his army, leaving only a third under his general, Mardonius, to continue the war. Mardonius tried diplomacy. He offered to give Athens her former land, to restore her temples, to exempt her from penalties, and to accept her as a free ally of Persia. One Athenian politician favored considering the offer. He was lynched, and the angry women of Athens stoned his family to death. The Athenians would not surrender. Mardonius burned the city. But the next year (479 B.C.) he was defeated by the Spartans and other Greek soldiers in a decisive battle at Plataea (plā-tē'ā).

SYRACUSE AND CARTHAGE

While Athens and Sparta were defending the Greek Peninsula against Persia, Syracuse and Acragas (āk'rā-gās) were defending western Hellas against Carthage, with equal success.

Rivalries in Sicily. The city of Syracuse, in Sicily, as already observed (page 78), was the greatest colony of Corinth. It was not always happy, however, though large and rich. At one time when there was civil war in Syracuse between the masses and the

classes, Gelon (jē'lon), tyrant of the neighboring Greek city of Gela, stepped in with his soldiers and made himself tyrant of Syracuse also. To Syracuse he moved his court, with many of the aristocrats of Gela and other cities, for he was determined to make Syracuse the greatest of the Greek city-states. By building, fortifying, promoting commerce, enlarging the navy, and by marriage alliance with Acragas, the chief Greek city on the south coast of Sicily, he succeeded almost too well.

Rhegium (rē'jī-ŭm), another Greek city, just across the strait in Italy, became very jealous and tried to form a strong alliance against Syracuse and Acragas. Not finding support enough in "Greater Greece," she resorted to the desperate and dangerous expedient of calling in a foreign power to aid her against her fellow-Greeks.

The Carthaginian Peril. That power was Carthage, the great Phœnician city on the adjacent coast of Africa, center of a commercial empire (page 49). As an enemy, it might well be feared. It had one of the strongest fleets in the Mediterranean, and an army of fierce barbarians. And Carthage was ambitious for conquest.

The Greek Victory. But when the test came, at Himera (hīm'ēr-ā), on the north coast of Sicily, where Carthage had landed a large army, the armies of Syracuse and Acragas were victorious. One lone ship escaped to carry back to Carthage the tale of disaster.

The battle of Himera (480 B.C.), fought on the same day as the battle of Salamis, freed the western Greeks from the Carthaginian menace for seventy years, just as Salamis saved Athens and her neighbors from Persia.

THE ATHENIAN EMPIRE

Effects of Victory. Among the effects of the war against Persia, three are especially worthy of note: (1) Deep gratitude to the gods and goddesses, especially Zeus and Athena, which expressed itself in art and literature. For example, the spoils of victory were used to rebuild the ruined Acropolis; Persian weapons were cast into a gigantic bronze statue of Athena; a splendid painting was made of the battle of Marathon. (2) Victory meant freedom and wider scope for Greek commerce, and therefore prosperity.

(3) The growing prominence and influence of Athens. This third result fills a large place in history, as we shall see.

Sparta's Failure. In spite of the laurels Athens had won at Marathon and Salamis, Sparta was still regarded as the sword of Greece. The Spartans had led to victory at Platæa. But Marathon and Salamis and Platæa, while they saved the Greek Peninsula, did not free or safeguard the Greek cities of Asia Minor. Those cities still feared the Persians. For help they looked westward, especially to Sparta. But Sparta did not possess the sea-power or the farseeing statesmanship to free or defend them. Besides, she angered them by her attitude.

Spartan indifference was Athenian opportunity. Athens could step forward as protector of the Asiatic Greeks against Persia. No sooner was the leadership of Greek forces in the Ægean relinquished by Sparta than it was taken up by Athens.

The Delian Confederacy. To pay the expenses of defending the Ægean against Persia, Athens formed with the Ionian cities of the islands and the adjacent Asian coast a league, the Confederacy of Delos, in 477 B.C. It was so called because the treasury was to be kept on the little island of Delos, and meetings of the League were to be held there. Each city-state in the League was to remain independent, with its own government. The chief function of the League was to maintain a fleet of 200 triremes. Athens and a few other of the larger states would contribute ships and men, while smaller ones, unable to equip warships, would make payments in money.

The Athenian Empire. Gradually, however, the Delian Confederacy was transformed into an Athenian Empire. One by one, states that at first had furnished ships and men, found it more convenient to contribute money, leaving to Athens the more arduous and dangerous duties of naval defense. The leadership as well as the fighting fell more and more to the lot of Athens. In some cases member states rebelled. They were subdued and reduced to the position of tribute-paying dependencies. The treasury was removed from Delos to Athens. The Ægean became an Athenian lake. The sea-power of Athens increased, and with it her commerce expanded.

Athens Fortified and Beautified. Defensive walls were built around Athens. Not only the city, but also Piræus (pī-rē'ūs), the port of Athens, was surrounded by walls. Later, Athens and Piræus, not quite five miles apart, were connected by a wide lane, walled in. As long as the Athenian navy ruled the seas, food could be brought to Piræus and thence to Athens, while soldiers guarded the "Long Walls." At the same time much wealth was expended in adorning the city of Athens with splendid buildings, beautiful paintings, and rare sculpture. Doubtless some of the money from the treasury once at Delos was used in such wise.

Four Men. The chief leader in making Athens a great sea-power and in fortifying the city was that same Themistocles who led to victory at Salamis. His genius lay in the keen vision with which he saw prizes to which others were blind. And there was Aristides "the Just," who at first opposed Themistocles, but later worked with him, especially in arranging the details of the Delian Confederacy. The ablest admiral of Athens, and a popular statesman, was Cimon. He was a son of Miltiades, hero of Marathon. When Cimon was an official of state he carried out plans for adorning Athens. For instance, he enlarged the Acropolis and set upon it a great bronze statue of Athena.

The fourth eminent man was Pericles, a grandson of Cleisthenes. Pericles was much younger than the other three just named. He came into public life about 465 B.C., in time to take up the mantles they were laying aside. And we might almost say, he took up the mantles of them all. His leadership at Athens was so important for a third of a century that historians give the period his name.

THE AGE OF PERICLES

Pericles. About 461 B.C., when Pericles became the leader of Athens, he was probably not more than thirty years old. He was a democratic aristocrat. Like other Athenian leaders of his day, he was noble by birth and wealthy by inheritance. His education included gymnastic training, of course, singing to the accompaniment of the lyre, literature, philosophy, and the principles of argument. His career was most notable. He extended the naval and commercial policy of Themistocles, carried out the artistic

ideas of Cimon, and completed the democratic program of Cleisthenes. As an orator, he excelled them all. As a persuasive leader of the people, he stands almost alone in history.

Pericles was in one sense the "political boss" of Athens, but he was much more than that. He held high offices, but his power depended not so much on his official positions as on his influence over the Assembly; and this depended on his eloquence and popularity. He was no weak flatterer, but a statesman courageous enough to oppose and even to anger the people when necessary.

The Athenian Democracy.

The city-state of Athens was a direct democracy, not a delegated democracy, such as we have in our modern states. In one of our states, with a large number of voters, several millions perhaps, we must do nearly all public business through delegates — it is impossible for all the citizens to come together at one place. Athens, having a small territory and a small population, could be almost a pure or direct democracy. To be sure, it would have been very difficult for all of the 50,000 or more citizens of Athens to take part in one public assembly; but usually, while all had the right to attend, only a minority actually did attend.

The Assembly. The mainspring of the Athenian government was the Assembly, consisting, in theory at least, of all the citizens. The Assembly had the final decision on treaties and on war and peace; and could remove an official from office or condemn him to death. The details of government were left mainly to a smaller body, the Council of 500, chosen annually by lot. Both the Assem-



PERICLES

bly and the Council turned over much important work to juries or committees.

The Juries. The juries and committees were usually chosen by lot. The juries were large, consisting of 401, 501, or even more members. The man on trial pleaded his own case, though his speech might be written by a lawyer. Any citizen could propose a bill in the Assembly; but usually after discussion a bill was referred to a jury for final decision.

The Generals. The chief officials were the ten Generals. Pericles was a General most of the years he was in public life. The Generals were elected annually by the Assembly. So also was the superintendent of the water supply. All other officials were chosen by lot. The Generals commanded the army and navy and also had charge of foreign affairs.

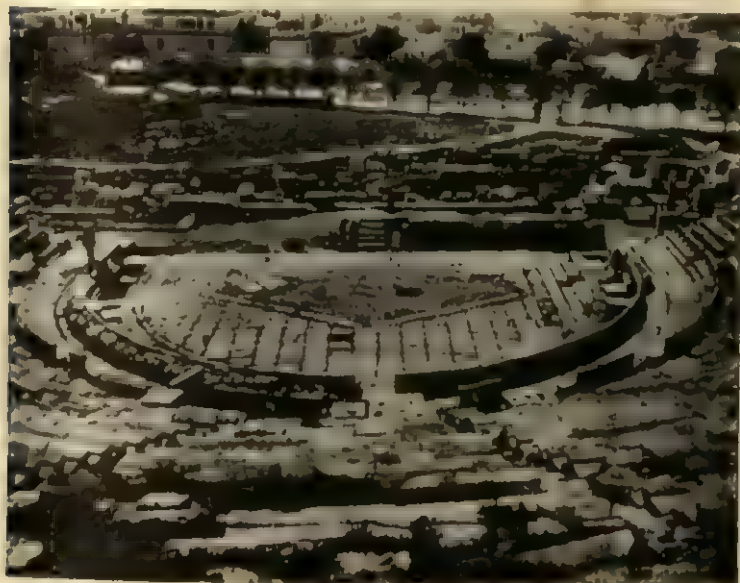
Athenian Principles. About the year 430 B.C. Pericles delivered an oration in honor of the Athenian soldiers who had fallen in war, and therein he stated some of the principles of Athenian democracy, as follows: "While the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized, and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit." . . . "To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it." . . . "We regard a man who takes no interest in public affairs as a useless character."

Athens the "School of Hellas." Pericles termed Athens the "School of Hellas," and it was a school in a very real way, and in different ways. Its children from an early age were educated for good citizenship. Citizens of other states came to Athens to see and to learn. And we to-day, in studying Greek history, select Athens as the one city from which we can learn most.

Music and Drama. In Athens education in literature and music was connected with the public religious festivals, of which there were about sixty during each year. Some of the chief festivals were celebrated not only by processions, athletic contests, and sports, but also by public choral singing and the acting of dramas. New plays were presented at each festival, and authors were in keen rivalry. Some of the greatest dramatists of all time wrote

at Athens in and near the Age of Pericles. *Aeschylus*, *Sophocles*, and *Euripides* excelled in tragedy; *Aristophanes* was peerless in comedy.

Art and Artists. The finest buildings at Athens were the temples, and of them the most famous is the Parthenon, the temple of *Athena*, which was built on the *Acropolis* in the time of *Pericles*,



THEATER OF DIONYSUS AT ATHENS

This theater, on the slopes of the Athenian *Acropolis*, was first built with wooden seats and stage; it was rebuilt in stone in the 5th century *B.C.* It held 14,000 spectators.

and which still stands there, though in ruins. Numerous masterpieces were produced in architecture, sculpture, and painting. Athens was a real art gallery, and the *Acropolis* was the center. Many great artists worked at Athens, but the chief was *Phidias*, a friend and agent of *Pericles*.

History and Historians. Among the foreigners who came to Athens within this period was *Herodotus*, "father of history,"

who wrote an account of the Persian War, and of the deeds and customs of the "barbarian" peoples of the countries round about. To the Greeks, all non-Greeks were "barbarians." Thucydides (thû-sîd'î-dêz), a younger historian whose fame rivals that of Herodotus, was a native Athenian. His great work was a history of the war between Athens and Sparta. In that he records the "Funeral Oration" of Pericles, referred to above.



Courtesy of the Metropolitan Museum of Art

THE PARTHENON

This is a photograph of a model showing how the building probably looked in the Age of Pericles. At present this beautiful temple stands in ruins, as shown in the picture of the Acropolis on page 81. The Parthenon was the most perfect example of the Doric style of Greek architecture. It was built under the direction of Phidias, one of the greatest Greek artists, while Pericles ruled Athens.

Pindar's Poetry. The chief lyric poet of the age, Pindar, was not an Athenian, but a citizen of Thebes, rival and often enemy of Athens. This Thebes was a Greek city of Boeotia, not the Egyptian Thebes. Pindar came to Athens to study music under famous teachers there, and he praised Athens with an eloquence that a native could not have excelled. The Athenians so appreciated his poetry and his praise that they elected him their sponsor in Thebes. presented him with a large sum of money, and erected his statue in Athens.

Limitations of Athenian Democracy. Women had no political rights in Athens. The very poor (the *thetes*) could be citizens, if their parents were citizens, and could sit in the Assembly; but

they could not hold the higher offices. A large part of the population, perhaps half, were slaves, with no political rights. Neither could aliens, no matter how long resident in Athens, how skilled, wealthy, or cultured, take any part in government. Citizenship was hereditary.

Some one said that Athens was a democracy ruled by its ablest citizen. More truly, it was an aristocracy ruled by its ablest



"THE THREE FATES"

These three figures, even though the heads and arms have been broken off, still show some of the grace and beauty they had in the Age of Pericles. They formed part of the east pediment of the Parthenon and were probably designed by Phidias and carved by his pupils.

citizen. At the same time, this aristocratic democracy was imperial — it was the head of an empire.

Athenian Expansion. Under Pericles the Delian Confederacy (page 95) was not only transformed into an empire ruled by Athens, but the empire was widely extended. It was made to include Thrace, the Hellespont, and the Black Sea. At the same time it was expanding in the Greek Peninsula. Bœotia, Phocis, Locri, Achæa, and other states were secured as allies or dependencies.

The Peloponnesian War. All this was a challenge to Sparta, long the leader of the Greek states. Athens gave an occasion for war by aiding Coreyra, a colony of Corinth, against the mother

city. Corinth was a member of the Peloponnesian League (page 80); so Athens had Sparta, Corinth, and all their allies arrayed against her. Athens ruled the waves, but her enemies were stronger on land.

The Defeat of Athens. The war dragged on for twenty-seven years, 431 to 404 B.C. Pericles died in 429. Colonies revolted; Persia lent aid to Sparta. In defeat and despair the proud city of Athena finally accepted terms that required her to tear down her Long Walls, reduce her fleet to twelve ships, and acknowledge the leadership of Sparta in war and peace.

The decisive incident of the war was probably the Sicilian Expedition, in 415 B.C., when a large fleet that Athens sent against Syracuse (page 93), the great colony of Corinth, failed disastrously.

The Empire That Endures. The empire founded on ships and swords had come to an end; but something remained more important than ships, naval supremacy, or massive walls. The statesmen of fifth-century Athens had built an empire of the mind. Though in questions of war and peace Athens was reduced to a vassal of Sparta, in questions of art and literature, philosophy and science, the greatness of Athens continued. Her artistic and intellectual empire spread in the ancient world farther than the ships of Themistocles or Pericles had ever sailed, and it endures in all the modern world as a priceless heritage.

STUDY HELPS

1. Note differences between the Greek city-states and Persia.
2. Write five sentences on the Persian Empire under Darius.
3. (a) In a narrow column at the left write the following dates (all B.C.): 490, 480, 479, 477, 431, 415, 404; (b) in a wider column at the right indicate something notable for each year.
4. Define (a) satrap, (b) hoplite, (c) thetes, (d) trireme.
5. Write a paragraph about each of the following: Themistocles, Aristides, Cimon, Pericles.

REVIEW QUESTIONS

1. What is meant by "The Persian War"?
2. In what earlier connection did we learn of King Cyrus?
3. Who was Cambyses? Darius?

4. What was the Persian "pony express"?
5. What brought on the war of Persia against Greece?
6. Who was Philipides?
7. Why is Marathon famous? Thermopylæ? Salamis?
8. What Persian king went home in disappointment?
9. What two decisive battles were fought on the same day?
10. How did victory over the Persians affect Athens?
11. What was the Delian Confederacy?
12. What did it become? How?
13. What do we mean by "The Age of Pericles"?
14. What kind of government had Athens during the Age of Pericles?
15. Of what organization was Athens at the same time the head?
16. Who called Athens the "School of Hellas"? Why?
17. Who was Sophocles? Herodotus? Phidias? Pindar?
18. What was the Peloponnesian War? How did it result?
19. What Athenian empire was overthrown? What one endures?

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Themistocles. PLUTARCH, *Lives* (Themistocles).

Greek drama. JAMES, II, 378-404.

CHAPTER VII

GREEK EXPANSION AND ALEXANDER'S CONQUESTS

FALLING WALLS IN THE HELLENIC WORLD

The Hellenic World. It is important to remember that the Greek or Hellenic world included not only Athens with her dependencies in the Ægean, but also hundreds of other Greek cities, many of them on the Greek Peninsula, many on the coasts of the Black Sea, others in Sicily, in Southern Italy, and even a few as far west as the Mediterranean shores of France and Spain. In any one of scores of Greek cities we could study government, architecture, sculpture, or the growth of literature and thought. We have selected Athens only because she excelled her rivals.

Crumbling Walls. Following defeat in 404 B.C., the walls of Athens were torn down. Without thought or intention on the part of any one, the removing of those walls symbolized a great change that was coming over the Hellenic world. Other Greek cities, hundreds of them, had their walls, like Athens. Those city walls had been a protection, and city patriotism had grown strong within them. But walls confine as well as protect. Hellenic culture did not reach its wider world until many walls were broken down. The walls of stone were not always removed, but spiritual walls were weakening and falling. The spiritual walls of city independence, of a patriotism that reached no farther than the eye could see, of a culture that cared more for the local acropolis than for the whole world outside — such spiritual walls were crumbling during the period in which the stone walls of Athens were torn down.

In other words, Hellenic civilization was ceasing to be a city-state civilization. It was expanding. It was becoming national

and international. Particularly is this true of the 4th and 3d centuries B.C. The process may be seen in political life as well as in other forms of activity. Moreover, just as the demand that abolished Athens' stone walls came from outside, so some of the forces that brought about this spiritual expansion came from the outside.

Tendency toward Union. Some steps in political expansion, the joining of city-states into larger units, began before the 4th century B.C. Even before the Persian War, as we know, Sparta had formed her Peloponnesian League, federating a number of states under her military leadership (page 80). Athens, after the defeat of the Persians, had united the cities of the Ægean under her control (pages 95, 101). More than one statesman had dreamed of going a step farther, and bringing the rival leagues, along with other Greek cities, into some plan of harmony, if not actual federation.



A GREEK ATHLETE

The Discobolus or discus-thrower, carved in the 5th century B.C. by Myron, whose fame rivaled that of Phidias. Discus-throwing was one of the athletic contests in the Olympian games, held at Olympia once in four years. Running, wrestling, boxing, jumping, and chariot-racing were some of the other contests. Athletes from all Greek cities competed for the prizes, and to win the victor's olive crown was regarded as a supreme honor.

Religion, language, and habits favored such harmony. Indeed, in these things a cultural unity of the Greeks already existed. Zeus and the other chief gods were worshiped among nearly all the Greeks. To the religious festivals at Olympia in honor of Zeus, as well as to the Pythian games at Delphi in honor of Apollo, Greek cities far and wide sent their representatives.

Obstacles to Union. Yet in spite of these and other bonds of likeness the Hellenic cities remained keenly conscious of their differences; and instead of uniting they fought the disastrous Peloponnesian War, 431-404 B.C.

Disunity was always, in ancient times, a political weakness of the Greeks; and they suffered for it more than once. There were two main reasons for the persistent disunity and conflict in the Hellenic world. One was that even when a number of cities were united under a strong power such as Athens or Sparta, the weaker cities were more or less discontented, cherishing hopes of freedom. The other reason was that several cities aspired at the same time to the place of leadership. They checked one another, and each had its following. Sparta might subdue her neighbors in the Peloponnesus; Athens might unify her neighbors in the Ægean; and Syracuse might unify most of Sicily; but no one of them could unite the whole Greek world. The defeat of Athens in the Peloponnesian War left Sparta the strongest state in eastern Hellas, and Syracuse the strongest in western Hellas. But Sparta then had her difficulties with weaker states such as Athens, Thebes, Corinth, and Argos, as well as with the great Persian Empire; and Syracuse had her local rivals, and the Carthaginians as well, to oppose her authority.

Rivalries Within. If it had not been for Carthage, Syracuse might have succeeded in the west. The Carthaginians had been defeated by Syracuse and Acragas at Himera, as we recall, in 480 B.C., and for seventy years Sicily had breathed freely (page 94). But in 409 B.C. the menace of Africa again cast its shadow over the island. A huge Carthaginian fleet swooped down on the Sicilian coast, destroyed two Greek cities, butchered the male inhabitants, and sailed back to Carthage in triumph with thousands of Greek women and tons of loot. Three years later another Greek city in



Courtesy of the Metropolitan Museum of Art

WHERE THE OLYMPIC GAMES WERE HELD

The temple of Zeus (center) and other buildings at Olympia, as they probably appeared in ancient times. The picture is a photograph of a model made by Hans Schliof of Berlin and now in the Metropolitan Museum of Art in New York.

Sicily was destroyed in the same savage fashion. All western Sicily was falling into Carthaginian hands.

Dionysius Dictator. In 405 B.C., a young army officer, Dionysius, taking advantage of the situation, made himself tyrant of Syracuse. Besides power for himself, he had two aims : (1) To free Sicily from Carthage ; (2) to unite western Hellas under Syracuse. With a great army he fought Carthage and got control of all Sicily except the western tip of the island. In the intervals between his wars with Carthage he extended his power into Italy, conquering the whole toe of the Italian boot. Still farther he reached out, to found settlements on the Adriatic coast and control the Adriatic trade, and also to establish his power in the islands of Corsica and Elba.

Under the dictatorship of Dionysius Syracuse was becoming the center of western Hellas. But his cruelty, his high taxes, his lack of respect for the temples, and his habit of using non-Greeks in the army made him unpopular. He died in 367 B.C., and soon thereafter his empire collapsed, leaving western Hellas disunited.

Sparta's Failure. In eastern Hellas, also, union failed. For a third of a century following her victory in the Peloponnesian War, Sparta was powerful but unpopular. She insisted on setting up oligarchies in Athens and other dependent cities, in place of the democracies that had existed there. This aroused hatred of Sparta's leadership. Also, by her alliances with Persia, Sparta lost the confidence of other Greek cities to such an extent that to them her headship became a bitter mockery.

Rebellion inevitably followed. In 371 B.C. Thebes, under her military genius, Epaminondas, in the battle of Leuctra (lūk'trā), broke the Spartan line and the Spartan power. Then for a few years Thebes was the leading state in eastern Hellas ; but soon the old story was repeated : rebellion, war, disunion.

A Conqueror from Without. In these chronic wars the city-states of the Greek Peninsula were bleeding themselves white and exhausting their manhood. Once the rivalry of city-states had been the great spur of Greek civilization ; it had led to excellence in athletic and literary contests, as well as in government ; but in the 5th and 4th centuries B.C., the spur became a sword. Com-

petition became chronic war. Not until Philip of Macedon conquered the Greek Peninsula, in 338 B.C., were the wars among the Greek cities checked, and then it was not for long. (See page 116.)

Political and Social Changes. Before taking up the story of Macedonian conquests, we shall note the political, economic, artistic, and intellectual changes that took place in the 4th century, before the end of Greek independence.

For example, the old idea that a state's army should consist of its own citizens was disappearing, and in many Greek states soldiers who were not citizens were being hired for the wars. In politics the aristocratic families no longer held all the chief offices. Leaders were arising from the common people and catering to the desires of the masses. Economic changes help to explain these political tendencies. The poor had increasing reasons for discontent. They found prices and the cost of living increasing, while they viewed the leisure and luxury of the rich. The purchasing power of money shrank as the quantity in circulation expanded. Another cause of high prices was the fact that Athens and many other cities depended more and more on imported foods. Moreover, big merchants often attempted to corner the market and raise prices.

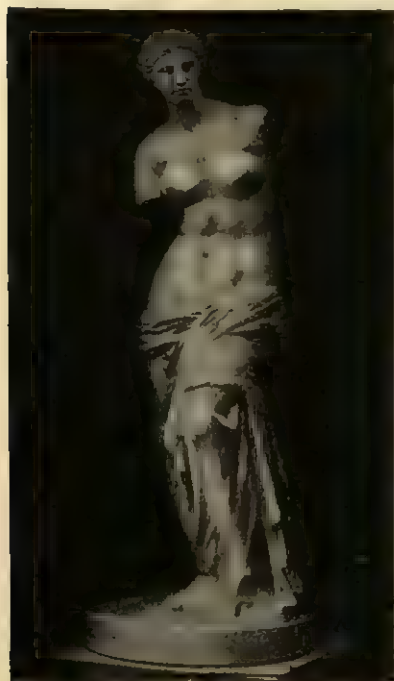
Another important change was the constant growth of slavery. In fourth-century Athens considerably more than half of the population were slaves.

Hellenic culture — art, architecture, oratory, science, and philosophy — as well as politics and economics, reflected the changes that were coming over Greek life in this period.

HELLENIC CULTURE IN THE FOURTH CENTURY B.C.

The New Spirit in Art. The old restraint and severity melted into grace and freedom. Sculptors and architects were no longer employed chiefly on temples. Instead, they spent more of their time on private houses, tombs, and theaters. More statues of living men were made, and fewer of the gods. Even the gods were made more human. Praxiteles (prāk-sīt'ē-lēz) and other great sculptors preferred to chisel lifelike figures of Hermes and Aphrodite (āf'rō-dī'tē), the types of masculine and feminine beauty,

rather than the stiffly armored Athena or the solemn Olympian Zeus. Some critics believe that the Aphrodite of Melos, usually called the Venus de Milo, belongs to the period we are studying.



APHRODITE OF MELOS

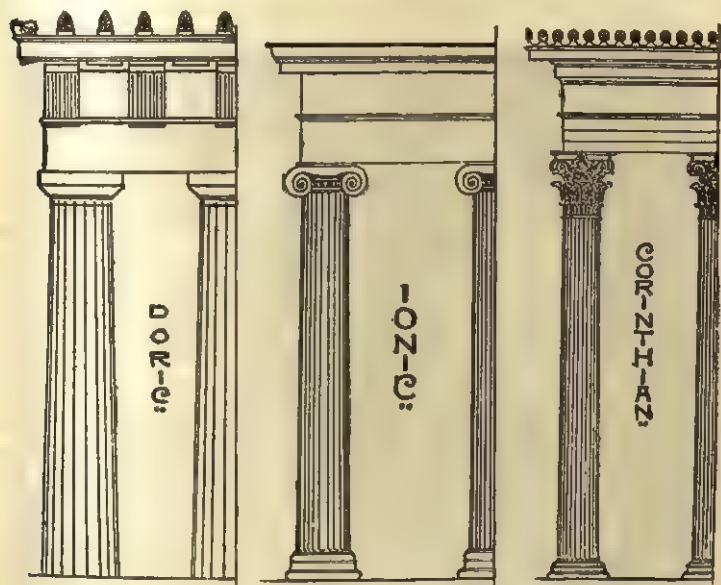
Probably the most famous statue in the world. Carved in marble by a Greek sculptor, it was discovered more than two thousand years later by a peasant on the island of Melos (Milo). The finder sold it to the French ambassador for \$1200 and it is now on exhibition in the art museum of the Louvre in Paris. It is generally called the Venus de Milo.

The painters of this period are said to have eclipsed all previous ones, but we can say very little of their pictures because so few, except those on vases, have been preserved.

Architects of this period erected larger and more highly decorated buildings. Earlier Greek temples as a rule had been relatively small and remarkably simple in design — one-storied oblong structures with rows of columns or pillars at the ends or on all four sides. Of such, the Parthenon was the finest example. Prior to the 4th century the style of column most used was of the "Doric Order." It was rather plain and heavy, but well proportioned and gracefully tapering towards the top. In the 4th century, however, the "Ionic Order," which had grown up in Asia Minor, became popular.

Ionic columns were more slender, did not taper, and their bases and capitals were ornamented. A third style, which became most popular in later centuries, was the "Corinthian Order," with taller columns and richly carved capitals in imitation of acanthus leaves. The illustration on the next page shows these different orders.

Literature in Transition. Æschylus, Sophocles, Euripides, and Aristophanes had made Athens the home of the theater, but two changes were taking place: (1) The drama was becoming less religious, even daring to poke fun at the politicians and fads of the time; (2) theaters were being built in other cities. By the end of the century we find theaters in the larger Hellenic cities all over the



From C. H. Weller, "Athens and Its Monuments"

THE ORDERS OF GREEK ARCHITECTURE

This is simply a diagram, to show the different types of columns used in the Doric, Ionic, and Corinthian styles of architecture.

civilized Mediterranean world, and Greek actors performing not only the classics of the preceding century but also many new plays. The theater had become a general feature of Greek city life.

Oratory. The highest development of Greek oratory came in the 4th century, just before the Greek cities lost their independence. Popular government and the use of juries called forth skill in public speaking, and ambitious young men at Athens, Syracuse, and other cities often spent years in training for legal and political life. Their courses of study included politics, history, and

literature as well as the art of eloquence. The greatest Greek orator, perhaps the greatest of all orators in history, was Demosthenes (384–322 B.C.). Born of a wealthy family, but defrauded of his fortune by his guardians, and brought up as a weakling without the training usually given Greek boys, he set his heart and will to the aim of becoming an effective orator. Many stories in later ages were told about him — how he spoke with pebbles in his



PLAYING JACKS WITH KNUCKLEBONES

Clay figures in the British Museum.

mouth to cure defects in his speech, how he shouted against the roaring sea to strengthen his voice. He finally won his suit against his dishonest guardians. Then he became a professional writer of speeches for other men who had to plead before juries. He became the leading statesman of Athens. With logic that went straight as shafts of light and words that stuck in the mind like barbed arrows, he tried to awaken the old public spirit in Athens. He denounced the indifference and corruption that were invading political life. He pointed out the menace of barbarian conquest,

especially from Macedon in the north ; and he urged Athens to stand strong as the leader of the Greeks against Philip, king of Macedon. (See page 116.)

The most famous orations of Demosthenes, though perhaps not his best, are his "Philippics," those aimed at Philip, and calling upon the Greeks for a united front against Philip. The Greek states, however, were conquered by Philip, and Demosthenes became an exile from his native land.

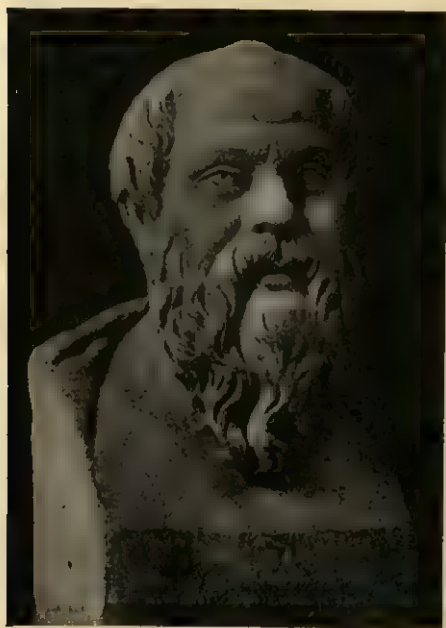
Science. Most remarkable progress was made in Greece during the 4th century B.C. in science, philosophy, and ethics. One reason for this was the growing contact with the older civilizations of Egypt and western Asia. One direction which new thought took was an attempt to explain the world in terms of a few simple elements or principles. A popular theory was that all things are made of four elements, Hot, Cold, Wet, and Dry, represented by Fire, Air, Water, and Earth ; and that Love and Strife are the forces that make these elements combine or separate.

In astronomy, mathematics, and medicine real progress was made. Eclipses were predicted and their causes ascertained. Following Thales (page 77), Pythagoras (pĭ-thăg'ô-răs) and others discovered most of the facts that are taught to-day in elementary geometry. In medicine Hippocrates (hĭ-pôk'ra-tēz) and others laid some sound foundations. Hippocrates (460-377 B.C.) is still called the "Father of Medicine." Though he was handicapped by a lack of chemistry and by the fact that in his day it was believed wrong to dissect dead bodies, he sought natural remedies, such as rules of hygiene, dieting, drugs, and surgery, declaring that "every illness has a natural cause."

Philosophy and Philosophers. Greek teachers of oratory, law, morals, and religion in the 4th century were usually called *Sophists*, from the Greek word *sophia*, "wisdom." They claimed to be teachers of wisdom. No doubt they sometimes did not get much credit, and we to-day are in the habit of looking upon "sophistry" with reproach, yet many of them were worthy men. They often traveled and taught in different countries. They were the world's first professional teachers of political and social science, as well as of eloquence.

Three great teachers of that time whom we usually term philosophers, not sophists, were Socrates, Plato, and Aristotle. Socrates (469–399 B.C.) was a pioneer, the teacher of Plato, and through him of Aristotle also. Socrates was not a professional teacher, working for pay. He was a courageous seeker after truth. Day after day he walked and taught in the Athenian market place, questioning

and teaching rich and poor alike. He was misunderstood and misrepresented, and finally put to death by the state.



SOCRATES

Plato (427–347 B.C.) was Socrates' greatest pupil. He became a famous teacher and writer. He put forth the interesting theory that the things we see and feel are but imperfect copies of the perfect and eternal Ideas; and that the chief Idea is God, Creator of the world. One of Plato's important achievements was the founding of a school or college, in the suburbs of Athens, known as the Academy.

Aristotle (384–322 B.C.), Plato's greatest pupil, is often called the "Stagirite," from his birthplace Stagira, in Macedon. He founded a new school which was called the Lyceum. His disciples were often spoken of as "Peripatetics" (walkers), because Aristotle so frequently walked as he taught them. Aristotle wrote books on almost all kinds of science. His greatness was not merely in his broad knowledge, but also in his accurate methods of study and his logical style of thought. He wrote a book on logic, correct thinking, that has never been excelled. He was venerated as "the

philosopher " for almost two thousand years after his death, and his works are still read with admiration by many students.

Summary. Although the 4th century B.C. witnessed the political decline and finally the conquest of the Greek city-states by a foreign power, the period bore rich fruit in painting, sculpture, and architecture; in literature, in medicine, in mathematics, and in philosophy. Greek civilization was growing vigorously. It was reaching over and beyond the walls of the old city-states. Next we shall see how the walls were broken down, and how Greek civilization expanded into the larger realm that was won by Alexander the Great.

THE EMPIRE OF ALEXANDER THE GREAT

Macedon and Philip.

The Greek city-states were conquered by a kingdom of which little had been heard before the middle of the 4th

century B.C. That kingdom was Macedon or Macedonia, by the Greeks considered "barbarian," backward, and rude; but its people had learned enough from the Greeks to conquer them. And when Macedon established a world empire, it was Greek culture that prevailed in the empire.



ARISTOTLE

A young Macedonian prince, Philip by name, had been taken as a hostage to Thebes, and there held three years while Thebes was the chief fighting state of Greece. Philip admired the wealth and culture of Thebes, but above all her army. He liked the fighting phalanx of Epaminondas. When he became king of Macedon he

trained his foot soldiers to fight in phalanx; but he gave them longer spears — twenty-four feet in length! And he trained his cavalry to sweep in on the flank, as the enemy broke, and rout them.

Philip and Greece. With his superior army, and with a plentiful supply of gold from mines in Thrace, Philip headed southward. Thessaly, Thrace, and the Greek states, one after another, bowed before him. Demosthenes stirred up Athenian patriotism. Athens, at the head of a federation of Greek cities, raised an army, but it was no match for



ALEXANDER THE GREAT

Philip's heavy phalanx and thundering cavalry. At the battle of Chæronea (kĕr'ō-nē'ā), in 338 B.C., the Greeks were badly defeated.

This battle was decisive, but it did not end Greek civic life or Greek history. The Greek cities were still allowed local self-government; and Greek culture was given to the world. What Chæronea did end was Greek disunity, — and that only for a short time. Philip compelled the formation of a Hellenic League, with

a federal congress in which each state was represented. Thus united under Macedon, the Greeks became a great power. They formed a large part of Philip's army. He was planning to invade Asia Minor when he was murdered.

Alexander and the World. The throne and, more important, the army of Philip were inherited by his son Alexander, twenty years old, daring, gifted, and romantic. By ancestry Macedonian, he was by education Greek. His tutor had been none other than



BATTLE OF ISSUS

An ancient Greek mosaic, representing the defeat of the Persians by Alexander the Great.

Aristotle, the most renowned of the Greek philosophers. So warm was Alexander's admiration for Greek culture that he dreamed not only of conquering the world but also of Hellenizing it. The Homeric warrior Achilles was his hero. He could be ruthless and cruel, yet he had respect for the religion as well as the genius of his foes. As an instance, in suppressing the rebellion of Thebes soon after he came to the throne, he sold the people as slaves and demolished the city — all except the temples and the house of the poet Pindar.

Asia Minor and Syria. With only 30,000 or 40,000 soldiers he invaded Asia Minor, pausing near the site of ancient Troy to lay

a wreath on the supposed tomb of Achilles. In the first pitched battle he defeated the Persian satraps of Asia Minor. He could then liberate the Greek cities of Ionia, and add the provinces back of them to his own realm. Marching east, then south towards Syria, he met the Persian Emperor, Darius III, and defeated him on the famous field of Issus (333 B.C.). He then besieged and captured the Phœnician seaports, whose navies supported Persia on the seas.

Egypt. From Syria Alexander continued his triumphant march into Egypt, which had long been discontented under Persian rule. He made himself Pharaoh, accepted worship as a son of Amon, and founded a city on the fertile Delta. With a splendid history, that city still bears the name he gave it — Alexandria.

Persia. Out of Egypt, back through Syria, Alexander led his army eastward. On the Tigris, near old Nineveh, he again met the Persian Emperor, Darius, with a new host. Elephants and chariots, footmen and horsemen, archers and spearmen in appalling numbers were drawn up on the plain of Arbela. By skill and daring, however, Alexander threw the great host into disorder and defeated it. Darius fled from the field. Arbela (331 B.C.) was decisive. Almost without opposition Alexander entered Babylon. At Susa and Persepolis (pēr-sēp'ō-līs) he seized a large treasure of silver and coined it into money. He himself threw a lighted torch into the royal palace at Persepolis, and by this dramatic gesture foretold the destruction of the old empire.

India. From Persepolis, across Iran and Parthia, Alexander marched to northwest India. There he founded cities and planted garrisons to maintain his power. No doubt he coveted India's great wealth, and he would perhaps have overrun all of it, but his soldiers complained so bitterly of the burning climate that he turned back. He returned to Susa, then to Babylon, sending out exploring expeditions and planning others. Just before he was to sail with Nearchus, his admiral, to find a route around Arabia to Egypt, he fell sick. Hard marches, old wounds, heavy drinking made the illness fatal. Dramatic to the last, he held a final review: his veterans passed to see him die. In 323 B.C., at Babylon, having in twelve years conquered a large part of the civilized world, in his

thirty-third year, Alexander did embark upon a voyage of discovery, but not by sea or land.

Break-Up of Alexander's Empire. Had Alexander lived long enough to organize his empire thoroughly, it would perhaps have lasted longer, and his ideas might have been more completely realized. As it was, his generals soon quarreled and fought with one another, and his vast realm was broken up. After a series of wars three kingdoms emerged: (1) Macedonia, (2) Egypt, and (3) Western Asia. The last-named is often called the Kingdom of the Seleucids, because its kings were descendants of the general Seleucus.

HELLENISTIC CIVILIZATION

The Hellenized World. According to Plutarch, more than seventy Greek cities, centers of Greek civilization, were established by Alexander during his twelve years of conquest. Some of these, the Alexandrias, he named after himself; the Philippis were named after his father. Bucephala, in India, he named in honor of his favorite horse, Bucephalus. Greek temples, Greek theaters, Greek art and literature, Greek commerce, and Greek colonists were spread over the Empire. The victories of Greek science and the Greek language were more permanent than the successes of the Macedonian phalanx. The empire of culture lasted after the empire of conquest crumbled.

The three kingdoms into which Alexander's Empire broke up were ruled by Greco-Macedonian kings who were eager to foster Hellenic civilization. Macedonia claimed now to be a Greek state, posed as leader and champion of the Peninsular Greeks, and protected them against barbarian invasion from the Danube Valley. The Seleucid dynasty, ruling the countries from Asia Minor to the borderlands of India, protected the Greco-Macedonian cities that Alexander had planted as centers of Hellenism in Asia. Even Egypt, so far as the upper classes were concerned, was Hellenized.

New Centers of Culture. Among the new Greek cities that became great centers of Greek art, literature, drama, and philosophy, we may name four that were preëminent: Alexandria, at the

mouth of the Nile; Pergamum, in Asia Minor; Antioch, in Syria; and Rhodes, on the island of Rhodes, off the Asia Minor coast.

New Masterpieces of Art. The beautiful Nike (Victory) of Samothrace and the Apollo Belvedere were carved in the generation after Alexander. The celebrated tragic figure of Laocoön (lă-ōk'-

ō-ōn) and his two sons writhing in the clutch of serpents was the work of Rhodian sculptors in the 1st century B.C. Painting flourished, and in Egypt Greek artists were learning to copy paintings in mosaics of colored stone. Art was more widespread, more luxuriant, and more lifelike than it had been before. In literature, poems and dramas dealt more with the life of the common people, with romantic legends, and with love stories — themes that had not often attracted the older writers.

A New Adjective.

New fields invited new forms; new opportunities led to new

achievements; new combinations produced new character. Not only did Greece influence the East, Greek character and culture were also changed by their contacts with the East. Alexander and 10,000 of his soldiers married Asiatic wives. The conqueror began



LAOCOÖN

According to ancient myths, Laocoön and his two sons were killed by serpents as punishment for having profaned the temple of Apollo.

to wear soft clothing and to require those who approached him to kiss the dust at his feet, after the manner of Oriental despots. He gave orders that 30,000 Persian boys should be taught the Greek language and Macedonian military tactics. After Alexander, Hellenic culture was something different, it was something more. In Egypt it was blended with things Egyptian, in Syria it became partly Semitic. We seem to need a new adjective to describe it, so historians usually call it *Hellenistic*. And the period between Alexander and the Roman conquest of Egypt (323 to 30 B.C.) is known in the Near East as the *Hellenistic Age*.

Hellenistic Egypt. The economic revival of Egypt under Greco-Macedonian control was very important. Greek business men introduced coined money—the Egyptians still bartered much, without money. The Greeks also brought in

better methods of manufacturing and more skill in building canals, dams, harbors, and lighthouses. Likewise the Greeks had improved methods of agriculture. They even had books on scientific farming. More than ever Egypt became a granary of the world. Olive trees were planted, and olive oil was exported. New breeds of sheep were brought in. Glass, tapestries, fine linen, perfumes, and papyrus books were manufactured. Egypt had a monopoly of papyrus and was therefore the chief producer of books. A book, in those days, was a long sheet of papyrus written by hand and rolled on a stick.



THE WINGED VICTORY OF SAMOTHRACE

Set up to celebrate the victory, in 306 B.C., of a king of Macedonia over the Egyptian fleet. The original statue, carved in marble, is preserved in the Louvre at Paris.

But when we speak of Egypt at this time being prosperous and wealthy, we should remember that the mass of the natives were neither. Most of them were virtually serfs, slaves attached to the land. The wealth of Egypt was concentrated in the hands of the royal family and the Greek exploiters.

Nevertheless, the wealth of the kings and the ruling classes made it possible for culture to flourish. The rich patronized art. The royal family, the Ptolemies (töl'ê-mîz), founded a library at Alexandria in which more than half a million books were collected. They also established a college in the royal palace, in which scholars were supported while they studied. Some made copies of famous books. This institution was called the "Museum," in honor of the Muses.

Geography and Astronomy. The most original and brilliant achievements of the Hellenistic Age were in the field of natural science. Geography had been extended by Alexander's campaigns, by voyages of discovery, and by the expansion of commerce. Geographers of the 3d century B.C. not only knew that the earth was round, but also had a fair notion of its size. One calculated the earth's circumference by taking observations of the sun from two different positions. He made it 28,000 miles, which was amazingly near the correct figure, considering everything. This same man, Eratosthenes (ër'a-tôs'thê-nêz), was like Columbus, but much ahead of him, in declaring that one could reach India by sailing west across the Atlantic.

Although Hellenistic astronomers knew that the earth is a sphere, most of them believed it to be stationary. One bold seer, Aristarchus (är'is-tär'kûs) of Samos, hit upon the truth — that the sun is much larger than the earth, that the earth revolves around the sun, and that the earth rotates daily on its own axis. Hardly anybody believed him. He was too far in advance of his age.

Biology and Anatomy. It is an interesting fact that Alexander, in the midst of his campaigns, found time to send back to Aristotle at Athens specimens of Asiatic animals and plants. The science of biology (the study of living things) was carried on actively at Alexandria in the 3d century B.C. In Egypt the scientist was

free to dissect animal bodies, including human bodies. This enabled the students there to learn much that had only been guessed at in Greece. Early in the 3d century Herophilus (hě-rōf'ī-lŭs), at Alexandria, discovered that the arteries carry blood rather than air, that the mind has its seat in the brain, that sensations are transmitted by the nerves, and that the pulse affords a good index to health or sickness.

Mathematics and Physics.

A Greek by the name of Euclid (ū'klīd), at Alexandria in the 3d century B.C., summed up the geometry of his day in thirteen chapters or "books," each "book" being a roll of papyrus. His work has been the basis for the study of geometry for more than 2000 years.

Archimedes (ār'kī-mē'dēz) of Syracuse, using algebra as well as geometry, worked out many important theorems. He gave special study to the circle, the sphere, and the cone. He also learned much about gravity and the laws of floating bodies.

One day the tyrant of Syracuse asked him whether his new crown was pure gold. Archimedes solved the problem by

putting the crown and an equal weight of pure gold into a vessel of water, and noting the difference in the amount of water they displaced.

Archimedes became very enthusiastic about the lever. "Give me a place to stand," he said, "and I will move the earth." With the lever, the screw, and the cogged wheel he made a machine to



Courtesy of the Metropolitan Museum of Art

A HELLENISTIC STATUE OF AN OLD
MARKET WOMAN
Second century B.C.

move ships. He also invented a machine to hurl heavy missiles against the Romans, who were besieging Syracuse; and with a mirror he is said to have set fire to their ships.

Inventions. Other inventions were made, such as pumps, water mills, washing machines, door-openers, and sundials; yet we are surprised at how little the science of those days was applied to manufacturing and to the needs of daily life. To many Greek scholars science was too "pure" or "abstract." They did not try to use it to do ordinary work. No doubt the cheapness of labor was one reason why the ruling classes did not demand more labor-saving machinery.

Religion. By numerous contacts with other peoples, in commerce and otherwise, the Greeks experienced changes in their religious ideas; and the growth of natural science, as already outlined, also affected their beliefs in the gods and goddesses. In some cases the Greeks adopted foreign gods, or blended their old faiths with those of other countries. In Egypt, for example, the worship of Serapis became an odd combination of Greek and Egyptian rites.

Philosophy. Philosophers continued to seek earnestly for the origin of life and of the world. Many of them, it appears, were coming to regard the universe as a great machine, governed by scientific laws, instead of ascribing thunder to Zeus, storms on the sea to Poseidon, and other marvels in nature to the various gods and goddesses.

But there was still the problem of human happiness to solve. How shall a man find happiness? Three different schools or groups of philosophers answered the question in three different ways. The Cynics, whose most famous spokesman was Diogenes, said that a man should know himself and live according to his own nature. Diogenes dressed in rags and lived in a tub. The Epicureans sought happiness in pleasure — not so much the pleasure of the body as of the mind: freedom from worry, freedom from ambition, as well as freedom from pain. It was a selfish philosophy, and robbed life of hope and effort. The Stoics, whose chief teacher was Zeno, a Semite, asserted that a man must live in accordance with reason and nature. All nature, they said, is reasonable and

good; therefore one should not grieve at what seems to be misfortune. The Stoics were monotheists, and they taught human equality.

Conclusion. We now take leave of the Hellenistic world for a time, in order to trace the early history of the Romans, who became the conquerors and the heirs of Greece and the Near East. But let us keep in mind three facts: (1) The Greeks, after Alexander, had more influence on world civilization than they had before. (2) Alexander's conquests, by fusing the races and cultures where three continents meet, made for commercial and cultural union, though not a permanent political union. (3) The Hellenistic countries of the eastern Mediterranean were ready, in the last century before the Christian era, to provide the expanding Roman Republic with a civilization that was highly developed in thought, in art, and in wealth.

STUDY HELPS

1. Write an informing sentence about each of the following persons: Dionysius, Praxiteles, Euripides, Demosthenes, Hippocrates, Plato, Philip, Euclid, Diogenes, Nearchus.
2. Find an interesting fact about each of the following places: Olympia, Delphi, Himera, Pergamum, Arbela, Susa, Stagira.
3. Write in a left-hand column the following years, and opposite each note something that made it important: 404, 399, 338, 331, 323 (all B.C.).
4. Write a definition for each of the following: Hellenic, Hellenistic, Ionic Order, Philippics, Sophists, Seleucids, Apollo Belvedere, Epicureans, the Museum.
5. Note two or three instances of union among Greek city-states; also, certain things that favored union; also, obstacles to union.
6. Tabulate ten facts about Alexander, from Chapter VII.
7. Find a city named for Alexander; one named for his father; one named for his horse.

REVIEW QUESTIONS

1. What walls were torn down? What walls were falling?
2. What city drew together most of the Greek states in the West?
3. Why were Greek unions usually not permanent?
4. By what means was Greece finally united?
5. What can you tell of Chæroneia in 338 B.C.?

6. What orator urged the Greeks to stand together against Philip?
7. Who was Alexander's most distinguished teacher?
8. In what ways was Greek culture spread before Alexander's day?
9. By what means did he promote its expansion?
10. To what countries did he carry it?
11. How did later Greek art differ from the earlier?
12. What can you tell of Greek drama in the 4th century B.C.?
13. What can you say of science, philosophy, and ethics?
14. What handicapped the "Father of Medicine"?
15. For what reasons was Aristotle great?
16. Where did Alexander die? At what age?
17. Into what three kingdoms did his empire soon break up?
18. What attitude did his successors take towards Hellenistic culture?
19. What notable idea had Eratosthenes? Aristarchus?
20. What mechanical devices did Archimedes use effectively?

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PART III

CLASSICAL CIVILIZATION IN THE ROMAN EMPIRE

INTRODUCTION

From the birth of the first great civilized kingdoms in Egypt, Babylonia, and Crete down to the break-up of Alexander's Empire, we have covered a period of more than 3000 years. We have seen the most ancient civilization of the Near East, especially that of Egypt, transmitted to the Greeks through Crete, and later through Greek commerce with Egypt. We have watched the Greek city-states raise that civilization to glorious heights, after defending it against the Persian Empire, which was the heir of the ancient civilizations of Babylonia and Assyria.

Alexander, by conquering the Persian Empire, ushered in the Hellenistic Age and spread Greek culture throughout the Near East. Hellenistic civilization was primarily a Near Eastern civilization, although it had far-flung outposts on the shores of the Black Sea and in the western Mediterranean.

In the next act of the drama, Rome plays the leading rôle. In Chapter VIII we shall see Rome growing up on the banks of the Tiber, between the Etruscans on the north and the Greeks on the south. But soon Rome conquers all Italy : and in Chapter IX we shall see her going beyond Italy and bringing together all the lands surrounding the Mediterranean into one great empire. But building that empire affected Rome, transforming the Roman Republic into a monarchy. Chapter X shows how the Roman Empire, taking over the Hellenistic civilization of the Near East and modifying it, spread it more extensively in the West — throughout Italy, France, and Spain, and on the northern coasts of Africa.

CHAPTER VIII

RISE OF THE ROMAN CITY-STATE

ITALY BEFORE THE RISE OF ROME

While Hellenistic civilization was flourishing on the coasts of the eastern Mediterranean, a new power arose in the West. In Italy a warlike city began to fight its way towards world empire. To this rising city-state we must now devote our attention.

Italic Tribes. If we could have traveled through Italy near the end of the Bronze Age, say about the year 1000 B.C., we should have found in the fertile plains southwest of the Apennine Mountains a number of related tribes. They were of mixed race, but we may call them the Italic tribes. Among them were farmers growing wheat and beans, tending herds of cattle, pressing grapes into wine, and raising flax for their wives and daughters to spin and weave. There were smiths skillful enough to make excellent swords and tools of bronze. But among all the little Italian villages of mud-and-wicker huts we might have searched in vain for a person who could read or write, design a temple, or build a marble palace. Nevertheless, one tribe in Latium (lā'shī-ŭm), whose members were called Latins, on and around a group of hills by the Tiber River, were to become famous. The Latin language and the Latin law, from their city Rome, were to go out to all the world.

Etruscan Cities. About the year 900 B.C., a band of adventurers, probably pirates, came sailing up the west coast of Italy, by Latium. They passed the mouth of the Tiber, landing farther north. They fought their way into the country, and, in time, aided by others of their kinsmen, built a dozen or so walled cities. They came, it appears, from Asia Minor. They are known in history as Etruscans. That part of Italy which they built up was called Etruria in ancient times. Its modern name is Tuscany.

The Etruscans are important in history not so much for their own sake as for the fact that they linked Italy with the older cultures of the East. From very early times they did a thriving business with Greek traders, who were eager to obtain Etruscan iron and copper in exchange for Greek pottery and cloth. From the Greeks the Etruscans borrowed the alphabet, Greek armor, Greek methods of fighting, Greek styles of painting and sculpture. These things



Courtesy of the Metropolitan Museum of Art

A GRECO-ETRUSCAN CHARIOT

This chariot, the so-called Biga chariot, is of Greco-Etruscan manufacture and dates probably from the 6th century B.C.

they passed on to Rome ; not only these things, but also the Babylonian art of building an arch of masonry, with many other features of the older civilizations.

Greek Colonies. The Etruscans were soon followed by Greek colonists, who settled mainly in southern Italy and Sicily. (See pages 75, 78, 93.) Of the Greek colonies in Italy, one of the oldest was Cumæ, founded about 800 B.C. Cumæ was far south of the Tiber, but it was above the Bay of Naples — farther north than the other Greek colonies in southwest Italy.

During the 8th and 7th centuries B.C. Greek colonies were planted thickly along the coasts of southern Italy and Sicily, especially eastern Sicily, where the city of Syracuse became a great power. Eastern Sicily and southern Italy were really a part of the Greek world, as we have seen; and a very important part; so much so that the region came to be known as *Magna Græcia*, "Great Greece," or "Greater Greece." Up to about the year 300 B.C. the cities of *Magna Græcia* seemed far more important and promising than Rome. Yet Rome was to conquer them all, and their culture was to captivate Rome.

THE CITY OF ROME

A Petty Kingdom. According to ancient Roman legends, the city was founded in the year 753 B.C., by Romulus and Remus, twin brothers who had been nursed by a she-wolf. Modern historians discredit many of these legends. Rome for a time was a little city-state, a petty kingdom, engaged in frequent wars with her neighbors; and it seems that the Tarquins, the last line of kings, were overthrown about the end of the 6th century B.C. The traditional date is 509 B.C. Rome then became a republic.

A Sturdy Republic. The majority of Rome's citizens in those early days were sturdy farmers, whose grainfields and pastures lay outside the city walls. Farming was the honored occupation. For centuries at Rome, the farmers were the first citizens. They fed Rome's children, they fought Rome's enemies. But they had no minted coins. Cattle and lumps of copper served as money. Business and commerce must have been in a very elementary stage. For a long time the city on the Tiber was smaller and more backward than the Greek cities on the Ægean and elsewhere. Fifth-century Rome had no Phidias, no Æschylus, no Socrates. Art and literature were little appreciated. Dwellings were mostly adobe huts. Few citizens could write.

From the Etruscans the Romans were learning to build temples to the gods, but they used coarse stone rather than granite or marble, and they had to hire Etruscan and Greek artists to decorate such buildings. But Roman blacksmiths could make farming tools, defensive armor, and effective weapons.

A Good Location. Geography favored this rising town. A dozen miles from the Tiber's mouth, it was near enough to the sea for trade, yet far enough inland to escape many of the roving pirates. An island in the Tiber, with wooden bridges, made a crossing place for a long trail from south to north. The seven hills that clustered close to the island, on both sides of the river, afforded positions for defense, as well as fine sites for temples and palaces. Rich farm lands extended far and wide.

Etruscan Influence. It was the teaching of Etruria, more than anything else, we believe, that first transformed Rome from a



AN ETRUSCAN PAINTING

village of adobe to a city of stone. At any rate, during the 6th century and later, Rome came under strong Etruscan influences. Probably the last Roman kings were Etruscans. Through the Etruscans, mainly, the Romans learned to write, using a modified form of the Greek alphabet, which the Etruscans had learned from Cumæ. Most important of all, for Rome's military power, was the Greek phalanx. Previously the Romans, like other Italian tribesmen, had fought without order or discipline. From the Etruscans they learned to equip their foot soldiers with Greek armor — helmet, lance, and shield — and to fight in close ranks.

Roman Religion. The chief religious centers of the early Romans were the home and the farm. Every dwelling had its

gods, and images to represent them. The *Lares* were the spirits of ancestors; the *Penates* were the spirits that guarded the store-room. *Vesta* was the spirit of the fire on the hearth. The home was the most important temple, for there the family worshipped. The state, as well as each family, had its gods. Jupiter, the sky-god, was held as the special protector of Rome, as Athena was of Athens. Juno, supreme goddess, was patroness of women. Janus had his temple, the doors of which were open in time of war, and closed in time of peace. Mars was god of war. There were many others.

PATRICIANS AND PLEBS IN THE ROMAN REPUBLIC

The Patricians. Rome was an aristocratic republic, and the aristocrats of early Rome were called "patricians." Only patricians could sit in the Senate or hold the highest government offices; serve as priests in public worship; or interpret the laws, which were then unwritten. Patrician rank descended from father to son.

The patricians, as a rule, owned the largest farms, had numerous tenants known as "clients," and were considered socially superior to the common people. The common people were termed the "plebs" or "plebeians." They were mostly workingmen, hired men, and small farmers. They were freemen and citizens, but their rights were few. They complained bitterly that they did not have enough share in the government, that rates of interest on borrowed money were too high, that the herds and flocks of the patricians ate so much of the public pastures that the poor man's cows had no chance, and that the patricians were holding as private property much land that belonged to the public.

Chief Officials of Rome. The highest officials were two consuls, who were chief magistrates and commanders of the army. About the middle of the 5th century B.C. two "quæstors" (kwēs'tōrz) were elected to act as treasurers and keepers of the records. Later there were four quæstors. "Censors" took the census, assessed taxes, and awarded contracts for public works. "Ædiles" (ē'dilz) supervised the markets, streets, and water supply. In the 4th century "prætors" were elected to assist the consuls, mainly by acting as judges in law suits, and by announcing each year

what laws would be in force. All these officials were elected by the Assembly, but all except the *ædiles* had to be patricians.

Senate and Assembly. The Roman Senate, made up of patricians, was a very powerful body. All laws and all candidates for the chief offices had to have the Senate's approval. The Assembly had different forms at different times. In the 5th century B.C. it was mainly a gathering of the plebs, but it had much less power than the Athenian Assembly of the same period. Often it simply approved laws already drawn up by the officials, treaties already made, and candidates already selected by the patrician leaders.

Plebeian Progress. Repeatedly the plebs threatened to secede, to leave Rome, and set up a government of their own. It was in this way that they won the privilege in 466 B.C. to elect from their own number four new officials, "tribunes," whose function it was to defend plebeian rights. Shortly afterwards the laws were put in writing and the Assembly was made more democratic.

Near the close of the 5th century the *quæstorship* was thrown open to plebeians, and in the next century the first plebeian consul was elected. Thereafter, one of the two consuls was a plebeian. During the 4th century, also, plebeians were first elected to the offices of dictator, *prætor*, and censor; and at the very end of that century the state priesthood was opened to them. All this resulted in a few plebeians entering the Senate each year, for all retiring high government officials became life members of the Senate.

In 287 B.C. the Assembly was given more power in making laws, and thereby the plebs made another gain. By a long, hard struggle, therefore, the plebs broke down most of the old barriers between plebeians and patricians. Not a few plebeians became wealthy, held the highest offices, entered the Senate, and married into patrician families.

Problems Unsolved. From the economic point of view, however, there still remained a wide gulf between the wealthy upper classes, now including some plebeians, and the mass of poorer farmers, tenants, and city workingmen. Politicians made promises, thereby winning brief popularity and catching votes, but the land

problem and the debt problem remained unsolved. They continued to trouble Rome for many years.

UNIFICATION OF ITALY BY ROME

While the political changes just outlined were taking place, Rome was fighting a series of almost incessant wars. Thereby, from about 350 to 265 B.C., all Italy, south of the Arnus and the Rubicon, was brought under Roman control.

Rome's Fighting Machine. The explanation of Rome's success in conquest is found partly in her military machine. The heavy-armed phalanx, adopted from the Etruscans, was effective on the plains; but when Roman armies had to go farther, into the hills and mountains, another style of formation and equipment was necessary. So Rome invented and adopted the legion. The legion was divided into companies and drilled so perfectly that it could quickly take different formations. It could break up into small groups if necessary, and as readily reassemble. Each legionary was protected with a helmet, a shield, and body armor. He carried heavy iron-pointed javelins to hurl at the enemy, and for close quarters a short sword. A fortified camp was built each night.

Rome's Fighting Men. Arms, formation, training, and protective measures counted for much in Rome's military successes, but more important than the machine were the men. They had grown up in the midst of enemies — they were accustomed to fight for life; now, as population increased, they fought for land, booty, and glory.

Rome and Veii. Of the twelve Etruscan cities, the nearest one to Rome was Veii (vē'yī), only twelve miles north. For many years Rome and Veii had been fighting back and forth, but in 396 B.C., while the Gauls were attacking Etruria on the north, Rome took Veii and destroyed it. Nine years later Rome herself almost suffered a like fate at the hands of the Gauls. They captured Rome, burned much of it, but were either driven out, as Roman legends tell, or were bought off with a thousand pounds of gold.

Conquest of Latium. Rome soon recovered from the Gallic invasion, building larger and stronger. Two Italic tribes, the Æqui and Volsci, on the borders of Latium, were defeated. The

other Latin cities were envious as they watched Rome's growth. For more than a century they had been allies of Rome in a loose federation known as the Latin League; then war broke out between them, and after two years of battles and sieges (338-336 B.C.) Rome was undisputed mistress of the plain.

The Samnite Wars. Over in the Apennines, east of Rome and north of Naples, was a group of tribes, hardy people of the hills, the Samnites, who began to demand attention. They descended upon the rich coastal plains southward. Naples and Capua, alarmed, asked Rome for help. Rome helped them and also herself; but the wars with the Samnites were long and bitter. More than once defeat stared Rome in the face, but she never admitted failure. For thirty-five years, 325 to 290 B.C., these wars dragged on. Finally the Samnites and their allies were conquered. Then they all were made "allies" of Rome.

Conquest of Etruria. Before 280 B.C. all the cities of Etruria, as Veii, were conquered and converted into "allies." About the same time the Gauls were driven north across the Rubicon, and their lands taken. This pushed Rome's borders northward to the Rubicon and the Arnus.

Magna Græcia. Among the highly civilized Greek cities in the southern part of the Italian Peninsula, Magna Græcia, the chief were Rhegium, Locri, Heraclea, Thurii, and Tarentum. Their citizens, however, had lost their warlike temper. Like many other Greek cities of that time, they depended on hired foreigners to do their fighting. Moreover, they proved their Greek character by their disunity. Quarreling among themselves, Thurii invited Rome to help against Tarentum. Tarentum called eastward across the waters to Pyrrhus (pir'ūs), the ambitious young king of Epirus.

Pyrrhus, fiery, as his name suggests, was also able. He came with the best army the Romans had ever faced. Besides, he brought trained elephants. The legions from the Seven Hills of Tiber were badly beaten. Pyrrhus marched triumphantly from southern Italy up almost to the gates of Rome. Again he defeated the legions. But instead of making peace, Rome stubbornly continued the war, allying herself with Carthage.

Pyrrhus now carried the war into Sicily, hoping to cripple Carthage. His Greek "friends" in Sicily deserted him; the Carthaginians sank his fleet; back in Italy, the Romans beat his army. Pyrrhus, with the remnants of his phalanx, returned to Epirus, a sadder and wiser man; and soon Tarentum opened her gates to Rome. By 270 B.C. all southern Italy was under Roman domination.

The practical sense of the Romans was shown by the fact that they used part of the booty captured in this war to build an aqueduct 37 miles long, to bring pure water from the mountains to Rome.

Policy with Power. In her treatment of conquered peoples Rome was notably shrewd and successful. Vanquished foes were usually allowed to keep most of their land, and to manage their local affairs in accordance with their own laws and customs. Here and there in conquered lands a Roman colony was planted. This was a group of about 3000 Roman citizens, to each of whom a small farm was allotted. The planting of these colonies not only provided land for the growing population of Rome, but also insured loyal communities of citizens in outlying regions. Rome also had a clever

policy of favoring conquered cities, as they gave evidence of loyalty to Rome. For good behavior their privileges were enlarged.

Rome's Roads. At the same time Rome took care to be ready for emergencies. For example, she built good roads. There is a



*Courtesy of the Metropolitan
Museum of Art*

AN ITALIAN-GREEK VASE OF THE 4TH CENTURY B.C.

A painted terra cotta vase from a Greek city in southern Italy, depicting scenes from Greek mythology. In other words, an example of Greek culture with which the Romans came into contact when they conquered southern Italy.

saying, "All roads lead to Rome." As a matter of fact, they were at first chiefly intended to lead *from* Rome. They were meant to make easy and swift the march of legions in time of war, and to keep the city in touch with her colonies. But Rome's roads were arteries of civilization. They promoted travel and trade. The first silver coins she minted, about 269 B.C., followed the roads, the routes of trade, and stimulated business. Rome's first dramatist was a captive brought to Rome from Tarentum along the famous Appian Way, the road to the south, built by Appius Claudius during the Samnite wars.

And Rome's roads led to opportunity — the sort of opportunity Rome was able to seize. Alexander's Empire was breaking up; Rome's Empire was building up. Rome's roads led to empire.

STUDY HELPS

1. Read carefully the Introduction to Part III. Review Time Chart, on page 68.

2. Buy or draw an outline map of Italy and Sicily, and on it locate the Tiber River, Rome, Veii, the Apennines, Naples, Capua, Tarentum. In Sicily draw an arrow pointing towards Carthage.

3. In a left-hand column write: Latium, adobe, phalanx, Lares, Penates, Juno, Mars, patricians, plebeians, quaestors, tribunes, Rubicon, colony. Opposite each, in a wide column on the right, tell what each is or was.

REVIEW QUESTIONS

1. Who were the reputed founders of Rome?
2. Rome had what geographical advantages?
3. What was the honored occupation in early Rome?
4. Why were the Etruscan cities of Italy important in history?
5. What was *Magna Græcia*?
6. Where, mainly, did the early Romans worship?
7. The highest officials held what title?
8. What were the duties of the *ædiles*?
9. What was the chief legislative body? What was the other one?
10. The Tribunes were the special guardians of what class?
11. What changes did Rome effect in Italy from 350 to 265 B.C.?
12. Who was Pyrrhus? What of him?
13. How was the practical sense of the Romans shown about 270 B.C.?
14. What can you say of Rome's roads?

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CHAPTER IX

GAINS AND LOSSES OF THE ROMAN REPUBLIC

CONQUEST OF THE CARTHAGINIAN WEST

Rome's roads led to empire. Yet it is unlikely that Rome's farmer-soldiers had any intention, at first, of becoming empire-builders.

Greed and Fear. When Rome bared her sword towards Carthage, the chief reasons were greed and fear: greed for plunder and more land; fear that the great, growing empire of Carthage would swallow her up.

Carthage, the Punic pride, the greatest Phœnician colony (*Punic* was the Latin for Phœnician), was older and richer than Rome. The famous purple of Tyre had been eclipsed by Carthaginian red. The red woollens of Carthage were celebrated, but they were only one of Carthage's many articles of manufacture and commerce. Merchant ships and war ships thronged her busy shores. From Sicily to Gibraltar the Mediterranean was a Carthaginian lake. One Carthaginian captain boasted, we are told, "The Romans cannot wash their hands in the sea without our consent."

The First Punic War. Pyrrhus, leaving Sicily in defeat in 275 B.C., consoled himself sadly, prophesying that the Romans and the Carthaginians, who had combined against him, would soon be fighting each other. Sicily he foresaw as a bone of contention between them. So it was. Sicily, with its fertile fields and rich cities, was the first battleground and the first prize in the Punic Wars, that series of mortal tragedies between Rome and Carthage that began in 264 B.C. and continued at intervals for 119 years.

In the first Punic War the Romans built a fleet and fought the Carthaginians on their own ground — the water, as well as in

Sicily. The naval battle of Mylæ (260 B.C.) was a turning-point in history. It showed that Rome was becoming a sea-power as well as a land-power. But she paid a heavy price. In the twenty-four years of this first Punic War she lost, say the old writers, 700 ships and 200,000 men. But in 241 B.C. Carthage made peace on Rome's terms. Carthage paid a great sum in gold and gave up all her possessions in western Sicily.

Thus the Romans gained a country rich in wheat fields, olive groves, and vineyards. Adopting the Carthaginian plan of taxation in Sicily, Rome collected five per cent of the crops and five per cent of the exports. A million dollars a year, or thereabouts, was thus added to her revenues.

Within the next few years Rome used her new navy to wrest the large islands of Corsica and Sardinia from Carthage, and to gain a foothold in Illyria, beyond the Adriatic Sea.

The Second Punic War. From 218 to 201 B.C. the war was a matching of giants: Hasdrubal and Hannibal on the side of Carthage, Fabius and Scipio on the side of Rome. The chief general of Carthage in the First Punic War was Hamilcar, surnamed Barca ("Lightning"). When his son Hannibal ("Grace of Baal") was nine years old, Hamilcar led the boy into the temple of Baal-Moloch, and there had him swear eternal enmity to Rome. Hannibal and his brother Hasdrubal were chiefly responsible for starting the Second Punic War; and Hannibal was the most brilliant figure in it.

Hannibal no doubt knew that the rivalry between Rome and Carthage to control the western Mediterranean would break out in war again, sooner or later. To keep his vow and avenge the defeat of his father, he deliberately threw down the gauntlet. In 219 B.C. he captured Saguntum, a city in Spain, an ally of Rome. When Carthage, at Rome's demand, refused to surrender Hannibal, Rome prepared two armies, one to chastise Hannibal in Spain, the other to attack Carthage. But Hannibal forestalled his foes by carrying the war into Italy. Leading his veterans from Spain through southern France and Switzerland, he came down into Italy from the north. Half of his men and all his war elephants lay dead in the Alps. When he reached the valley of the Po River

he had only 20,000 foot soldiers and 6000 horsemen. Rome had 280,000 citizens able to bear arms, and could draft perhaps twice that number of her Italian allies. But Rome usually put only 40,000 men into the field at one time, and many of them were now rusty from several years of peace. Moreover, as Hannibal expected, the Gauls south of the Alps joined him. They had lately been subdued by Rome, and so were eager for a chance to strike back. In a few months he counted 25,000 tall Gauls in his army, along with the veterans from Africa and Spain.

For fifteen years Hannibal ranged up and down Italy, defeating one Roman army after another, never losing a battle, and yet not conquering, never attacking, Rome. He knew better than to dash his men against stone walls. He did not have machines for taking walled cities.

Hannibal's most brilliant victory was won at Cannæ, in 216 B.C. The able Roman general Fabius, who was wearing Hannibal down by side attacks, was nicknamed the "Delayer." The Romans demanded a fighter. Fabius was superseded by Varro, who fought — at Cannæ! From the fingers of Roman knights slain at Cannæ it is said Hannibal collected a bushel of gold rings. Some writers say three bushels. It was a dark day for Rome. But a remarkable thing about the Romans was, they never knew when they were beaten. They never stopped fighting until they won.

As years passed things grew dark for Hannibal. He received no help from home. His army was getting smaller. His brother Hasdrubal, who tried to lead an army to his relief from Spain, across the same terrible Alps, was slain; his army, defeated. A young Roman genius, Cornelius Scipio, captured New Carthage in Spain, and then from Rome sailed to attack old Carthage, in Africa. Carthage sued for peace and recalled Hannibal from Italy.

But Hannibal still was a power. Soon after he returned to Carthage he raised a new army and persuaded his people to fight on. But the end was near. At Zama, back of Carthage, in 202 B.C., he met Scipio, and there sustained his first defeat. Scipio's triumph at Rome was the most brilliant the world had ever seen. After Zama he was known as Scipio Africanus. Car-

thage was required to pay another great sum in gold, to surrender all her warships save ten, to hand over Spain, with its rich silver mines, and to bind herself never again to wage war without Rome's consent.

The Third Punic War. More years passed, but not very happily for either Carthage or Rome. The Carthaginians chafed under a sense of bitter humiliation and injustice; the Romans were



ROMAN RUINS IN TUNIS

Photo from Ewing Galloway

This picture shows the ruins of a magnificent amphitheater built by the Romans in the conquered territory of Carthage (the region now called Tunis). It gives some idea of the way in which Roman civilization was extended to conquered provinces.

haunted again, many of them, with the old specter of fear. Now it was not so much the fear of conquest — it was the fear of commercial and agricultural competition. The farmers and the merchants of Carthage had to be reckoned with. The leader of the Carthage-haters at Rome was a stern old farmer named Cato. Every time he made a speech in the Senate or elsewhere he wound up with the words, "*Carthago delenda est*" — "Carthage must be destroyed!"

In the end he had his way. In 149 B.C. the Carthaginians undertook to punish an annoying neighbor, the king of Numidia. That gave a pretext for Roman legions to march on Carthage. At Rome's demand, the Carthaginians, overawed, surrendered their arms. They also handed over 300 nobles as hostages. Then a Roman consul coolly informed them that their city was to be destroyed. Indignant and desperate, the Carthaginians made furious preparations for defense. Every scrap of iron they could find was forged into a weapon. The women cut off their beautiful long hair and wove it into bowstrings. They closed the city gates and manned the walls. For two years they held out; then the city was taken and destroyed. Those that were not killed were sold as slaves. A plow was driven over the ruins to signify that the city should not be rebuilt.

The site of the greatest colony of the Phœnicians was desolate. Rome had "Africa" — that part of northern Africa that had been under Carthage. — So ended the last of the Punic Wars.

Results of the Punic Wars. (1) The culture of the ancient Mediterranean world came to us through Europe instead of Africa. (2) Rome emerged a great power, naval as well as military. (3) She ruled Sicily, Corsica and Sardinia, Spain, and northwest Africa. In the western Mediterranean she was supreme. (4) Philhellenism — a fondness on the part of many Romans for Greek culture. (5) Class conflicts in Rome — poor against rich, small farmers against great ranchmen, rabble against the government.

CONQUEST OF THE HELLENISTIC EAST

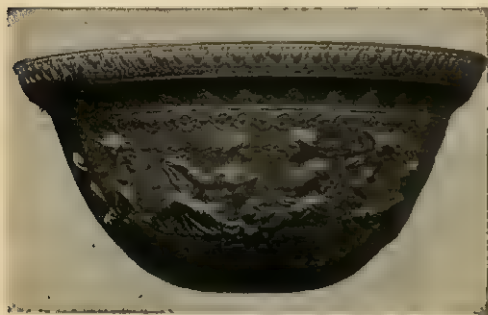
While Rome was conquering the West, she also had her eye upon the East. She had a rather friendly interest in Egypt — Egypt had sent grain to starving Rome during Hannibal's invasion. Philhellenism, love of Greek culture, was growing. Besides, Rome feared Macedonia, whose king had aided Hannibal and was ambitious to be a second Alexander.

Philhellenism. From the First Punic War, Philhellenism grew strong at Rome. Roman legions in Sicily saw the marble temples and statues, the paintings, the theaters that enriched Hellenic

cities. Soon Greek plays were translated into Latin and presented in Rome. The Second Punic War, in which Syracuse, Capua, and Tarentum had to be punished and pillaged for aiding Hannibal, brought much wealth and many works of Greek art from those cities to Rome. Enthusiasm for Greek art and literature, also

for Greek luxury, swept over the upper classes at Rome, in spite of the stern rebukes of Cato and others. Finally Cato himself studied Greek!

Hellenistic States in the East. As we remember, Alexander's empire, after his death, broke up into three kingdoms: Egypt, under Ptolemy; Macedonia, under Antigonus; and Syria (Western Asia), under



Courtesy of the Metropolitan Museum of Art

A GRECO-ROMAN BOWL

The bowl was made by Nicephor, a Greek workman, for a certain Roman named Perennius. It dates from about the beginning of the Christian era, and is of interest as showing the adoption of Greek art and culture by the Romans.

Seleucus. Those three kingdoms were the great powers of the eastern Mediterranean world throughout the 3d century and well into the 2d century B.C. Greek art and learning were patronized by all three of the monarchies named. Greek business men and Greek teachers were found everywhere.

Besides Egypt, Macedonia, and Syria, there existed a multitude of states — minor Greek states. Athens had lost her power and her commercial lead, but was still renowned as the home of philosophy and loved as the shrine of art. The Greek island of Rhodes had become a very important center of commerce, culture, and diplomacy; and Pergamum, in western Asia Minor, was rapidly becoming a home of Greek art and the capital of a fairly powerful kingdom. A number of Greek cities in the Ægean had become subject to Egypt. The old Greek love of local independence still was strong, though most of the city-states in the Peloponnesus

had united in the Achæan League, while those of northern and central Greece formed the Ætolian League.

A Glad Day at Corinth. At the Isthmian Games of 196 B.C. the Roman consul rose before the vast throng, made up of athletes and others from the various Greek states, and announced that Corinth and other Greek states formerly subject to Macedonia were now to be free. A great shout of joy went up. Not long before, the king of Macedonia, dreaming perhaps of Alexander, had marshaled his phalanx, on conquest bent. In alarm Egypt, Rhodes, Pergamum, Athens, and the Ætolian League had appealed to Rome for aid. The friends of Greek culture at Rome had warm hearts for all Greek shrines, and Roman statesmen felt that Macedon's king should be curbed. The Roman standards, crowned with gold eagles, were raised; the legions moved. At Cynoscephalæ ("Dogs' Heads' Hills") the Macedonian phalanx was broken by the legions.

Rome was victorious, but Rome was generous. She might have taken territory, she might have demanded gold, as she had done from Carthage four years earlier. But in this case Rome took nothing; instead, she gave to the Greek states more freedom. She played the part of a big sister. Rome at Corinth that day stood as the champion and protector of the Greeks.

Antiochus. In the same spirit Rome dealt with Antiochus, king of Syria, when he invaded Greece. Roman legions defeated him on the famous field of Thermopylæ; then, the next year, under Scipio Africanus, they pursued him to Asia Minor and broke his power at Magnesia. This was in 190 B.C. In his ambitions Antiochus had been spurred on by Hannibal, now an exile but still Rome's enemy. Much worse, the Ætolian League had promised to aid Antiochus in subduing the other Greek states. This sort of thing, enmity among the Greeks themselves, which had made trouble in Greece so often, was bound to do so again.

Another significant fact should be noted. Although Rome, after defeating Antiochus, did not annex his territory, the Roman armies did carry back to Rome rich booty. This showed what might be expected later, if they had to go out again and again. Cato and many other Romans were thinking of profit. They felt

that if they paid taxes to fight in the East they should thereby gain territory. Towards this goal a decisive step was taken in 168 B.C., when another ambitious king of Macedonia was subdued. Macedonia was broken up into four republics, and they were made to pay annual tribute to Rome. Rome's iron hand was being felt through her velvet glove.

A Sad Day at Corinth. In the year 146 B.C. Roman legions looted Corinth and burned it. This was in sad contrast to the joy felt there fifty years before. The generous champion had become the cruel conqueror.

Both sides were at fault. In professing to give freedom, self-government, to the Greek states, Rome was at the same time very jealous of her claims. She required her wishes to be obeyed. Moreover, her influence often favored the aristocrats in the Greek cities. This naturally arrayed the democrats against Rome. And of course the Greek democrats and aristocrats were arrayed against each other, and one Greek city was jealous of another. Greek quarrels flamed out while Rome was engaged in the Third Punic War. Corinth and other members of the Achæan League seized that occasion to attack Sparta. It was a fatal error on their part. Rome defeated the League. Corinth was destroyed in 146 B.C. as an object lesson to Greeks and all others. Rome's authority had to be respected.

It will be observed that Corinth and Carthage were destroyed in the same year (146 B.C.). Economic motives probably had some influence against both, for both cities were commercial rivals of Rome.

Only a year or two earlier Macedonia had been made a Roman province, under a Roman governor, because another ambitious king in that country had defied Rome.

Mithradates. Ambitious kings in the East, no less than quarreling democrats, changed Rome from protector to conqueror. We have seen how Antiochus of Syria and the kings of Macedonia did it. Another who contributed greatly to the same end, though of course unwittingly and unwillingly, was Mithradates of Pontus. Pontus was a little kingdom just south of the Black Sea. In 89 B.C., while Rome was having war with her allies in Italy, Mithra-

dates attacked some of Rome's " friends " in Asia Minor. As soon as the trouble in Italy was settled, Mithradates was punished. Athens and other Greek cities that had sided with him were also punished. Fines were imposed, tributes were exacted, territories were annexed. Within a few years the kingdom of Mithradates was made a Roman province. Two of the famous Roman generals who were prominent in the wars against Mithradates were Sulla and Pompey (page 153).

Soon afterward, Syria was conquered and became one of Rome's most important provinces. Many other regions in Asia Minor were brought under Roman rule, either as provinces or as tribute-paying dependencies.

ECONOMIC AND SOCIAL CHANGES

Class Conflicts. As we have seen, one of the worst results of the Punic Wars was the development of class conflicts in Rome. During the wars the Senate took charge of diplomacy and military affairs to such an extent that the popular assemblies and plebeian tribunes were completely overshadowed. This revival of political aristocracy was paralleled in economic life by a rapid growth of the wealth of rich men. War usually affords chances for shrewd contractors to amass fortunes. The Punic Wars not only did this, but also weakened the peasantry. While the farmers were fighting Rome's battles, many of them were losing their farms. At the same time the chief spoils of victory were going to others.

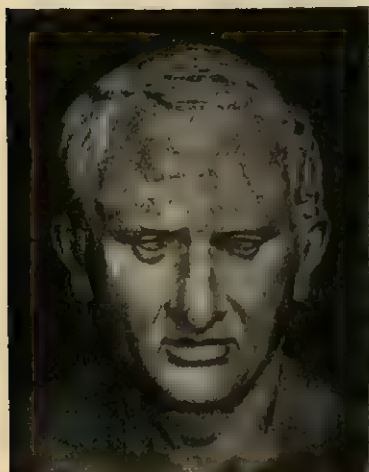
The Senatorial Class. Rome's wars of conquest, west and east, greatly increased the wealth of the few blue-blooded families whose members filled most of the seats of the Senate and most of the political and military offices. The favorite investment for such new-found wealth was in large-scale agriculture.

After the Second Punic War Rome had much land in conquered provinces, also much unused land in Italy. Some of this was leased to farmers in lots of 300 to 600 acres, but much of it was taken up in vast tracts by wealthy cattle-ranchers, without good title or payment of rent. Slaves looked after these ranches, while the masters lived in luxury at Rome. Now and then the masters would go out to their ranches, spending a season in their beautiful

country mansions, called villas. These villas had many rooms, mosaic floors, marble pillars, pleasant gardens, baths and swimming pools, and bubbling fountains.

Greek philosophy and Greek luxury were being adopted. The stern old Roman sense of justice, with respect for the old gods and the old customs, was waning. Divorces were increasing, morals were weakening. Along with the fine things of Greek culture were coming in forces that were undermining the founda-

tions of the Roman Republic; and these sinister forces were affecting chiefly the senatorial class, the class that controlled the government.



CICERO

The Bourgeois. The wars also advanced the Roman bourgeois (bōor'zhwà'), the rich city business men, as distinguished from the aristocratic landowners of the senatorial class. The bourgeois, Roman capitalists, were known as knights (*equites*). They were the newly rich, not yet admitted to the senatorial aristocracy. Not all of them were native Romans. Many were business

men in the provinces, and many were freedmen (former slaves) of Greek or Syrian blood. Many of them were publicans, that is, men who obtained contracts from the government for public works, or for collecting the taxes in certain districts. The great general Pompey was a champion of the publicans. Another was Cicero, the silver-tongued orator.

The Peasants. While senators and knights were gaining wealth and influence, the Italian peasantry was declining. Peasants, farmers working their own small farms, had once been the backbone of the legions and of the state. They had been not only the feeders and the fighters, but also the democratic citizens. But heavy losses in war reduced their numbers, dismantled

their farms, huddled them idly in Rome, and bound many of them in debt. To be sure, there still remained large numbers of farmers, some of them independent, others tenants on great estates; but the big fact is that Italy was becoming more and more a land of huge estates and marble villas, of absentee landlords and non-Italian slaves, instead of small farms and sturdy farmer-citizens.

The Slaves. All prisoners of war became slaves. Thousands of persons were kidnaped by pirates and sold in the slave market at Delos, the center of the slave trade. Most of the slaves brought to Italy were used on farms, in olive orchards, in vineyards, on cattle ranches, or in factories. Some, especially educated Greeks, were employed to copy books, to teach children, or to serve as advisers and companions of Roman gentlemen. A millionaire like Pompey could form an army from his own slaves and tenants. As he said, he had but to stamp his foot on the ground to get thousands of soldiers.

The Soldiers. The army was becoming professional. It was no longer made up of farmers who worked on their farms most of the time, serving now and then in a brief campaign. When men had to be away from home for years at a time, campaigning in Asia or in Gaul, war became their business. Soldiers and their generals too were in it for life. They had to look to it for honors and rewards.

The Proletariat. Those classes in Rome, including the slaves, who owned no property, were termed the proletariat. Most of them doubtless made their living by some form of manual labor or shopkeeping. But many of them had no regular work or business, and being unemployed they were all the more ready to catch at this or that — whatever promised them something. Many of the poor in Rome lived in dirty crowded tenements, looking on narrow streets and crooked alleys. The slums were becoming a problem in Rome.

The proletariat counted for much in Roman politics. A candidate rich enough to hand out numerous bribes, or clever enough to make fair promises of free land, free bread, or the wiping out of debts, might have a power behind him in the proletariat.

DEMAGOGUES AND DICTATORS

With a proletariat easily won over by bribery or promises of land, grain, and power ; with a wealthy class of knights eager to count for more in the government ; with a senatorial aristocracy determined to hold on to its ancient privileges ; and with successful generals thirsting for new triumphs, fair and orderly government became more and more difficult. It was more and more easy for ambitious able men to become demagogues and dictators.

The Gracchi. Not all of the ambitious politicians at Rome were bad men. Most of them aimed at some good things as well as some unwise ones. Typical of this class were Tiberius Gracchus and his brother, Caius Gracchus (grāk'ūs). They were aristocrats, grandsons of Scipio Africanus, yet they stood forth as champions of the proletariat.

Tiberius Gracchus, the elder brother, was elected tribune for the year 133 B.C. on a platform of land reform. He proposed that rich men who were using public lands as cattle ranches should be limited to not more than 1000 *jugera* (666 acres) apiece. The remainder of the public lands should be distributed in small farms to citizens who had no land ; and the government should advance money for the purchase of farm implements and stock.

The wealthy senators, who had the land, got another tribune to veto the proposal and thus defeat it. Tiberius, however, persuaded the Assembly to depose that tribune and pass his land bills. He also stood for reëlection to the tribuneship for a second term, in defiance of the Senate and the constitution. He was set upon by a senator and his friends, with their armed slaves, and killed.

Ten years later the younger brother, Caius Gracchus, was elected tribune. He induced the Assembly to reë enact his brother's land laws. Also he succeeded in passing other measures for the benefit of the proletariat. The roads, by which farm produce was brought to Rome, were improved. He planned to send landless Romans to found colonies at Carthage, Capua, and Tarentum. He took the very radical step of selling grain to the poor of Rome at half the market price.



CORNELIA, MOTHER OF THE GRACCHI

To obtain funds for such reforms, Caius proposed a law to increase taxes in the province of Asia. This pleased the bourgeois, because he put the collection of Asiatic taxes into the hands of publicans, capitalist contractors. He also proposed to extend Roman citizenship to the Latin and Italian allies, that is, to all the people of Italy. This proposal was not carried out, but it added much to the popularity of Caius Gracchus.

He for a time was the idol of the proletariat — he was the political “boss” of Rome. He was elected tribune a second term. But he had his enemies, to be sure, especially in the Senate. While he was absent from Rome, founding a colony at Carthage, his opponents defeated his candidacy for a third term as tribune; and on his return there were riots in which he was killed by senators and their slaves (121 B.C.). A few years later the Gracchan land laws were modified, the distribution of small farms was stopped, and the senatorial ranches and plantations were left untouched.

Marius and the Army. The Gracchi failed to hold power because they had only proletarian votes behind them. To be a successful dictator of Rome, an army was also necessary. This was proved by Caius Marius. He was not an aristocrat, but a knight, who made money as a contractor. He climbed the ladder of political and military rank, was elected consul in 107 B.C., and as such made himself the man of the hour by successful military campaigns. He crushed Jugurtha, king of Numidia, and defeated the Cimbri and Teutones, fierce German tribes that were invading Italy from the north. Marius was consul for six years, whereas Caius Gracchus had been able to hold power for only two. Having an army made a great difference. When Marius retired from politics he still had many friends and followers.

The Social War. After Marius had given up being dictator, Italy was racked by a conflict which is often called the Social War. Better it might be named the Italian Civil War. It was a struggle of the Italians for civil rights. It raged from 90 to 88 B.C. It was caused by the refusal of Rome to extend Roman citizenship to the rest of Italy. After three years of fighting, Rome put down the rival republic that had been set up; but it was a peace of diplomacy rather than a victory of arms. She won by granting

citizen rights to all who surrendered. Henceforth all Italians were Romans, and Italy was Rome.

Sulla and His Proscriptions. Cornelius Sulla was an aristocrat who had learned war under Marius. Later, commanding Roman armies in the Italian Civil War, he won a reputation which eclipsed that of Marius. When an army had to be sent east against Mithradates (page 146), both he and Marius aspired to command it; but Sulla, having legions fresh from battle with the Italians, drove away Marius and his supporters and went east with the Senate's blessing.

After four victorious years (87-83 B.C.) in Greece and Asia Minor, Sulla returned to Rome to find that he had been outlawed, his property confiscated, and his friends massacred by his political enemies, the friends of Marius. His vengeance was terrible. Day after day he posted up in the Forum a list of names. The men whose names were posted up were "proscribed"; that is, they were outlawed, they could be killed, and their property could be seized. Several thousands of his enemies were thus disposed of; and, as many were rich knights, Sulla was able to reward his soldiers and other supporters with lands and villas.

With the army and the aristocrats behind him, Sulla was dictator from 82 to 79 B.C. He could have been called king or emperor, but he had a good deal of Cato's old-fashioned simplicity. His aim was to restore the aristocratic rule of the Senate, with modifications that would adapt it to the needs of world empire. Having enacted reforms that he thought would last, he retired to his beautiful villa, where he died the next year. No doubt he believed that he had left the government of Rome on a stable basis. But men soon forgot his laws. However, they remembered his example; for there were others who aspired to be demagogues and dictators.

Crassus and Pompey. Licinius Crassus and Cnæus (nē'ūs) Pompey were two generals who had served in war under Sulla. They were ambitious to emulate their old commander in politics also. Although both, like Sulla, had opposed Marius and the democrats, they now made a bargain with each other and with the proletariat. Backed by the proletariat, the knights, and their own victorious armies, they overawed the Senate and were elected

as consuls for the year 70 B.C. After his term as consul, Pompey added to his reputation as a general by exterminating the pirates of the eastern Mediterranean, administering another defeat to Mithradates, and annexing Syria. Crassus added to his great wealth by continuing his ventures in the slave trade, in silver mines, and in Roman real estate. Both were sharply on the lookout for more political honors.

THE DICTATORSHIP OF JULIUS CÆSAR

By joining hands with Crassus, Pompey had succeeded. No doubt he reasoned that three might accomplish more than two.



JULIUS CÆSAR

At any rate, we soon find Crassus and him associated with a third, Julius Cæsar. Neither Pompey nor Crassus dreamed what a large place in history this young Cæsar was to occupy. In time Pompey learned, to his sorrow.

The First Triumvirate. The political partnership of Pompey, Crassus, and Cæsar was known as the Triumvirate, the group of three men. Pompey was the military hero, Crassus the wealthy capitalist, and Cæsar the astute politician and able orator. Sulla had called himself the "Lucky"; on Pompey he had bestowed the title, the "Great." Men spoke

of Crassus as the "Rich." As yet, perhaps, Cæsar had received no titles from others, but soon he made titles for himself. If Pompey had the reputation, and Crassus the money, Cæsar had the brains, — and ambition too. He was now about forty, a fairly influential politician, an accomplished orator and lawyer, and an experienced military officer. He belonged to the proud patrician

clan of the Julii, though he stood with the democrats in politics. His aunt had been the wife of Marius; his own wife was the daughter of a prominent democratic leader; and his daughter Julia was the wife of Pompey.

Cæsar in Gaul. The partners managed to get Cæsar elected as one of the two consuls for the year 59 B.C. As consul, Cæsar successfully engineered the passage of bills giving public lands to Pompey's veterans, ratifying Pompey's acts in Asia, and reducing by a third the amount that Crassus' publican friends had to pay into the public treasury for the privilege of collecting taxes in Asia.

Then the three men proceeded to divide up the Roman world among themselves. Cæsar took the west, Crassus the east, and Pompey the center and south. Cæsar was made governor of Gaul and other regions for five years; Crassus set out to conquer Persia; while Pompey waited at Rome, commanding the Italian army and the Mediterranean fleet.

Cæsar's exploits in Gaul are well known. He "pacified" one tribe after another; built a bridge across the Rhine and checked the Germans; made two campaigns across the Channel into Britain; and then wrote up his marvelous deeds in a book of good Latin that high-school students may find great pleasure in reading. His term of five years in Gaul was extended to ten; his legions were increased. He pushed the Roman boundaries to the Rhine on the north and to the Atlantic on the west, thus winning for Rome a great province, Transalpine Gaul. He was the first Roman statesman to recognize in the Gauls not only good soldiers for Roman legions, but also men who might make good Roman citizens.

Rome, by the hand of Cæsar and others, was mastering the Mediterranean world; but imperial militarism was about to master Rome. The examples of Marius and Sulla could not be effaced. And Cæsar was soon to give ambitious warriors a still more brilliant object lesson.

Crossing the Rubicon. Gradually Pompey and Cæsar drifted apart. Pompey, now sole consul, tried to have Cæsar deprived of his command in Gaul; then rivalry became enmity. Cæsar

came back towards Rome — and he brought his legions with him! This had a dangerous look. When he reached the little river Rubicon, the old Roman boundary on the north, he hesitated. He knew that crossing the Rubicon with his legions, headed for Rome, would be taken as a declaration of war. Pompey and the Senate were standing together now against him. Where was Crassus? Crassus was dead. He had been defeated and captured by the Persians, and they, having heard that he loved gold, gave vent to a grim humor by pouring molten gold down his throat. Not three men, but two men now, had the Roman world and the Roman rule between them. Those two men were Pompey and Cæsar.

Cæsar reached a decision quickly. He usually did. "The dice are cast!" he exclaimed, and rode his horse into the Rubicon, headed for Rome. His legions followed, of course.

That was on January 7, 49 B.C. Swiftly Cæsar made himself master of Rome. Pompey fled from Italy. The Senate dared not resist those terrible legions that had so effectually "pacified" the Gauls and the Germans. The next year Cæsar led an army eastward into Thessaly and defeated Pompey in the battle of Pharsalus. Pompey then fled to Egypt, where he was assassinated. Within the next three years Cæsar put down his enemies in Egypt and Asia Minor. The year before Pharsalus he had made a quick and effective campaign against Pompey's friends in Spain. Many of them then joined Cæsar.

Cæsar's Powers and Titles. At Rome Cæsar gathered all real power into his hands, but tried to preserve the forms and names of the republic. The Senate continued to sit, but he controlled it. There were still two consuls, but Cæsar was one of them. That meant his word was law, so far as the consuls could go. There were still tribunes, but their chief powers were vested in Cæsar. The number of treasurers (*quæstors*) and assistant consuls was doubled, but they were Cæsar's loyal followers. He had power to declare war, make peace, command the army, control the treasury, and appoint officials. He was made dictator for life, and was given nearly every other title except that of king. That too he wished, some believed. One title of which he was very proud, it seems, was "Father of His Country."

Cæsar's Reforms. Cæsar's ambition was no doubt partly selfish, but he was also generous and farseeing. He rode to political power through military triumphs, yet the peace he imposed by arms made business safe and stimulated commerce. His municipal laws standardized the city governments throughout Italy. In the province of Asia he established regular taxes in place of the unlimited extortions of the publicans. He admitted non-Italians to the legions, and extended political privileges to more classes and countries, making citizenship a prize for obedience to law. He founded colonies in Italy and the provinces, notably on the sites of Carthage and Corinth. He discouraged idleness in Rome by reducing the gifts of free grain. The most permanent thing he did was to arrange a new calendar, still called the Julian Calendar in his honor.

Cæsar's Death. But Cæsar's greatness not only enraged his foes, it also alarmed his friends. They feared his ambitions and his power. In March, 44 B.C., in the Senate hall, on the very day that the Senate was to discuss a bill allowing him to enjoy the title of king, except in Italy, Marcus Brutus, Caius Cassius, and others, supposed to be his friends, stabbed him to death, "sacrificing" him for the public welfare. Not that they loved Cæsar less, Shakespeare makes them say, but that they loved Rome more. Bleeding from the wounds of twenty-three daggers, Cæsar covered his face with his mantle and fell at the foot of Pompey's statue.

THE IMPERIAL MONARCHY OF AUGUSTUS

Like Pompey, Cæsar had been an uncrowned monarch of Rome. Even more than Pompey, he had helped to prepare the way for genuine monarchy. Although they had stabbed Cæsar, the assassins soon discovered that they had not killed his popularity. Nor had they altered the situation that had produced a Cæsar. Neither the daggers of Cassius and Brutus, nor the orations of Cicero, could change that situation.

The Second Triumvirate. Among the aspirants for supreme power, the most prominent at first was Mark Antony, who had served Cæsar in Gaul and had been consul during Cæsar's dictatorship. Antony reminded the people of Cæsar's great deeds, aroused

Cæsar's veterans against the assassins, and published Cæsar's will, which bequeathed his beautiful gardens to Rome as a public park and promised a sum of money to every Roman citizen. Antony

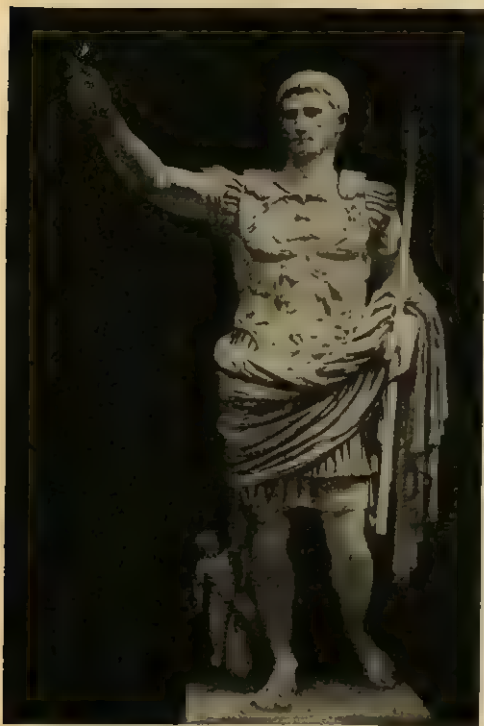
by very clever methods was attempting to step into the dead man's shoes.

But there was a rival candidate, Octavius. In his will, Cæsar had named Octavius as his adopted son and as heir to the bulk of his immense fortune. Octavius was grandson of Cæsar's sister. But because Octavius was only eighteen years old, with no army or political following, Antony disregarded him.

But Octavius was a Cæsar. He boldly took the legacy, came to Rome, and assumed the name Caius Julius Cæsar Octavianus. By siding with the republi-

can party in the Senate against Antony, he obtained appointment as a general and thus secured an army. Cicero and others, who opposed Antony, thought the young man could be used and then set aside. But Octavian (Octavius), taking a leaf from Cæsar's book, led his army into Rome and compelled the Senate and Assembly to make him consul.

Still following Cæsar's example, Octavian (43 B.C.) joined his rival and another in a triumvirate, a three-man dictatorship. Antony, Octavian, and Lepidus, formerly Cæsar's cavalry general,



OCTAVIAN (AUGUSTUS CÆSAR)

composed this ring of power. Each of the three was to enjoy consular office for five years.

Decisive Battles.

Again, in this group of three, the Cæsar (Octavian) was the least known; but again it was proved that genius may count for more than wealth or reputation. However, Octavian had Cæsar's wealth. His purpose in joining this second triumvirate was to gain Antony's aid in overthrowing the republican party in the Senate and in defeating the republican armies under Brutus and Cassius.

About 300 Senators, including Cicero, were slain. The estates of these and other victims were divided among the Triumvirs and their soldiers. As for the republican armies of Brutus and Cassius, the famous battle of Philippi, in Macedonia, fought in the year



"CLEOPATRA'S NEEDLE"

This ancient Egyptian obelisk, cut from red granite quarried near the first cataract of the Nile, was set up in the year 1465 B.C. to celebrate the third jubilee of Thutmose III (see page 41). From its ancient position in front of the Temple of the Sun at Heliopolis, it was moved by the Romans to Alexandria, 13-12 B.C., and set up before the Temple of the Cæsars there. It was brought to New York in 1880 and now stands in Central Park near the Metropolitan Museum of Art. Notice the hieroglyphics with which it is covered.

42 B.C., was decisive. Their combined force of 80,000 men was defeated by the Triumvirs. Brutus and Cassius committed suicide. The three victors then divided the Empire among them, Antony taking the lion's share (Gaul and the eastern provinces), while Lepidus received Africa, and Octavian Spain and Italy. But before many years passed Lepidus resigned. Octavian took over Africa and Gaul, and became master of the entire West. The lion's share was shifting.

Antony in the East tried to conquer Persia, and for a while made a show of strength ; but brains and beauty undid him. The brains were Octavian's, the beauty was Cleopatra's. Cleopatra was the enchanting young queen of Egypt. Like his master, Julius Cæsar, Antony fell victim to the "Sorceress of the Nile," but did not escape as easily as Cæsar had done. He lost his head as well as his heart. His wife Octavia, sister of Octavian, he ordered to stay in Italy. Thus he broke not only with her and Octavian but also with Rome.

Falling into oriental luxury, Antony dreamed of becoming another Alexander. Troops he demanded for his Persian campaigns. When Octavian refused him, Antony and Cleopatra moved northwest with a huge army and many ships. In a great naval battle at Actium, on the west coast of Greece, in the year 31 B.C., the question was decided. Octavian was to be master of the whole Empire. Antony committed suicide. Cleopatra tried her charms on Octavian, but failing, she also committed suicide.

Two years later, 29 B.C., when Octavian, at the age of thirty-three, celebrated his triumph at Rome, he was, as he said, "master of all things." Both in name and fact he was a second Cæsar.

Masked Autocracy. That Octavian's reign lasted forty-three years (29 B.C. to 14 A.D.) instead of four, and that it ended with his peaceful death at a ripe old age rather than with assassination, was largely because he understood that his monarchy must be masked. Better than the great Julius, Octavian succeeded in veiling autocracy under republican forms. Like Julius, he was consul and high priest ; he exercised the authority of a tribune, and bore the titles of *Imperator* (general) and *Pater Patriæ* (father

of the country); but he wisely refused to have his term as consul extended for life, or to accept the title of dictator. He did accept the title of *Augustus* (majestic). He also allowed the term *Princeps* to be applied to him. From this comes our word "prince," but as applied to Octavian it meant only "first citizen of Rome." Refusing pomp and ceremony, he lived like a senatorial nobleman, rather than like an oriental despot.

Power. In outward form the Roman Republic was preserved; but in fact Augustus had almost absolute power. He exercised supreme control of foreign relations, of war and peace, and of the all-important business of supplying the city with grain. His most vital powers, especially the command of the legions and authority over the provinces, were conferred for five or ten years at a time, but were continued without question throughout his life. His supremacy depended on no single office or title; it consisted in the sum total of his various offices, and it was based securely on his popularity, his sagacity, his control of the army, and his personal wealth. He increased his popularity by constructing and repairing temples, public buildings, aqueducts, streets, and highways at his own expense.

Peace. Augustus brought peace to Rome. The people were weary of war, especially of civil war. Great was the rejoicing when the doors of the temple of Janus (page 132) were closed in the year 29 B.C., the first time in two centuries. A splendid sculptured altar was erected on the Campus Martius (the parade ground) in honor of the "Peace of Augustus." With a few sharp, sad interruptions, this peace lasted 200 years — at Rome. War was frequent in the distance, where the legions were extending the Empire's borders.

Augustus added several new provinces by conquest, chiefly for the purpose of rounding out the Empire to easily defensible frontiers, such as oceans and large rivers. He left the Empire with the Danube and the Rhine as its frontiers on the north; the Black Sea, the Euphrates River, and the Arabian Desert, on the east; the Sahara, on the south; and the Atlantic Ocean, on the west.

Prosperity. While a few legions were engaged, from time to time, in border wars, the circle of civilized lands around the Medi-

terranean enjoyed peace such as it had never known. Peace meant prosperity and culture. The well-policed Mediterranean was now a Roman lake, across which thousands of sailing vessels carried wheat, wine, olive oil, linen, woolens, dishes, and metal ware in a flourishing commerce. As the ruins at Pompeii (pöm-pā'yē) and many another ancient city show, this was an age of wealth. When Augustus boasted that he had found Rome a city of bricks and left it a city of marble, he doubtless exaggerated,



PEACE AND PLENTY

Sculpture on the Altar of Peace which was set up during the reign of Augustus to celebrate the establishment of peace.

and ignored the slums in which masses lived ; but as regards the temples and public buildings his statement may have been near the truth.

Literature. In literature this was Rome's "Golden Age." Virgil was writing his great epic, the "Æneid," describing the wanderings of Æneas after the fall of Troy, much as Homer in the "Odyssey" had traced the adventures of Odysseus. Virgil's work was in form a Latin imitation of Homer's Greek epic ; in content it was an elaboration of the myth the Greeks had invented to connect Rome with the Ægean world. It was also a glorifica-

tion of Rome and of her ruler, whose family claimed descent from Æneas, a prince of Troy.

Another famous poet of the Augustan age was Horace, who is best known by his lyrics — the “Odes.” Ovid, when he was not composing verses of his own amours, was putting the love affairs and other deeds of the gods and goddesses, according to Greek and Latin mythology, into polished poetic lines. Livy, a prose writer, was publishing installments of his lengthy and rhetorical history of Rome.

Other authors were writing books on Stoic and Epicurean philosophy, on rhetoric, on architecture, and on a dozen other subjects. The tutor whom Augustus employed for his family compiled an encyclopedia. Mæcenas (mê-sē'nās), who was a good judge of art and literature, and who was famed as a generous patron of poets, was an influential friend of the Emperor.

Not only at Rome, but elsewhere, especially in the Hellenistic East, artists and authors were adorning Augustan civilization. The greatest geographer of the age was Strabo, a native of Asia Minor, who spent years of study in Alexandria. Athens still attracted students from Rome. In verse, in prose, in pictures, and in marble the age and the Emperor were being exalted.

Religion. The Roman gods by this time had become blended with those of Greek mythology. At the same time the faith of the people in them had weakened. Forgetting their Lares and Penates, their Jupiter and Mars, many Romans, especially of the upper classes, had either turned to Hellenistic philosophies or given themselves up to sensual pleasures. Frivolity and immorality were rampant in Roman society. Augustus did what he could to restore morality and to preserve the strong old Roman family. He passed laws giving special privileges to men who married and had families. He banished the poet Ovid for his licentious writings. His own daughter, even, was banished because of her scandalous love affairs. But his efforts availed little. The old gods and the old virtues were dying.

It was in the reign of Augustus that Jesus was born at Bethlehem. But of Christianity and other religious developments we shall study in a later chapter.

A Dark Shadow. In the year 9 A.D., five years before the death of Augustus, a Roman army was cut to pieces in a German forest. It was a tragic warning that Rome still needed virtue and valor. Marius had checked the Germans at the Alps, and Cæsar at the Rhine; but in time they would cross the Rhine, the Alps, and the Danube, and break up the Empire.

STUDY HELPS

1. In a brief sentence for each, write what each of the following was: Punic, Corsica, Philhellenism, diplomacy, bourgeois, equites, publicans, proletariat, Cimbri, Æneid, proscriptions, Triumvirate, municipal, Augustus.
2. Make a list of all the important battles mentioned in Chapter IX, with date of each.
3. Make a list of all the generals.
4. Make a list of all the statesmen.
5. On one page state concisely the gains of the Roman Republic, as shown in Chapter IX.
6. On another page state the losses.

REVIEW QUESTIONS

1. What prophecy by Pyrrhus came true?
2. Why did Rome fight Carthage?
3. Who was the greatest Punic general? The greatest Roman general of the Punic Wars?
4. Who was Hasdrubal?
5. What were notable results of the Punic Wars?
6. Why did Rome interfere in Greece? What notable results followed?
7. Who was Mithradates?
8. What was one of the worst results of the Punic Wars?
9. How would you classify the Gracchi? Marius and Sulla?
10. What was the Social War?
11. Who were the First Triumvirs? The Second Triumvirs?
12. How did the First Triumvirate turn out? The Second?
13. What famous book was written by a Triumvir?
14. What is meant nowadays by "crossing the Rubicon"?
15. What famous women are spoken of in Chapter IX?
16. Which of the battles in Chapter IX would you call decisive?
17. Which Triumvir was killed by his enemies? Which by his friends? Which by himself?

18. What titles did Augustus hold?
19. Why, perhaps, did he succeed so well?
20. What was his greatest gift to Rome?

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CHAPTER X

THE ROMAN EMPIRE AND GRECO-ROMAN CIVILIZATION

THE SUCCESSORS OF AUGUSTUS

Hereditary Monarchy. Careful as Augustus was to respect the old customs of the Roman Republic, what he left to his successors was really a hereditary monarchy, though without royal title or crown. Usually it is termed an empire, and Augustus an emperor. It has also been called the Principate, because one title of the ruler was "Princeps." In theory, the Emperor was elected to his various offices by Senate and Assembly. In practice, each emperor chose his own heir. The heir was always a member of the royal family. If he was not the emperor's son he was adopted as his son.

This was the rule until 68 A.D. Thus the Augustan monarchy was continued through the reigns of Tiberius, Caius, Claudius, and Nero.

The successors of Augustus were less careful about disguising their autocracy. They usually secured election for life. The Assembly ceased to have any real powers. The Senate continued to vote for officials nominated by the Emperor and for laws proposed by him, but its control over the government waned and its dignity faded. The three most vital departments of government, namely, the army, finance, and public works, were concentrated in the emperor's hands.

Panem et Circenses. The Emperor's vast income was used in part for the luxuries of his household, but it was also used to feed and amuse the city, to buy the army's loyalty, and to construct public works. Grain from Egypt was distributed free to the Roman proletariat. Roman holidays were celebrated by parades,

plays in the theater, chariot races in the circus, combats and battles in the arena, with all Rome applauding on the benches. Such exhibitions were the most effective means by which the emperors purchased loyalty and popularity. *Panem et circenses* ("bread and circuses") the people demanded and received. They were so hardened to bloodshed that their favorite holiday amuse-



Courtesy of the Metropolitan Museum of Art

GLADIATORS IN THE COLOSSEUM

As depicted by a modern artist.

ment was to watch gladiators killing one another or fighting panthers and lions.

Public Works and Palaces. The emperors were lavish in their expenditures on public works as well as on public amusements. They built splendid stone-paved roads and streets; they erected marble temples and forums not only at Rome, but also in provincial cities. They brought an increased water supply to Rome through new stone aqueducts. When a large part of the city was swept by a great fire in 64 A.D., the Emperor Nero rebuilt it with straight, wide streets, and replaced the old wooden tenements with better ones. He also made midnight torches of Christians, for public amusement, the

Christians being accused of starting the fire. A large part of the fire-swept area he converted into a great park, in which he erected his famous "Golden House," a huge stone and marble palace.

Although Augustus had tried to live without much pomp and splendor, pretending to be only the first of the Roman nobles, his successors assumed a loftier air and copied the luxury of eastern kings. At least two of them, Caius and Nero, insisted on being worshiped as gods. In this they imitated the kings of Egypt.

Tyrants and Terrorism. In Greece, where the term originated, "tyrant" at first meant one who made himself ruler by force. It soon came to mean also an oppressive and bloody ruler. In both senses many of the dictators and emperors at Rome were tyrants. And a ruler who depends on power for his place is often uncertain and fearful of his power.

In spite of their pomp and pretensions, the four emperors who followed Augustus were very uncertain of their thrones, and even of their lives. To overawe senators and populace, they had to rely on a picked body of troops known as the Prætorian Guard. It was to the soldiers of the Guard that each new emperor first presented himself for approval. It was on the Guard that each one depended to remove all rivals. But what if the Guard should rebel? That was the fear that haunted the emperors. Doubtless it was this feeling of uncertainty and mistrust that had something to do with the unbridled orgies and bloody cruelties for which Roman life became notorious at this period. Doubtless, too, it helps to explain why the four emperors after Augustus were regarded as blood-thirsty tyrants and monsters.

Tiberius was a middle-aged general, a conscientious official, not bloodthirsty when he ascended the throne, but the executions of persons suspected of being dangerous to him during his reign gave him the name of tyrant. Caius, a young man of twenty-five, was at first popular, but his four years of royalty gave him a reputation for insane extravagance and inhuman cruelty. He is best known as Caligula, "Little Boots," a nickname applied to him as a boy, when he strutted about in a pair of military boots.

Claudius was a middle-aged, bookish person; yet under him was begun in earnest the conquest of the Britain that Julius Cæsar had

visited. Nero, a seventeen-year-old boy, a good pupil of the philosopher Seneca, fond of poetry, painting, and music, soon fell into revelry, murder, and wild excesses. It would seem that these men developed in themselves the crimes they feared in others.

Caligula was murdered, Claudius poisoned, and Nero by suicide saved himself from assassination. Then three successive emperors



EXTERIOR OF THE COLOSSEUM AS IT APPEARS TO-DAY

rose and fell in one year (68-69 A.D.), of whom two were killed and one committed suicide. Then came Vespasian, from the provinces.

Vespasian. One weakness of the Augustan monarchy was that it was too Roman. The provinces, and the legions on the borders, felt that they should have more part and lot in choosing emperors. After Nero's death the legions in Spain, in Gaul, in the Rhineland, along the Danube, and in the East all set up candidates for the throne. Vespasian, a popular commander, supported first in Judea and Egypt, then by the legions on the Danube, won the prize. But, like Cæsar and Augustus, he owed it to the legions.

Vespasian had no desire to continue Nero's luxury and display. He tore down the "Golden House," and on part of the space he built the Colosseum, that gigantic stone theater, in whose arena so many bloody pageants were given, and whose ruins stand to-day a somber wonder. He was an able ruler, generous towards the provinces. But during his reign the Jews rebelled, and a Roman



HADRIAN'S TOMB

The large building on the right, originally constructed as the Emperor's tomb, was subsequently used by the Popes as a fortress and prison. It is now known as the Castel San Angelo.

army under his son Titus captured and destroyed Jerusalem (70 A.D.). Vespasian died a natural death in 79 A.D.

Trajan. We cannot here even name all the emperors, good and bad. Some of them, however, demand our notice. Trajan (98-117 A.D.) not only quelled mutiny, he also won the loyalty of the army by his simplicity of manner and his success as a commander. Under him the borders of the Empire were pushed to their widest extent. By his almost endless shows he pleased the populace of

Rome. With him the provinces began to rule Rome. He himself was a native of Spain. Already there were many provincials in the Senate. After him other emperors were sons of the provinces.

Hadrian. Hadrian, soldier and scholar, gave his people twenty-one years of good government (117-138 A.D.). He drew in the borders of the Empire somewhat, but strengthened them. He beautified Rome, but also gave much attention to the provinces. He spent years on tours of inspection, traveling over his vast domains. He completed the great temple of Olympian Zeus at Athens; and at Rome, among his numerous structures, are the Pantheon and his massive mausoleum, both still well preserved.

Marcus Aurelius. This man, Emperor from 161 to 180 A.D., was a striking example of Stoic virtues. His twenty years of power were steadily devoted to duty. Scorning luxury, he lived almost as simply as if he had been a poor man, working diligently from morning till night. Trajan and Hadrian had both been influenced by Stoic philosophy, with its emphasis on virtue and benevolence. Marcus Aurelius and his predecessor, Antoninus, were themselves philosophers. Marcus wrote a famous book, his "Meditations," in which he reveals his deep human sympathy as well as his Stoic strength.

Unhappily, there was more or less persecution of the Christians under these emperors, even the best of them. It was so especially under Marcus Aurelius. The Christians, being misunderstood, were represented as being unfriendly to their neighbors and as hostile to the government.

THE LATER EMPIRE

Civil War and Severus. After the son of Marcus Aurelius had been poisoned and strangled in 192 A.D., the Prætorian Guard at Rome, the armies in Britain, in Syria, and on the Danube all put forward candidates for the imperial throne. After a ruthless civil war one of them, Septimius Severus (sê-vê'rŭs), emerged triumphant in blood-stained purple.

Severus was a native of Punic Africa, who had learned Latin, worked his way up under Marcus Aurelius, and leaped from command of the army on the Danube to head of the Roman world, a military dictator, pure and simple. Twelve of his eighteen years

as Emperor (193–211 A.D.) were spent campaigning in the East and in the half-conquered island of Britain. His most notable and most dangerous policy was the wholesale execution of wealthy men and the confiscation of their estates to pay his soldiers. That, of course, was no novelty; but from this time on it became a regular imperial practice. Its evils were threefold: it killed off able and cultured men; it provided every army and every ambitious general with an urge to seize power and plunder; and it made terrible inroads on the prosperity of the Empire.

Thirty Emperors. After the death of Severus and the assassination, six years later, of his son Caracalla, the Roman Empire was a battlefield of rival warriors, seeking power for themselves and loot for their troops. In fifty-three years (217–270 A.D.) there were thirty emperors, an average of one every two years, not counting numerous pretenders. Only one of the thirty died a natural death. For five brief years (270–275 A.D.) an able Danubian peasant-general, Aurelian, restored order and unity; but he too was murdered, as were his three successors.

The civil strife of this century (the third) had four disastrous effects: (1) It led to undisguised autocracy. (2) It destroyed the effective leadership of Rome in the Empire. (3) It crippled all the cities of the Empire. (4) It left the borders of the Empire poorly defended, inviting barbarian invasions.

Diocletian. Out of this pitiable state of affairs order was brought once more by Diocletian. As Emperor from 284 to 305 A.D. he not only restored order, crushed rebellion, and reconquered lost provinces, but he also reformed the government. Realizing that the Empire was too large to be well governed by one man, he divided it into four parts. One of these he ruled himself; the others were placed, one each, under assistants. One of his assistants he gave rank next to himself, with the title "Augustus"; the other two were called "Cæsars."

Diocletian reformed the army and the system of taxation. He tried to fix prices of goods and of labor, but failed in that. He was frankly an autocrat, claiming divine nature; but after twenty-one years of power he did the unusual thing of resigning and retiring to private life.

Constantine. After Diocletian there was conflict again among rivals until Constantine, having first won control of the western half of the Empire in 312, and then having conquered the East also, finally became sole Emperor (324-337). He moved his capital from Rome to Constantinople. This was the old Greek city of Byzantium, but he rebuilt it and renamed it, giving it his own name. "Constantinople" means "City of Constantine." He



ARCH OF CONSTANTINE AT ROME

chose this site because it is at the crossroads between Europe and Asia. Besides building here a "New Rome" and improving the government of the Empire, Constantine accepted Christianity and made it a legal religion. This ended persecution of the Christians. He is known in history as "Constantine the Great."

How Christianity became the chief religion of the Empire, and how the barbarians invaded the Empire, will be told in Part V.

Justinian. As the 4th century wore on, the custom developed of having two emperors, one in the East, with his capital at Con-

stantinople, and one in the West, with his capital at Rome. In the 5th century the western Empire ceased to exist, and in its place arose barbarian kingdoms. A sort of unity was restored for a time in the 6th century by Justinian, Emperor of the East (527-565), who reconquered Italy, Africa, and the Mediterranean, from the barbarians; and who earned immortal fame by compiling a great code of Roman law (page 180).

After the death of Justinian East and West broke apart again and the East, centering at Constantinople, became practically a Greek empire. Constantinople stood against invasion until 1453. In the year 800 and after, more or less successful attempts were made to revive the Roman Empire at Rome.

THE ROMAN WORLD

We may say "The Roman World," for Rome was the first and only power to conquer and rule the whole circle of lands around the Mediterranean Sea. Rome made that sea what its name implies, "the center of the land," the center of the world.

Extension of Culture in Europe. Rome's mastery of the Mediterranean had the effect of bringing the ancient, cultured East into closer contact with the barbarous West. By conquering the Hellenistic world of the Near East, Rome spread Greek culture westward, as Alexander had spread it eastward. The Roman Empire also included the Punic or Carthaginian world. With the Hellenistic and Punic worlds, Rome united southwestern Europe, thereby making Italy, Spain, Gaul, and Britain direct heirs of ancient civilization. Although later floods of barbarian invaders almost blotted out Roman institutions in Britain and other countries of northern Europe, nevertheless Italy, Spain, and Gaul (France) remained Roman in language and character.

The Northern Frontier. The more Rome conquered, the more she had to defend. By the time of Augustus, the problem was how to secure natural frontiers that could be easily defended. On the north of Italy, the Alps seemed to be such a frontier; but Augustus found that the warlike mountaineers made occasional forays into his territory. Accordingly, he pushed his borders across the Alps, as far as the Danube River. He attempted to

conquer the German tribes between the Rhine and the Elbe, but the rout of three legions in the Teutoburg Forest by Arminius, in the year 9 A.D., caused him to draw back behind the Rhine.

From the time of Augustus, then, to the collapse of the Empire in the West, the Rhine and the Danube were the chief boundaries on the north. Across northern Britain and at other places where no



A ROMAN BRIDGE

The Romans built this bridge, half a mile long, across the Guadiana River at Merida, in Spain. Observe the arches, so typical of Roman architecture.

deep rivers ran, walls were built. These symbolized what was happening to the Empire. As centuries passed, it could rely less on its soldiers — it had to rely more on stone walls to protect it from barbarian inroads. And even the walls and the rivers failed.

Along the frontier, behind the rivers and walls, legions were stationed in fortified camps. Military roads connected the camps, and cities grew up around the more important camps. Chester, Lancaster, and Doncaster are examples of such cities in England.

"Chester" and "caster" are from *castra*, the Latin word for camp. And have you noticed that the chief cities along the Rhine are on the western bank, and that the chief cities of the Danube are on the southern bank? They were once Roman encampments, and naturally were constructed on the Roman side of the frontier.

The Southern Frontier. The other frontiers of the Roman Empire were of a different sort. On the south, in Africa, the great desert was more effective than any wall. It separated the rich provinces of Roman North Africa from the uncivilized Negro tribes of the tropics.

Eastern Frontiers. In Asia, where Rome held Asia Minor and Syria, there was also a desert barrier — the Arabian desert, only the fringes of which were ever really conquered by Rome. The desert of Sinai, between Syria, Egypt, and the Red Sea, was a Roman province, and was called Arabia. Farther north, however, on the borders of northern Syria and Asia Minor, there was no such natural limit. As a result the boundary there was moved back and forth by frequent wars.

Much of the time Rome held upper Mesopotamia, the region between the Tigris and the great bend of the Euphrates, as a province, and controlled Armenia as a vassal kingdom; but Roman control of Armenia and northern Mesopotamia was stubbornly contested by the Parthians (page 264) and their successors in Persia.

Pax Romana. While the borders of the Roman world were being defended by means of rivers, walls, and hard fighting, there was peace inside for a long time. To be sure, reading hastily of the civil wars, one might get the opposite impression. But as a matter of fact there was almost uninterrupted peace within the Empire from the accession of Augustus (29 B.C.) to the murder of Commodus (192 A.D.). The brief civil wars of 68–69 A.D. were an exception, leaving over two centuries of peace.

This Roman peace (*Pax Romana*) was not the result of willing agreement among free peoples. It was imposed by Roman arms. But it was peace. Before the rise of Rome, the Mediterranean world had been the arena of endless rivalries and wars. These had been the great enemy of commerce and culture. War had

destroyed more than one noble civilization. The Roman Peace was the greatest contribution of Rome to the progress of mankind. It gave birth to scores of thriving cities. It meant greater prosperity. It enabled the civilized arts of peace to flourish and spread as never before. It marked the climax of classical civilization in the Mediterranean world.

GOVERNMENT AND LAW

Rome's Example and Influence. Besides establishing peace, the Romans made very important contributions to government



RUINS OF THE ROMAN FORUM
As they now appear.

and law. For one thing, Rome provided the most conspicuous example in ancient history of a republic. There were other and earlier notable republics, particularly in Athens and other Greek city-states, but none of them was so successful as Rome in acquiring and governing an extensive area. Modern republics have been very much influenced by Roman traditions. The very words "republic" and "liberty" are derived from Latin. In choosing

officials, modern democratic governments follow the Roman practice of election, rather than the usual Athenian practice of selection by lot. Likewise, senates remind us of Rome. It was to Roman history, chiefly, that the constitution-makers of the United States and France turned in the 18th century for republican ideas and examples.

On the other hand, Rome bequeathed to the modern world traditions of autocracy as well as of republicanism. She had her dictators as well as her senates and popular assemblies. The titles "Emperor" and "Prince" are merely forms of *imperator* and *princeps*, titles which were borne by later Roman monarchs. The scepter, the diadem, the throne, and the robe of royal purple were borrowed by Rome from older autocracies and passed on down to modern emperors and kings.

Administration. In methods of governing a large empire, Rome surpassed all her forerunners. In the conquered provinces she at first merely installed a governor and his staff, and collected tribute, leaving the local affairs and officials undisturbed. As time went on, however, the governor and his staff took over more and more the business of local administration.

Wherever possible, the conquered peoples were gradually organized in towns and cities on a fairly uniform pattern. Gradually, too, provincial towns were raised in rank and given more privileges. Roman citizenship was extended, for loyalty and good behavior, step by step throughout the Empire. But the Roman Republic was never a federal union, allowing representation to self-governing states. It was always highly centralized, first in Rome, later in the Emperor and his army.

Legislation. The development of law went hand in hand with the growth of political institutions. The Romans were the greatest lawmakers of antiquity, and their codes of law have profoundly influenced modern legal systems.

The earliest laws of the Roman city-state were simple and severe — most ancient laws were so. They were written down for the first time about 449 B.C., by a committee of ten men, and engraved on twelve bronze tablets. They defined crimes and penalties, and dealt with property rights, personal rights, and legal procedure.

As the city grew, as the Republic took shape, and as the Empire was built up, human relationships became more complex, and the laws of course were extended and refined accordingly.

The growth of wealth and the rise of large-scale business called for better laws regarding property and business contracts. The weakening of morality and the breaking up of home life during the last days of the Republic and the early years of the Empire caused



SOME OF THE PUBLIC BUILDINGS IN ANCIENT ROME

This picture, by a modern artist, shows how the central part of the ancient city probably appeared.

the lawmakers much concern and effort. The expansion of the Empire and the extension of commerce meant that the courts had to deal with many foreigners, who were not acquainted with Roman law, but who were used to other kinds of law. Therefore it was soon necessary to have a special court at Rome to decide cases affecting foreigners in the city. In the provinces the governors had to deal with similar problems. Owing to such conditions, therefore, the judges guided their decisions partly by

the principles of Roman law and partly by the customs of the aliens concerned.

Varieties of Law. As a result, several different kinds of law grew up. First, of course, there were the laws passed by the Roman government, binding on Roman citizens but not on subject peoples and aliens. But these laws often had to be interpreted and extended by the judges. Thus grew up what we may call "judge-made law." The laws for aliens were largely judge-made, and they were somewhat different from those the judges made for Romans.

In time there came to be so many laws, those enacted by the legislatures, those made by the judges, with the decrees of the Emperors, that the most learned lawyers were often puzzled. One of the things Julius Cæsar wanted to do was to gather all the laws and decisions together and boil them down into a simple code. This was one of the things Justinian did, six centuries later.

The Justinian Code. Justinian, who was Emperor from 527 to 565 A.D., did many notable things, but nothing of more lasting value than collecting and arranging and explaining the Roman laws. He had a committee of able lawyers collect and arrange the many laws and decrees. This collection was the Code. Then a committee of sixteen lawyers, working three years, boiled down the opinions of leading law writers, and arranged those opinions under topical heads, for easy reference. This collection of opinions was the Digest. Then, for the use of students, Justinian had his lawyers prepare a little textbook, setting forth the principles of Roman law. This book is known as the Institutes.

In the following years, from time to time, Justinian issued new laws to amend or to supplement the Code.

Taken all together, the Code, the Digest, the Institutes, and the supplements are known as the "*Corpus Juris Civilis*" (Body of Civil Law) of Justinian. Often they are called simply the Justinian Code.

By Justinian's time the distinction between laws for Romans and those for non-Romans had largely disappeared, since citizenship had been extended throughout the Empire. Also, laws had become more reasonable and humane. For example, a father

could no longer put his children to death, or a master his slave. The growing recognition given to different races was one influence that softened the laws. More potent for reason and justice, were Stoic philosophy and the Christian religion. Christianity had caused a thorough revision of the laws on marriage and divorce. Teaching the fatherhood of God and the brotherhood of man, it



ROMAN MARRIAGE SCENE
From an ancient painting.

also militated against slavery and promoted charity for the weak and unfortunate. Justinian himself was a zealous adherent of Christianity.

ECONOMIC LIFE

Trade Expansion. Roman peace and Roman law meant economic prosperity. Merchant vessels sailing across the Mediterranean were no longer menaced by hostile fleets or by pirates. Merchants traveling by land enjoyed the protection of Roman law and order. The marvelous network of military highways promoted trade, not only in the older parts of the Empire, but also in the border provinces. Roman coins, accepted as standard money everywhere, made business easy.

Trade increased not only in volume, but also in extent. Exports from the Roman Empire were carried far and wide, everywhere within the Empire and also beyond its borders — to Scandinavia, Germany, Russia, India, China, the East Indies, Arabia, and central Africa. And in return the Roman world received many luxuries from those distant lands.

Mass and Place. Commerce had notable effects on agriculture and manufacturing. It enabled each locality to produce the thing

it found most profitable; to specialize in that; produce it in large quantities for sale, and thereby secure in exchange the specialties of other regions.

This is sometimes called mass production and regional specialization. For example, when Italian farmers found that grain



RUINS OF POMPEII

Pompeii and most other Italian towns became "little Romes" in architecture, as well as in language, thanks to the unification of Italy under the leadership of Rome. In 79 A.D. a great eruption of Mt. Vesuvius buried Pompeii under a deep layer of ashes. The ruins were excavated in the 19th century and are shown in the picture.

could be imported more cheaply than it could be grown at home, many of them grew less grain and specialized in wine and oil, which could be sold at a profit. Italian lamp-makers made lamps for the whole civilized world. One locality specialized in making bricks, another in forging iron and steel, and a third in working in glass or in bronze. Egypt shipped grain, linen, and paper, as well as certain oriental luxuries, to Italy. Spain had metals as well as

olive oil to export. Gaul became prosperous because Gallic wine, pottery, woolen cloaks, linen, safety pins, and metal ware won their way into the markets of the Mediterranean.

The modern world, to be sure, has gone much farther than Rome toward mass production of specialties, and in the exchange of surpluses, but Rome went farther than earlier empires.

Cities. One result of Roman trade and industry was, of course, the rise and growth of cities. Manufacturing, commerce, the growth of towns, and the improvement of roads (trade routes) always go together. The new cities that arose as if by magic in Gaul, Spain, and elsewhere were centers of culture as well as of commerce. A typical provincial city was laid out in squares, with a stadium and fine buildings — theaters, public libraries, public baths, council halls, temples, and churches. The private dwellings and apartment houses were often well built of stone or marble. Some of them were equipped with surprisingly good plumbing.

Labor. In every city were rich merchants, bankers, and contractors who took pride in being generous patrons of the arts. But the growth of industry and the expansion of trade did not always mean welfare for the masses of the people. The laboring classes could perhaps enjoy gazing at beautiful public buildings, sitting in public theaters, or using a public bath; but by contrast with the rich, the workers were less fortunate than in earlier times. In the cities many of the workers were slaves, toiling for the profit of their owners. Free workers, and there were considerable numbers of them, had to compete with slave labor.

In the country, during the early days of the Empire, the smaller farms were tilled by the peasant-owners, the large plantations by slaves. In time, more and more of the small farms were swallowed up by the big plantations and vast cattle ranches. Many small farmers who lost their land became tenants on the large farms. At the same time many of the farm slaves were emancipated, the tenants taking their places. Later, when the farm tenants showed a disposition to move to the cities or elsewhere, laws were passed forbidding them to leave the farms. Persons who are thus compelled to remain as tenants on the same land, generation after

generation, are called serfs. Many people in the Roman Empire were serfs.

Tools and Methods. Tools were few and methods were simple. The plow used by a Roman farmer could not cut deep in heavy soil, or turn the soil in a regular furrow. Grain was cut with a sickle and threshed with a flail, or tramped out by cattle. Rotation of crops and the use of fertilizers were practiced to some extent. In manufacturing most of the work was done by hand. The Romans made few inventions, and did not seem to want them. It is said that an inventor once presented some sort of machine to the Emperor Vespasian, but the latter put it aside because it would throw so many people out of work.

Paternalism and Decline. In the early days of the Roman Empire the government interfered very little with industry and trade. Gradually, however, business was controlled more and more by the Emperor and his officials.

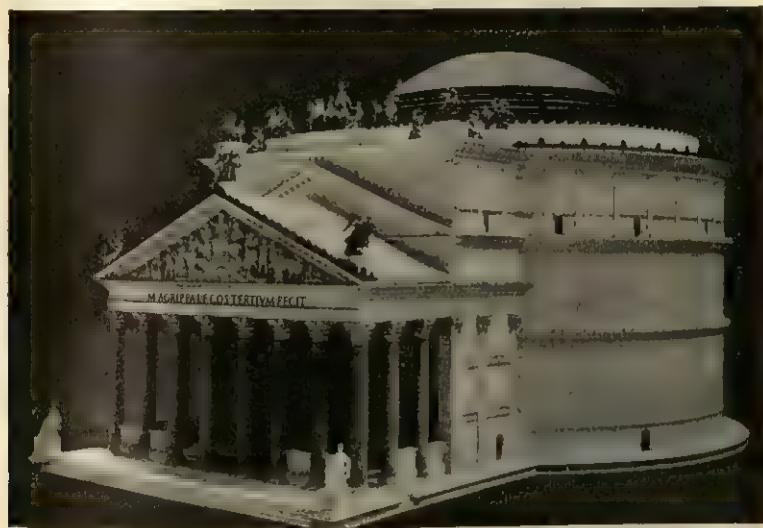
During the 3d, 4th, and 5th centuries A.D. economic prosperity declined. The soil was perhaps losing its fertility. Taxes were very high. Government regulation hampered rather than helped. Serfdom was depressing; and, most serious of all, civil wars were frequent.

GRECO-ROMAN CULTURE

An Age of Art. The "Golden Age" of Roman literature, that came under Augustus, expanded and continued under his successors. The internal peace and prosperity of the first two centuries of the Roman Empire had a marvelous reflection in the fine arts. The ruling classes had time and money for art. Never before had there been a period of two centuries in which there was so much that was fine in architecture, sculpture, and painting. No other empire has left so many splendid ruins.

To a considerable extent Roman art was a continuation of Hellenistic art; and much of it was the work of Greek and other Near East artists. Through Rome the art of the Near East was spread over a much larger area. But the artists of Rome were not wholly imitators. Or if they were, in some things they bettered their masters. This was true of them especially in architecture. The Romans were builders.

The Arch and the Dome. The Romans did not invent the arch; it came to them through the Etruscans; but the Romans utilized it and glorified it. In aqueducts and bridges they embodied the arch in masterpieces of wonder and usefulness. In structures like the Colosseum they multiplied arches, combining them with Greek columns. They put arches over their doorways. They erected triumphal arches in honor of their victorious emper-



Courtesy of the Metropolitan Museum of Art

THE PANTHEON

Photograph of a model, showing how the Pantheon probably appeared when it was first built.

ors. Three such are still to be seen in and near the Forum at Rome: one to Titus, one to Septimius Severus, and one to Constantine the Great. (See pages 169, 173, 175.)

The dome, of course, is based on the same principle as the arch. It was used by the Romans to provide roofs for large public buildings, in which the whole inside space would be clear of supports. To build a dome or an arch, a temporary support must be employed; but after the stones of the arch are keyed in place, or the concrete of the dome has hardened, the support may be removed

and the arch or the dome stands alone, a monument of grace and strength. One of the greatest domes in the world is that of the Pantheon at Rome, built by Hadrian. Justinian's church of Saint Sophia at Constantinople, with its huge dome supported by lofty arches, is regarded as the most magnificent building of its kind in the Near East. (See page 288.)

Books and Education. In literature, as in art, the Roman Peace bore abundant fruits. There was an immense output of books during the five centuries following Augustus. When we say books, we mean long strips of papyrus, rolled up in cylinder form. But sometimes sheets of parchment (prepared sheepskin) were used instead of papyrus. Printing being then unknown, all books had to be written and carefully copied by hand.

Throughout the Empire there were elementary schools in the towns. The larger cities hired professors to teach ambitious young men rhetoric — the art of public speaking, composition, and argument. Wealthy families sent their sons to obtain what amounted to a university education at Rome or Athens, where there were large numbers of students and teachers. Latin was not the only language employed. In Syria the people used a Semitic language known as Aramaic. In Egypt the masses spoke the native Egyptian (Coptic) tongue. In all the eastern provinces Greek prevailed, and in most parts of the West educated people could use Greek. Accordingly, many of the books produced in the eastern parts of the Empire were written in Greek, while those produced in the West were in Latin.

Great Writers. The few writers whom we mention here are selected because their works illustrate the variety and range of the literature of the Roman Empire. Plutarch (46–120 A.D.), a Greek teacher and an official under the Emperor Hadrian, wrote a series of biographies that are still famous and much read as Plutarch's *Lives*. The Emperor, Marcus Aurelius, in his *Meditations*, gave the world a classic in Stoic philosophy. Galen, a contemporary of Marcus Aurelius, born at Pergamum, a sojourner at Rome, a wide traveler, wrote books on logic, ethics, grammar, and other subjects, but is best known by his works on anatomy and medicine.

Claudius Ptolemy (töl'ê-mī), a Greek, born in Egypt, in the 2d century wrote a great book on astronomy, and gave a good summary of trigonometry. His ideas about the earth, the sun, and other heavenly bodies prevailed in Europe until the 16th century. Ptolemy also wrote a remarkable book on geography, and drew a famous map of the world — as he believed it to be. (See page 416.)

Quintilian, born in Spain about the year 35 A.D., wrote in Latin on oratory and education. At Rome two Emperors, Vespasian and Domitian, gave him recognition. Seneca, also a native of Spain, was the most prominent writer in what has been called the "Silver Age" of Latin literature — the period just after the "Golden Age" of Augustus. Seneca wrote on various subjects, best on moral philosophy. He was the tutor and adviser of Nero, but in time his wealth and influence aroused Nero's jealousy to such an extent that Nero compelled him to commit suicide.



Courtesy of the Metropolitan Museum of Art
THE HEAD OF AN EGYPTIAN MUMMY
Dates from the period of Roman rule in Egypt.

Another writer of the "Silver Age" was Pliny, termed Pliny the Elder, to distinguish him from his famous nephew. Pliny the Elder produced a great work on "Natural History," including botany, geography, agriculture, and various other subjects. In collecting facts for this work he consulted 2000 books. In it he provided in Latin a readable medley of Greek, Hellenistic, and Roman knowledge.

At the beginning of the 2d century A.D., Juvenal was a caustic

Latin poet, and Tacitus a graphic historian. In the pages of Tacitus we get accounts of the Romans, the Germans, and of the Roman conquest of Britain.

Decline of Classical Literature. In the later centuries of the Roman Empire there were fewer non-Christian writers of importance. From the 3d century to the 6th the best and most vigorous writing was by Christian authors. The "New Testament" was produced in the 1st century. Later came the brilliant and learned devotional works of St. Augustine of Hippo, the interesting and instructive histories of Eusebius, and numerous other writings of the Christian "Fathers."

Summary. The conquests made by the Roman armies resulted in a unification of the civilized Mediterranean world. On Rome the effect of these conquests was to undermine the old republic and to substitute an imperial monarchy. This soon became a military despotism. Meanwhile business expanded, serfdom increased among the poor, culture and luxury developed among the rich. In art, literature, business, and science the various peoples around the Mediterranean were blended together. The general effect was civilizing, but not altogether satisfying.

Even at its best, classical civilization under Rome had certain weaknesses: (1) one-man rule; (2) an economic system based on slavery and serfdom; (3) weakening of religious faith; (4) an army made up more and more of barbarians and aliens.

In sum, the classical civilization of the ancient pagan world, having enjoyed a period of marvelous expansion and brilliance, seemed to become exhausted. One might almost compare it to a magnificent tree, with far-spreading branches and rich foliage, but with decay dangerously gnawing at the once mighty trunk.

STUDY HELPS

1. Explain each of the following: Principate, Prætorian Guard, *Pax Romana*, the Code, the Digest, the Institutes, mass production.
2. On the map locate the provinces and trace the frontiers of the Empire.
3. Tabulate the achievements of Diocletian; of Constantine.

4. Write an interesting sentence about each of the following: Constantinople, Teutoburg Forest, Chester, senates, Justinian Code.

5. List the different kinds of Roman law.

6. Write ten sentences on Roman literature under Augustus and his successors.

7. List four weaknesses of Roman civilization.

REVIEW QUESTIONS

1. How did the successors of Augustus differ from him in policy?
 2. Why would we remember Nero?
 3. What was the Prætorian Guard? How did it figure in imperial history?

4. What notable enterprise did Claudius undertake?
 5. Under whom did the Empire reach its greatest extent?
 6. What structures, built by Hadrian, still stand?
 7. What bad results followed the period of 217 to 270 A.D.?
 8. For what things is Constantine remembered? Justinian?
 9. What were the chief causes of civil wars?
 10. What peoples contributed most to Near East civilization?
 11. What did Rome owe to Greek and Hellenistic civilization?
 12. What did the Romans contribute to civilization?
 13. Why were the Rhine and the Danube important?
 14. How was the Roman Empire governed?
 15. Why was the Roman republic notable?
 16. Why did the Romans rank high as lawgivers?
 17. What were the foundations of business prosperity?
 18. What classes of laborers (urban and rural) were found in the later Roman Empire?

19. What can you tell of their condition?
 20. What were some typical features of Roman architecture?
 21. Why is Plutarch remembered?
 22. What writer was honored by two emperors?
 23. Who was Nero's famous teacher? Alexander's?

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PART IV

THE CLASSICAL AGE IN FARTHER ASIA

INTRODUCTION

We have followed the story of the Mediterranean lands for a thousand years or so with almost no reference to India and China, because those lands were so nearly isolated.

The history of Farther Asia was not closely joined, in ancient times, with the history of the Mediterranean peoples. Yet we must remember that great civilizations flourished in China and in India (and in parts of America too) as well as in Mesopotamia, Egypt, and southern Europe. In Chapter IV we carried the story of India and China down to 600 B.C. or later.

It is now time to return to India and China. What was happening in those countries during the long period of ten centuries while the Persian Empire rose and fell, while Athens had her days of glory, while Alexander was conquering the "world," and while Rome was building her empire? (See Time Chart, page 68.)

In a general way, there is a striking similarity between the histories of China, India, and the Mediterranean world. In each of those three regions great empires were established, within which civilization could grow and blossom. In each, masterpieces of art and thought were produced. These masterpieces in later ages were regarded as "classics" of surpassing excellence, models to be copied from generation to generation.

CHAPTER XI

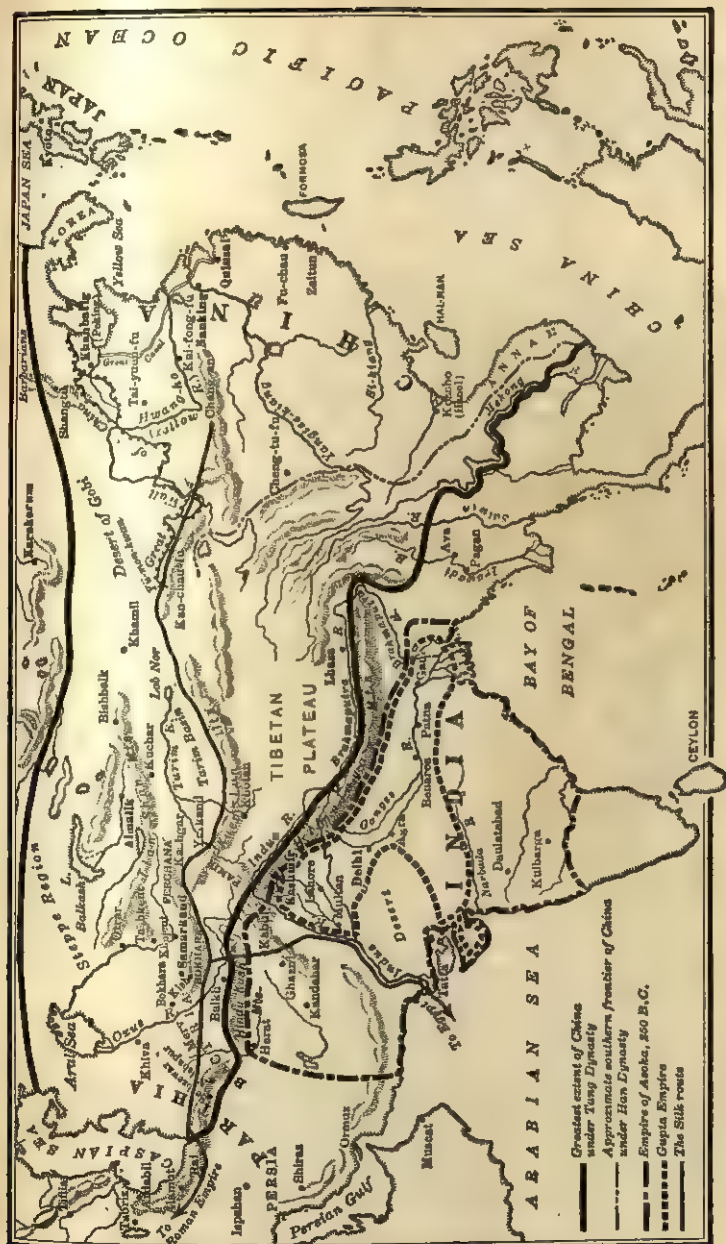
INDIA AND ITS HOLY MEN

In the 6th century B.C. the region now known as India was by no means a united country. Politically it was divided into a large number of kingdoms, principalities, and aristocratic republics. In culture the descendants of the early Aryan invaders had not yet become thoroughly blended with the conquered dark-skinned native peoples. Blending was hindered by the sharp lines of caste, which kept the people separate in different social groups. Members of different groups (castes) might not intermarry.

A number of different languages were spoken by the lower classes in different parts of India, but the educated upper classes were familiar with Sanskrit. (See page 60.) This was a modified form of the old Aryan language. The priests and the nobles looked upon the *Rig Veda* and later Sanskrit sacred writings with religious reverence.

BUDDHA AND BUDDHISM

Brahmanism Questioned. Brahmanism or Hinduism was the ancient religion of the Aryans in India; and the people of India, especially the natives of Aryan stock, we may call Hindus. To many of the ancient Hindus their religion, Brahmanism, with its crude conceptions of god, its bloody sacrifices, and its dismal view of life, grew less and less satisfying. Just as in Greece and Rome the growth of civilization led many thoughtful persons to question old ideas, so it was in India. Some men tried to find salvation by becoming ascetics, that is, by devoting themselves to religious meditation and denying themselves all luxuries and comforts. Some went so far as to half-starve themselves, and inflicted all sorts of discomfort and pain upon their own bodies. Many



ASIA IN CLASSICAL TIMES

reformers and "holy men" appeared, preaching new religious doctrines or new methods of attaining peace of soul.

Gautama Buddha. The most famous of all these religious teachers, and the only one we need to remember, was Prince Gautama (*gô'tā-mā*). He lived and taught in the 6th century B.C. As a young noble, the son of a "raja" (nobleman) whose dominion lay on the slopes of the Himalayas, Gautama seemed destined to a life of ease and pleasure. The work of dark-skinned serfs in his father's rice fields provided him with wealth. He had servants to do his bidding. He could spend his days riding about in his chariot, hunting, taking part in races, and gratifying every wish. Nevertheless he had glimpses of the darker side of life, the hard life of those less fortunate than himself, and therein he read a meaning for himself. When he met a shriveled, aged pauper or a man afflicted with a terrible disease, or when he saw an unburied corpse, he was reminded that all men must suffer and sometime die.

While Gautama was giving himself to these melancholy thoughts, so the story goes, he learned that his beautiful young wife had just given birth to a son, his first and only child. That evening there was a joyous dance to celebrate the event. Yet Gautama was uneasy. After the dancing was over, and the household all asleep, he rose from his couch, quietly tiptoed to his wife's room for a last glimpse of their baby, and then stole out into the midsummer moonlight.

Mounting his horse he rode away. Like so many other Hindus of his time, he had come to believe that peace of soul could be found only by becoming an ascetic. Clad in a beggar's rags, he listened humbly to all that the Brahman priests had to teach, but he was not satisfied. He denied himself comforts and even food, until his body was weak with fasting, but in vain.

Sitting, one day, under the cool shadow of a giant banyan tree, and thinking how he had given up wealth, home, love, and all the pleasures of life, Gautama suddenly saw things more clearly. Full of joy he arose, and told his friends that the truth had been revealed to him. Soon crowds flocked to hear his words. Reverently they hailed him as the "Buddha" — the "enlightened one," the teacher of truth.

Up and down the Ganges Valley he and his disciples wandered, clad in yellow robes, begging their food, and spreading the new teaching. So it was that Gautama, at the age of thirty-five, became a Buddha and began to preach a religion that, in many forms, would soon sweep over most of India, and across the lofty Himalayas to Tibet and China, and across the seas to Ceylon, Japan, and the Malay isles.

Buddha's Doctrines. Like other religious teachers of his time, Buddha taught by word of mouth (writing was probably not yet known in India), and his teachings were not written down until two or three generations after his death. But they were very carefully memorized by his disciples.

The essence of his belief was summed up in the "Four Noble Truths": (1) that life is bound to be full of sorrow and pain; (2) that sorrow and pain come from our desires; (3) that sorrow can be escaped only through "Nirvana"; and (4) that Nirvana may be achieved through an "Eightfold Path."

Nirvana has been explained as the serenity, the untroubled calm of spirit, that will come when a person has completely killed all ambition, all ill-will, all craving for pleasure, all desire for future life, all desire even for present life, all pride, all ignorance, in his own heart and mind.

This was consistent with the Brahman belief in rebirth — transmigration of the soul — whereby one always ran the risk of being reborn in a lower caste, or as a lower animal. Unsatisfied desire, leading to the gift of a new body, would mean another round of life, of sorrow and pain, even at the best. Nirvana, the extinction of all desire, would redeem one from rebirth. In other words, if a man practiced Buddhism perfectly, and achieved Nirvana, he would not be reborn.



STATUE OF BUDDHA

Made in India shortly after the Greek invasion and showing the Greek influence. From *Cambridge History of India*.

The Eightfold Path, by which Nirvana might be attained, according to Buddha, consisted of right belief, right resolve, right speech, right behavior, right occupation, right effort, right contemplation, and right concentration.

Buddha's Four Noble Truths and his Eightfold Path show a close resemblance to Stoic philosophy. In it there was much that was wise and truly noble. He would have men aspire to avoid injuring others, to eradicate wrong, to curb their passions, and to

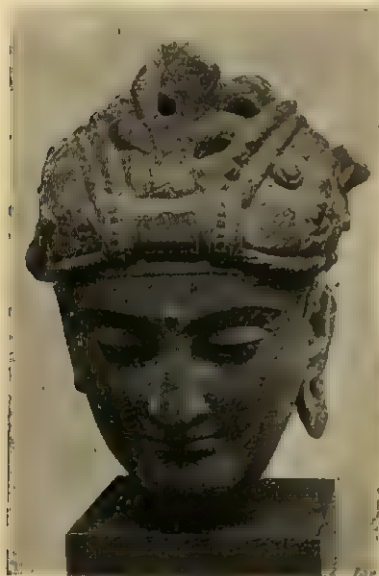
overcome ignorance. It is difficult, however, for persons who have been brought up in Christian ways of thought to understand the appeal of Nirvana. It seems very dismal — like the blowing out of a light.

INDIA'S TOUCH WITH THE NEAR EAST

Alexander's Invasion. Two centuries after Buddha announced his Eightfold Path, India was invaded from the northwest by Alexander. During those two centuries, the country remained disunited under petty Aryan (or perhaps we should now call them Hindu) princelings, and no great advances were made in civilization, except the introduction

of alphabetic writing. This was probably brought into India from the Near East by Arab traders.

Then in the year 327 B.C., Alexander the Great, the Macedonian conqueror, crossed the Hindu Kush Mountains and descended upon India with sunburned, battle-scarred veterans, whose spears had already laid Persia low. After fighting his way down the slopes of the mountains, he at length reached the Indus River. Early



Courtesy of the Metropolitan Museum of Art

INDIAN BUDDHA

Showing Greek artistic influence.

the next year his phalanx built a bridge of boats across the stream, and marched across it into that part of India known as the Punjab. Victory smiled on him, as always, yet he was compelled to turn back. His weary soldiers would go no farther.

The lands west of the Indus Alexander placed under Macedonian governors, and in the strip of conquered territory east of the river he left native princes as his viceroys. Then regretfully he sailed down the Indus to the sea; and while his fleet skirted the coast he led his army overland back into Persia.

His brief invasion touched only the northwestern fringe of India. Nevertheless, it had far-reaching effects. It put India in touch with the Hellenistic world. Across the Indus into India came Hellenistic manufactures, art, and ideas. The practice of using stone in building came into vogue; statues were carved in stone; and Hellenistic religious beliefs filtered into India. In politics, too, Alexander's invasion left its mark on India, as will appear. Princes of India could play at being Alexander.

Chandragupta. One of the Indian princes who became acquainted with Alexander was Chandragupta Maurya (chăn-dră-gôop'tă môr'f-ă). Eager to emulate the Macedonian conqueror, this Maurya prince collected an army of warlike barbarians and made himself master of north-central India. The news reached Syria, and one of Alexander's generals, Seleucus the Conqueror, indignantly hurried eastward to crush this upstart. The Indian upstart, however, defeated Seleucus and thereby won for himself not only undisputed possession of the Indus, and of the mountains west of that river, but also a fair-skinned wife, the daughter of Seleucus.

The Maurya Empire. By aggressive wars Chandragupta subdued most of the Ganges Valley and made himself emperor of almost all northern India. His was the first great Indian empire of which history tells. It was the empire of an autocrat, held down by a great army of foot soldiers, horsemen, charioteers, and trained elephants. There were 9000 of these trained war elephants, an old record says.

Chandragupta had an elaborate system of officials, to collect rents from the peasants, to take the census, maintain the irrigation

canals, supervise the markets, control the liquor traffic, and various other things that he ordered. On the Ganges was the capital city, defended by a wooden palisade and surrounded by a moat. In his royal palace, built of timber but adorned with gilded pillars, the Emperor lived in barbaric splendor.

Asoka. The chief importance of Chandragupta's career was that it provided the foundation on which his grandson, Asoka, could build. Asoka began his long reign (273-232 B.C.) in the accepted fashion of ancient despots, by undertaking a war of conquest against a neighboring kingdom. In an inscription which he had carved on stone, Asoka tells how horrified he was to discover that such a conquest involved the slaughter, death, and carrying away captive of the people; that it meant, in this case, killing 100,000 and enslaving 150,000.



AN INDIAN GATEWAY OF THE MAURYA PERIOD
From *Cambridge History of India*.

Thenceforth Asoka avoided war. Most of India, except the southern tip, was under his rule, and he made no further attempt to extend his dominion by the use of the sword. True conquest, he said, is spiritual; and it is for his spiritual conquests that Asoka is chiefly remembered.

Asoka made himself the imperial patron of Buddhism. He modified it somewhat, but he promoted it greatly. He had public proclamations carved upon rocks in different parts of the empire, urging his subjects to study Buddha's teachings, to follow the law of duty, to speak the truth, to obey father and mother, to show respect for all living animals, to cease hunting and slaughtering animals, to treat slaves kindly, and to give alms to the poor. He filled India with magnificent Buddhist monasteries and with statues of Buddha. He sent his brother and sister with a band of Buddhist missionaries to convert the islanders of Ceylon, and they succeeded, too. Ceylon is still largely Buddhist, and owes the arts of irrigation and stone-carving to this Buddhist mission. Asoka likewise sent missionaries to Burma, another land that has remained Buddhist.

More Contacts. The missions which Asoka sent to convert Persia, Egypt, and Greece were less successful, but they are interesting to us as evidence of the close contact which had been established between India and the Hellenistic world. Such contact, we may point out, had a marked influence on Buddhism in India. More and more the Buddhists converted Buddha's system of ethics into a religion which made statues of Buddha and worshiped him as divine; a religion with priests (or monks) and monasteries, and ritual; a religion which Egyptians and Greeks could have recognized as similar to their own cults. Even the statues of Buddha often showed traces of Greek artistic standards and of Greco-Egyptian conceptions of the gods. India was being drawn into the main stream of civilization, at the same time that



INDIAN SCULPTURE

A relief on the column erected by Asoka at Sarnath.
From Cambridge History of India.

she herself, by means of Buddhist missions, was drawing Ceylon and Burma, and other Asiatic countries too, into her own channel.

Decay of the Maurya Empire. Asoka died full of years and piety, leaving his empire to be divided between two grandsons.

Of them and their successors we know little. Gradually the empire crumbled away. Principalities established by Hellenistic adventurers on the north-western frontier extended their domination and their Hellenistic influence into northern India for a time, until they were swept away by barbarian invasions. For a time the Parthian Empire held northwestern India. Then came more barbarians, and new dynasties ruling northern India.

Trade with the Roman Empire. Sketched so briefly, the picture might seem desolate, if we did not hasten to add that during this period India was carrying on a flourishing trade with Egypt and Syria. In the 1st century B.C. over a hundred vessels a year sailed between Egypt and India. The number was increased in the next century, after a Greek sea-captain



STONE-WORK IN INDIA OF THE
MAURYA PERIOD

From Cambridge History of India.

(Hippalus) discovered that by taking advantage of the monsoons (steady, seasonal winds) he could sail directly across the Arabian Sea from the Gulf of Aden to India, instead of slowly skirting the long seacoast. In this way, one could leave Egypt in July, reach India by the end of September, start the return trip in November, and arrive at Alexandria in February.

The large number of Roman coins that have been found in India may be regarded as one proof that, during the early centuries of the Roman Empire, trade between the East and the Near East was very active. From India the Romans bought cotton goods, pearls, emeralds, diamonds, ivory, rice, pepper, and Chinese silks. To India they carried not only gold and silver coins, but also copper, tin, lead, coral, glass, wine, linen, trained boy singers, and slave girls.

The Gupta Dynasty. Thus the centuries passed, until in the 4th and 5th centuries A.D. a new dynasty of native Indian emperors, the Gupta Dynasty, reunited a considerable part of Asoka's empire, and gave India what is sometimes praised as a "Golden Age." Some of the finest Indian sculpture was produced in this period. The frescoes painted by 5th century artists are considered the best of Hindu art. Learned men in India became familiar with Hellenistic sciences, such as mathematics and astronomy; and famous poets penned immortal lines. It was a classical age.

A Revival of Sanskrit. It is important to remark, however, that this flowering of culture in India was associated with a revival of the old Sanskrit language, as the language of literature, and by the restoration of the old Brahman religion of the Hindus. Gradually, and very slowly, Buddhism lost favor with the people, and died out of India. At that very time it was winning remarkable triumphs in China, whither it had been carried about the year 67 A.D. Thanks to its hold on China, on Japan, on central Asia, on Burma, on Ceylon, Buddhism has remained one of the world's great religions. But in India, the land of its birth, it is no more.

INDIA'S DARK AGE

The power of the Gupta Emperors was not enough to withstand a new series of barbarian invasions. Prominent among invaders and destroyers were the Huns, a collection of Turko-Tatar tribes, who at many times and many places carried distress into various countries of Asia and Europe. As early as the 2d century B.C. they figured in central Asia. Their most famous leader, Attila, ravaged Europe in the middle of the 5th century A.D.

(See pages 253-254.) There were "White Huns" and "Black Huns," though the explanation of these terms seems in doubt. The Huns invaded and crippled the great Gupta Empire of India. Its "Golden Age" was shortly clouded in decline; and early in the 6th century A.D. the power of the Guptas was finally broken.

From the 6th century to the 14th India was only a geographic expanse — a great land broken up politically into numerous petty kingdoms and torn by chronic wars. That unhappy period of eight centuries was indeed a dark age. India, in pain and weakness, wealthy but defenseless, seemed held by fate in the path of chance. It was into such an India that the Moslems came as conquerors in the 14th century. Of them we shall learn more in later chapters.

STUDY HELPS

1. Read again what is said in Chapter IV about the Aryans in India, the *Rig Veda*, and Sanskrit.
2. Tabulate the effects upon India of Alexander's invasion.
3. Write five sentences on Asoka.
4. Make note of the "golden ages" found thus far.
5. Note what the "Dark Age" in India was, and what brought it on.

REVIEW QUESTIONS

1. What was Buddha's real name? Why was he called Buddha?
2. What was the old religion of India called?
3. Why did Buddha and others seek another faith?
4. Was the *Rig Veda* produced in Buddha's time, or before?
5. What were Buddha's "Four Noble Truths"?
6. What Greek philosophy does Buddhism resemble?
7. How were India's contacts with the Near East increased in the latter part of the 4th century B.C.?
8. What Indian prince emulated Alexander?
9. What lady of the Near East married a prince of India? Why?
10. What of the trade of India with the Near East in the 1st (last) century B.C. and the 1st century A.D.?
11. What proves that some Roman trade reached India?
12. What notable revivals took place in India in the 4th and 5th centuries A.D.?

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CHAPTER XII

CHINA AND ITS WISE MEN

China, like India, was cut off from the Mediterranean world to such an extent that ideas and inventions crossed the barriers of central Asia slowly, and sometimes not at all, yet it was not wholly isolated. Its separation was effective but not complete. For instance, the knowledge of iron reached China centuries after the Hittites in Asia Minor were smelting iron for their neighbors; but after a time we find China sending pig iron to Rome. Again, stone statues were carved in Egypt for thousands of years before the art was carried over into India, and from India it made its way (perhaps for the first time) into China along with Buddhism. The alphabet reached India late, and never reached China until too late for the Chinese to give up their own beautiful, but very intricate and difficult, system of countless pictures and symbols. (See pages 58, 59.)

East and West. Only to a small extent, in ancient times, was there an exchange of science, creeds, and ideas between the Near East and the Far East; yet human nature and human interests were much the same. Kipling never said a thing less true than "East is East and West is West, and never these twain shall meet." In facing eternal problems men are men, whether they live in the East or in the West. The ideas of Buddha, as we have seen, were much like those of the Stoic philosophers; and we shall see that similar ideas of life arose in China.

East and West have been meeting, and resembling each other, and influencing each other, all through history.

LAO TSE AND CONFUCIUS

Lao Tse. Thinking for the moment only of resemblances in great things rather than of differences in detail, one might venture to

say that Lao Tse, born 604 B.C., was the Gautama Buddha of China. Lao Tse means the "Old Philosopher." His real name was Li Erh. Like Gautama, Lao Tse taught a "Path" or "Way" of right living. His message was fundamentally the same as the Buddhist idea and the Stoic idea, that man can win happiness only by curbing his desires; but he taught it fifty years before Buddha and 250 years before Zeno, the Stoic.

"He is content," said Lao Tse, "who has enough." A man should not let passions and desires ruin the peace of his soul. "Horse racing and hunting disorder the mind, and the scramble for wealth mars the character of man." In such sayings as these Lao Tse might easily have found himself in agreement with Buddha in the next century, with Zeno, as we have seen, or with Marcus Aurelius, the Emperor-philosopher, seven centuries later.

If Lao Tse was a shrewd philosopher in his day, he became more than that in time. First he became a tradition, then a god. Seven hundred years after his death, a temple was built in which he was worshiped. Gradually his teachings were blended with magic and with worship of the old Chinese gods. Taoism (*Tao* means Path or Way), as the religion of Lao Tse's followers was called, became one of the great religions of China.

Confucius. Though the fame of the Old Philosopher was great, still higher was the renown of a younger sage, Kung Fu Tse. This name means "Kung the Philosopher."

Kung Fu Tse (Confucius, we call him) was born about 550 B.C., and so was about the same age as Gautama Buddha. He was the son of a gallant army officer, and although he suffered poverty in his youth he was essentially a Chinese gentleman, being able to trace his honorable ancestry back through many generations of aristocrats. Like other Chinese gentlemen of his time, he enjoyed music, reading, archery, horses, dogs, hunting, and fishing. He was a stickler for good manners, and wrote what might be called a Chinese book of etiquette — rules for the life of a gentleman.

The teachings of Confucius did much to develop in China a fondness for rules in etiquette. Part of correct manners in his day was the practice of religious customs. In these Confucius was very strict and exact. He carefully performed all the customary

devotions to the various gods or spirits of the household, and to his ancestors, and he also honored the worship of Heaven and Earth. True respect for parents, he said, means obeying them during their lifetime, arranging proper burial ceremonies for them at their

death, and worshiping them after death. He taught that a good son does not change from his father's ways, at least not until three years after his father's death.

Sayings of Confucius.

Confucius, like Buddha, was more concerned with men than with gods or spirits. Most of his sayings had little to do with religion; they were more in the nature of proverbs; to wit: "The cautious seldom err"; "Learning, undigested by thought, is labor lost; thought unassisted by learning, is perilous"; "To see



CONFUCIUS

A modern imaginary picture.

the right and not do it, that is cowardice." Perhaps the most famous saying of Confucius is "What you do not like when done to yourself, do not do to others."

Confucius on Government. About government, as well as about private conduct, Confucius had his ideas. Looking about him, he saw the dukes and other nobles living in luxury, oppressing the common people, quarreling among themselves, and waging destructive wars. Confucius believed (and taught) that such evils could be corrected if rulers felt as fathers towards their people, and

would govern with wisdom and righteousness, in accordance with the good old ways.

Confucius had no real chance to try his theories in practice until he was fifty-one years old. Then the duke of Lu appointed him as governor of a city. Lu is now part of the province of Shantung.

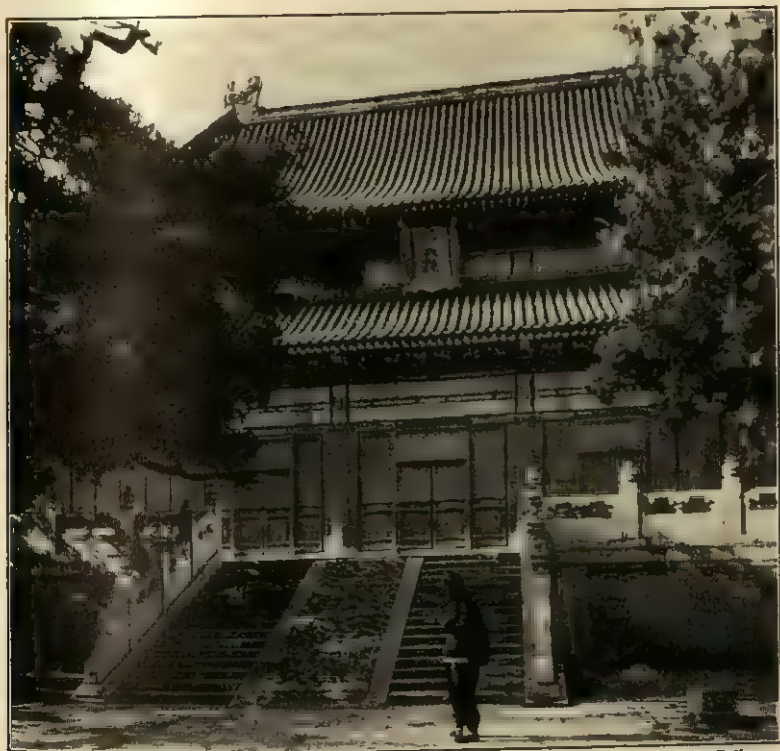


Photo by Burton Holmes from Ewing Galloway

THE TEMPLE OF CONFUCIUS AT PEIPING (PEKING)

In charge of his city Confucius was so successful that soon he was made minister of justice for the whole duchy of Lu. It is said that he almost completely banished crime from that district.

Not being properly supported by the duke of Lu, Confucius resigned his position and traveled to other duchies, everywhere receiving honor. But his hope of reforming the government of

China, and of bringing to an end the wars among the Emperor's feudal vassals, was left unrealized.

The Confucian Program. It is not easy to sum up the work of a teacher and reformer such as Confucius, but we may at least note the following points: (1) As a political reformer he failed, yet his rules for government and his theory of the high position of the Emperor had great influence in later years. (2) His careful observance of ancient religious ceremonies became part of the tradition about him, and as a result his own fame became closely bound up with the worship of ancestors and reverence for the old religion. (3) His rules of etiquette and his pithy proverbs on morality have been strong factors in molding Chinese character. (4) He left a set of books which have proved a great gift to his people.

The Wu-King. The books of Confucius are the Wu-King (Five Canons) — a sort of encyclopedia of Chinese literature, prepared by the philosopher and his disciples. They contain the legends and history, the poetry and the wisdom, of past ages. They stand clearly and strongly for his conservative views; they induced his countrymen to walk in the old paths. Ever since his day, the writings of Confucius have been admired and quoted by the Chinese. In his books he did more than preserve the learning and literature of the past; he gave China her greatest classic.

CHINA'S TOUCH WITH INDIA AND THE NEAR EAST

The "Silk Route." Ancient China had been hemmed in on the west by the vast Desert of Gobi and the bleak plateau of Tibet; but about 120 B.C. the great Emperor Wu-ti opened up the long "Silk Route." This put the traders of China in touch with India, Persia, Syria, and other parts of the Near East.

The Desert of Gobi was bad enough, but in it dwelt the fierce wandering horsemen known to Europeans as Tatars or Turks. The Chinese called them Hsiung Nu (sī-ōng-nōō'). It was to keep the Hsiung Nu out of China that the Great Wall was built. Then the Hsiung Nu moved farther west and south and came into China below the wall. This was too much. Emperor Wu-ti sent General Chang westward to search for allies, to fight the Hsiung Nu.

General Chang started with a hundred men. They were all captured by the Hsiung Nu and held for ten years. But as soon as General Chang and his men could escape they continued their journey westward. They went as far as the valley of the Oxus River, but they found no allies for China. Nevertheless, their journey had important results. Back to China they brought fast horses from Turkestan; new plants, such as the grapevine; and welcome news that plentiful supplies of valuable jade could be procured in the west. Probably, too, they brought back alluring tales of India and Persia.

At any rate, in a few years Wu-ti sent great armies to oust the Hsiung Nu from the trail that leads through the mountain passes up westward into the valley of the River Tarim, and so on into the Oxus Valley. Soon afterwards (114 B.C.) Chinese caravans began to wend their way along this trail, to Turkestan and Persia. This trail became the famous "Silk Route" to the west. It brought China into commercial and cultural contact with India and the Near East. Wu-ti's most important conquests were those that opened up the "Silk Route." (See map, page 193.)

Along the "Silk Route." Over this newly won trade route Chinese caravans, sometimes ten or more a year, carried bales of Chinese silk, and also bars of iron, to be exchanged for precious stones, jade, amber, coral, and glass. Apparently the Chinese merchants usually made this exchange not directly with the Greeks or Romans, but with the people of Turkestan or else with the Persians, who acted as middlemen and passed the Chinese goods on to the Near East, either overland across Persia and Mesopotamia, or down the Indus Valley to the Arabian Sea, and thence by ship to Egypt and the Mediterranean.

Chinese Silk. The silk from China was taken to Syria, dyed purple, and embroidered in gold thread, and sold by Syrian merchants to wealthy Greeks and Romans. This silk was becoming fashionable in Rome in the time of Augustus. Tiberius, the successor of Augustus, tried in vain to prohibit wealthy Romans from wearing the luxurious new fabric. Some Romans felt that too much Roman money was being sent east for Chinese silk.

Yet the trade continued, and grew; and apparently many Romans became eager to deal directly with the Chinese, instead of paying profits to Persian middlemen. Perhaps one reason for the Roman wars against the Parthian kings of Persia was the hope of eliminating those middlemen's profits. Attempts were made to open up a direct sea route to China; and Chinese annals record the arrival of a Syrian vessel in the year 166 A.D. But the voyage was too long to become popular. Occasionally travelers and envoys from the Roman Empire ventured to make the long overland journey across central Asia to China. But the distance was so great that, for the most part, trade between Rome and China continued to be carried on through middlemen — through Persia and India.

A Valuable Secret. Because of the great distances, and because the Chinese and the Romans did not trade much directly, the two great empires of Rome and China did not have much influence upon each other. The Romans eagerly desired to know the secret of making silk, but they did not learn it until the time of Justinian. Justinian sent two monks to China. They returned, about the year 551 A.D., with some silkworm eggs in a hollow cane — eggs worth much more than their weight in gold, because they meant the beginning of the silk industry in Asia Minor and Europe.

BUDDHISM IN CHINA AND BEYOND

An Emperor's Dream. If China's contact with Rome was mostly indirect and feeble, her contact with India was more direct and more vital in its effects. Buddhism was carried from India to China in the 1st century A.D., perhaps by merchants who had been visiting China on business, or perhaps in the more dramatic way described in Chinese annals.

The Chinese version of the event is that the Chinese Emperor Ming-ti dreamed of a golden image, and on being advised that his dream was a divine command to send an embassy, he dispatched ambassadors to India, whence they returned with a white pack horse bearing images of Buddha and copies of the Buddhist sacred writings. At any rate, about the year 67 A.D. the Chinese Emperor established a Buddhist monastery at his capital, and had the

Buddhist scriptures translated into Chinese, and made Buddhism a part of the state religion.

A Slow Growth. For centuries Buddhism in China remained more or less a foreign religion. Its priests were missionaries from India, and to India fervent Chinese converts went as pilgrims. The Chinese Buddhists looked on India as their "holy land"; and, beginning with the 4th century A.D., a stream of Buddhist pilgrims continued to flow from China to India during six centuries. Several of these pilgrims wrote accounts of their travels, which throw light on the history of Buddhism in India, and give other interesting facts about India that are not preserved in the literature of India itself.

In China Buddhism was gradually fitted into ways and customs, blending with other Chinese beliefs and spreading far and wide, until it became more or less a part of the religion of the bulk of the people.

Buddhism beyond China. An important effect of Buddhism was the spread of Chinese civilization, through Buddhist missions, to Korea, Japan, Tibet, Mongolia, and Annam. Chinese Buddhism was introduced into Japan, probably through Korea, in the 6th century A.D., and the Buddhist missionaries sent back to China for skilled Chinese workmen to build temples and set up statues in Japan. The result was that the Japanese borrowed styles of architecture and sculpture, and the art of painting, and the Chinese system of



Courtesy of the Metropolitan Museum of Art

A CHINESE STATUE

In bronze gilt, dating from about 480 B.C.

writing. For a time there was a general impulse to admire and imitate everything Chinese, from philosophy and literature to dances and instruments of warfare, yet the Japanese showed a remarkable skill in modifying and adapting Chinese arts to their own tastes and needs. They were not mere imitators. In the matter of writing, for example, they at first borrowed the Chinese ideograms (written characters representing words), but they simplified them and fitted them to the syllables of the Japanese language.

Architecture and Art. The spread of Buddhism in China and beyond had most interesting and definite effects on art and architecture. Buddhism filled the land with monasteries and beautiful pagodas (temples); it stimulated landscape-gardening; and in particular it was responsible for a remarkable development of sculpture and painting. In making Buddhist images the Chinese took over some of the Hellenistic art traditions that had been borrowed by India, and Chinese artists modified these traditions in their own way to produce an art that is different from the art of India, even though in some respects it reminds one of it. Most of the beautiful Chinese statues, in bronze, in pottery, or in stone, that you will see in our museums to-day, date from and after the introduction of Buddhism.

THE CHINESE EMPIRE

End of the Chóu Dynasty. In the time of Confucius, China consisted of several fairly large principalities, such as Ch'i, Ch'in, Chin, and Ch'u. Each of these was a mass of small states (duchies, counties, and baronies) united under a system known as feudalism. Under feudalism, the barons, counts, dukes, and other rulers of small states were supposed to be loyal to their respective princes or kings, and the latter were supposed to be loyal to the emperor. As a matter of fact, however, the princes were continually waging war among themselves. That was what feudalism really meant in China. Feudalism had existed there for many centuries, and it had grown worse as the centuries passed. It finally led to the overthrow of the Chóu dynasty, 249 B.C., by the ruler of Ch'in, one of the border dukes.

The "First Emperor." After a long struggle among rival princes, one of them defeated all the others and assumed the title of Emperor (221 B.C.). He then adopted the name Shih Huang-ti (shǐ-hwāng-dē'), by which name he is known in history. Shih Huang-ti means "First Emperor."



A SECTION OF THE GREAT WALL OF CHINA

He was in truth an emperor. He was the Chandragupta of China, in that he by conquest united the various regions and factions under himself. He ended the feudal system. In place of dukes and counts, he set up civil and military governors, appointed by himself and under his supervision, to rule the thirty-six provinces into which he redivided the Empire. His well-organized army extended his power south across the Yangtze River, thus adding four more provinces to the realm. Roads and canals were

constructed, binding the parts of the Empire more closely together. All this reminds us of Darius in Persia and of the Cæsars at Rome.

Roads and Walls. From this time forward Chinese settlers and Chinese civilization gradually made the "barbarian" lands south of the Yangtze an integral part of China. Against the "barbarian" nomads on the north, the Hsiung Nu, Shih Huang-ti waged a highly successful war; and then, to prevent them from harassing China in the future (as he hoped), he built the Great Wall, stretching from the Yellow Sea, on the northeast, across the bends of the Yellow River, and so into the mountains beyond. Though it was at first built only of earth, it was a real barrier to the raids of the savage horsemen from the north. It was an important factor in compelling the nomads of central Asia to seek an outlet towards the west, rather than southward into China. In this way it probably had something to do with the barbarian invasions that swept out of Asia into Europe.

Later Chinese dynasties extended the Great Wall. In modern times the Ming dynasty rebuilt it of stone, and made it one of the wonders of the world.

Swords and Books. Although in many respects Shih Huang-ti deserved the gratitude of his people, he was regarded with fear during his lifetime and with hatred ever after. Chinese traditions represent him as a bloody and cruel despot. His unpopularity was due partly to his attempt to stamp out Confucianism. He ordered that all the Confucian books and all the cherished literature of the past must be burned, with the exception of books on such practical subjects as agriculture and medicine. Hundreds of learned men who attempted to save their books were beheaded, and others were exiled.

While Shih Huang-ti lived, few dared resist his ruthless measures; but on the news of his death (212 B.C.) uprisings occurred in one region after another, and his sons were put to the sword.

The Han Dynasty. The wars that broke out after Shih Huang-ti were soon ended by an able adventurer of peasant stock, who became king of the state of Han, defeated his rivals, and made himself Emperor (206 B.C.). He and his descendants held the imperial throne for more than four centuries. They are known as the Han

dynasty, and they gave China a "Golden Age" of territorial expansion, brilliant culture, and commercial prosperity.

New Books and Old. The outburst of literary activity of the Han dynasty was partly due to the invention of paper and a new kind of writing pen — a small hair brush, by means of which the



BOOKS IN STONE

Photo by De Cou from Ewing Galloway

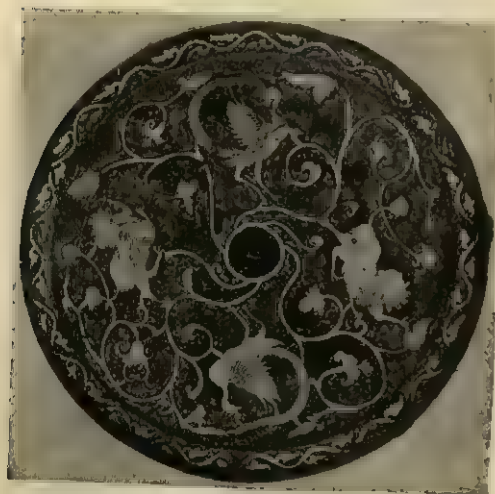
The slabs of stone are not tombstones, but books. The greatest classics of Chinese literature were inscribed on these stone tablets, so that they would never be destroyed or forgotten. The picture shows only a few of the tablets in the Hall of the Classics at Peiping (Peking).

Chinese words were skillfully painted on paper. It was also due to the repeal of Shih Huang-ti's edict against ancient books. Manuscripts were now brought forth from their hiding places, and many copies were made. And new books were written. One of the Han Emperors founded an academy for the study of Chinese literature, and started a system of competitive examinations for

civil service. Thereafter officials were selected from the list of men who had passed the best examinations on the classics. Learning rather than birth became the basis of official and social standing. The writings of Confucius and his followers were considered as sacred classics.

Wu-ti and the "Silk Route." While they patronized Confucian culture, the early Han Emperors actively expanded their

realm and promoted business. The greatest of them, perhaps, was Wu-ti, of whom we have heard. Although his name may be unfamiliar to American readers, he probably deserves a place in history with Alexander the Great, Julius Cæsar, and Charlemagne. During his long reign (140-86 B.C.), Wu-ti reconquered the lands south of the Yangtze and annexed a part of Korea, but his most



Courtesy of the Metropolitan Museum of Art

DECORATION ON A BRONZE MIRROR

An example of Chinese art during the Tang dynasty.

important conquests were those that opened up the "Silk Route" to the West. (See page 208.)

Han Decline. In 220 A.D. the Han dynasty came to an inglorious end. After that China was broken up into three kingdoms. Does not this remind us again of Alexander and his empire? Civil wars became chronic; barbarian adventurers set themselves up as rulers of the northern provinces. The northern half of the Empire seemed practically lost; and the capital was moved southward to Nanking, on the Yangtze. It was a dark age, yet Chinese culture was spreading, as we have seen, into Korea and Japan. And it was perhaps within this period, in the 5th century A.D.,

that Chinese sailors began to use the magnetic needle as a compass to guide their ships on long voyages.

Tang Revival. The nation's vitality was proved in the great revival under the Tang dynasty, 618 to 907 A.D. This is regarded as the second "Golden Age" in the history of the Chinese Empire. Lost territories were reconquered, and the frontiers pushed farther than before. Ambassadors from Persia, from Constantinople, and from Mohammed visited the Chinese court. Arab traders came in their ships to buy silk, while other foreign merchants met Chinese caravans in central Asia to exchange wares. Sculpture, painting, and poetry flourished.

Chinese Printing. Although now and then the Chinese printed pictures and prayers by means of wooden blocks from the 1st century B.C. on, the art of printing books was employed by them on a large scale for the first time in the 10th century A.D. Then, at the order of the Emperor, a new edition of the Confucian classics and two huge encyclopedias were prepared.

If there had been close contact between China and Europe, the art of printing might have been communicated to the West in the 10th or 11th century. As it was, Europe had to wait until the 15th century for this epoch-making invention.

STUDY HELPS

1. What could China have taught Europeans, if East and West had been in close touch with each other in the time of the Han dynasty?
2. What could China have learned from Europe?
3. Commit to memory a saying of Lao Tse; one of Confucius.
4. In your own words summarize the work of Confucius.
5. Write the story of the "Silk Route," explaining why it was important.
6. Study the map, observing the extent of the ancient Chinese Empire in comparison with that of the modern Chinese Republic.

REVIEW QUESTIONS

1. Name three great religions of ancient China.
2. Can you see any reason why the teachers of India are called "holy" and those of China "wise"?
3. What was the nature of Confucius' teachings? How did they affect China?

4. What was Confucius besides a philosopher and teacher?
5. What was the "Silk Route"? Who opened it?
6. Who was the Chandragupta of China?
7. What can you tell about the Great Wall of China?
8. What, in Chapter XII, reminds us of Alexander and his empire?
9. What were some of the things the Chinese had and did prior to 1000 A.D. that seem modern?

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PART V

THE TRANSITION FROM CLASSICAL TO CHRISTIAN CIVILIZATION

INTRODUCTION

At the very time when the classical civilization of the Greeks and Romans was flourishing in the Mediterranean world under the rule of Augustus, and in the Far East the Han dynasty was enriching the Chinese Empire, there appeared in western Asia a new religion. Neither Augustus nor the Han Emperor knew it at the time, but this new religion was destined to transform the ancient civilization of Greece and Rome, and spread it through Europe, and in time to have important effects upon China and the entire world.

This new religion, Christianity, spread rapidly. Within four centuries it had become the prevailing religion in the Roman Empire. It exerted a profound influence on social institutions, and on art and literature. It combined with the classical civilization of the Roman Empire and produced a civilization that was partly Christian and partly Roman.

From outside the Roman Empire, however, soon came wave upon wave of barbarian invasions which shattered the Empire and threatened to blot out its civilization. Industry and trade received a terrific setback. Many cities withered away. Art and literature declined. In a word, western Europe was to a large extent thrown back into barbarism and went through a dismal "Dark Age" before the barbarians were converted to Christianity and civilized.

The way was being prepared, however, even during the Dark Age, for the future upbuilding of a new and brilliant civilization in western Europe. And meanwhile the Byzantine Empire, which was but a fragment of the former Roman Empire, kept some of the older civilization alive in the Near East, especially in its strong city, Constantinople.

CHAPTER XIII

REVIEW AND PREVIEW

THE GREAT CIVILIZATIONS OF THE ANCIENT WORLD

In the twelve foregoing chapters, covering the longest part of man's history, we have seen the big-game hunters of the Old Stone Age learning one after another the arts of civilized life. We have seen their descendants of the New Stone Age building agricultural villages, taming animals, and making useful inventions. Entering the Copper and Bronze Age, we have seen powerful civilized kingdoms arising; and passing into the Age of Iron and of Horses, we have seen still more remarkable civilizations developing, while great empires rose and fell and rose again.

Not all peoples, nor all of the interesting civilizations, have been included in our survey. Very little has been said, for instance, regarding the peoples of northern Europe, the American Indians north of Mexico, or the Negroes of Africa. This is because their culture was less advanced and their influence less notable than the culture and influence of those we have studied.

Great Ancient Civilizations. In the Near East, the civilizations of Egypt, of Babylon and Assyria, of Crete and the Ægean, of Syria, and of Persia; in the Far East, of India and of China; in the Far West, of the Mayas; and in the Mediterranean world, Rome, including the Carthaginian West and the Hellenistic East, all stand out in the foreground of ancient history, because in most cases they gave birth not merely to great political empires, but to more lasting and more important results in industry, trade, art, literature, religion, and philosophy.

WEAKNESSES OF CLASSICAL CIVILIZATION

Slavery and Serfdom. Brilliant as were their achievements in art, literature, and philosophy, the classical civilizations of an-

tiquity were built on an unsound economic and social foundation — the overworking and the undervaluing of the common people.

As manufacturing was done by hand, and as agriculture was carried on by crude and laborious methods, the bulk of the population in all those ancient empires had to spend its days in toil to make the barest living, and at the same time to support in luxury the upper classes. The masses existed for the benefit of the classes. In some form or other, slavery or serfdom was a feature of most ancient civilizations.

Corruption of the Upper Classes. Holding slaves and directing serfs did not always elevate the masters and the landlords. Great wealth wrested directly or indirectly from the poor did not always refine the rich. Often, while exploiting the masses, the ruling classes fell victims to luxury, extravagance, and immorality. This was certainly true in the case of Rome. When Rome became mistress of the world, the huge fortunes of her ruling classes led to vain show, self-indulgence, effeminacy, and vice. Almost literally, the aristocracy were suffocated by the great wealth and power that they knew not how to use.

Failure of Imperial Government. A third weakness of ancient empires was political. Despotic, autocratic, one-man government, is always hazardous. It all depends on one man. The empires of antiquity were generally autocratic empires, absolute monarchies. One-man government proved to be good government when the one man happened to be a wise and able ruler like Asoka, Augustus, or Hadrian. It produced successful wars of conquest when the one man was a skillful general such as Trajan, Cyrus, Thutmose, or Wu-ti. But it led to tyranny and disorder when the one man happened to be lacking in ability or a sense of justice; and that happened rather frequently.

In the absence of federal rights and local powers, the efficiency with which the provinces of a large empire were governed depended on the vigor and wisdom of the one man whose will was law, and on the agents whom he appointed.

Moreover, one-man government meant frequent plots on the part of ambitious courtiers and victorious generals eager to seize the scepter. In a democracy or a republic the power is in the

hands of the people at large, and it is hard for any man, however able, to wrest power from the whole group; but if all power is in one man, and he is weak, or has made himself unpopular by tyranny or folly, the case is different. The chronic plots, assassinations, usurpations, and civil wars that marred the history of the Roman Empire were equally frequent in the one-man governments of Egypt, Assyria, Persia, China, and India. In short, ancient autocracies never solved the essential problem — how to select the one man, the right man.

The notable attempts to develop democratic governments in city-states such as Athens and early Rome met with failure largely on account of foreign wars and imperial expansion. As new territories were conquered, popular rights lost ground, being set aside by military power. Democracy could not live, it seemed, in a world of war and conquest.

Enemies Outside. Every ancient country that had fertile lands or rich cities became a tempting prize to outside foes. In this fact we find one reason why so many splendid empires fell. There were always great hordes of barbarians, for example, the Kassites, the Hsiung-Nu, the Huns, the Germans, ready to invade rich cultured states. This must be kept in mind, as well as the decay that often attended wealth and luxury in those states themselves.

Loss of Manhood and Patriotism. It is a striking fact that many of the ancient peoples seemed to lose their vigor and become incapable of defending themselves. Egypt fell victim, successively, to the Assyrians, Persians, Macedonians, Romans, Arabs, and Turks. Assyria fell before the less-civilized Persians. Persia succumbed to Alexander. The Roman Empire, as we shall see, was overrun by Germanic invasions. China yielded to Mongol barbarians. India was conquered by Mongols and later by Arabs.

It would appear that wealth and luxury, sapping the manhood of the upper classes, corrupting the government, and increasing the frequency of palace plots, made the ruling class less capable and less courageous, while at the same time the working classes, being ground down by hard work and injustice, were not interested in defending their masters.

In Rome, in Carthage, and in Egypt we can see notable examples of how such empires resorted to hiring barbarians to do their fighting, and in the long run became unable to defend themselves. And in the case of the Roman Empire there is evidence to show that at least in some instances the people in the provinces, groaning under heavy taxes, actually welcomed invaders, in the hope that the invaders would end Roman oppression. If the masters lost their manhood, it is no wonder that their serfs and slaves lost their patriotism.

Inferior Position of Women. One of the factors that weakened society in the ancient empires was the way in which women were regarded. There are some beautiful stories of certain women in early Rome who in-



TWO ROMAN LADIES

spired or curbed their husbands and sons. Women occasionally became rulers, at least in Egypt and China. There can be no doubt that in many homes the wife and mother was loved and respected. Nevertheless, in general the position of women was very much lower than it is to-day.

The women of conquered peoples were very often sold as slaves and became the property of the men who bought them. In Greece, in Egypt, and as a rule in Asia, monarchs and men of the wealthier class had a number of wives and concubines, and kept them more or less secluded in the harem, instead of allowing them to mingle freely in society. In the case of monarchs, this practice of polygamy was a source of weakness to the government. There are numerous instances on record of a king's energies being consumed in keeping peace among his wives, and of wives conspiring against one another to put their respective sons on the throne. And in the case of society at large, the degradation of women

meant a weakening of the fundamental social institution, the family.

Bondage to the Past. Another factor of weakness in most ancient civilizations was worship of the past. After periods of invention and progress, in which masterpieces of art and literature were produced and methods of government and industry were improved, there seemed to be a tendency for later generations to rest and look backward in admiration, without energy or effort for new achievements.

In Egypt, for example, after the great age of excellence in sculpture, later artists to a large extent were satisfied in making inferior copies of the old masterpieces. So in the Roman Empire, the Golden Age of Augustus was followed by a period in which writers tried only, it seemed, to imitate the style of dead masters. The same thing happened in China and India. When "classics" are too slavishly admired and copied, at the sacrifice of invention and experiment, the present falls under the bondage of the past.

The Breakdown of Old Faiths. The ancient pagan religions did not seem to provide a firm foundation for classical civilizations; nor did the newer faiths and philosophies, like Stoicism and Buddhism, always satisfy the minds and hearts of strong men. Often a loss of faith in the gods was followed by a weakening of character and a corruption of habits.

In the Roman Empire, toward the end, faith in the old gods weakened, and the upper classes of educated men adopted Stoic philosophy, took up strange religions, or assumed an attitude of general disbelief. In India Gautama Buddha taught an Eightfold Path, but it was only a path of escape — of escape from desire and from life. The moral maxims of Confucius provided a guide to ethical life, but did not provide a strong incentive. The teachings of the Stoics, of Buddha, and of Confucius were not enough for the common people, the masses, whether in the Roman Empire, in India, or in China. They attempted to satisfy their religious instincts by means of temples and pagodas, idols and incense, magic and mysterious rites. But such things did not seem to give either the moral guidance or the spiritual energy that was needed for continuing human progress.

A NEW FORCE IN CIVILIZATION

The pagan religions were breaking down. The old gods were losing hold. The people were losing faith, and so were losing energy and courage. If the Greco-Roman world had remained pagan, we may be certain that our social inheritance would have been very different from what it has been. Perhaps the history of Europe would be more like that of Asiatic nations, and the story of our ancestors much like that of the Chinese and Hindus.

But into the Near East there came a new force, spreading through Europe, and from Europe across the seas, and giving a new energy and a new direction to world history. That new force made so profound a change in the development of civilization that its entry into the life of the human race may fitly be regarded as marking the end of the ancient world and the beginning of a new.

That new force was Christianity.

STUDY HELPS

1. Tabulate the notable ancient civilizations that are recalled in Chapter XIII.
2. Keeping in mind the weaknesses of ancient civilizations, write down some of their features of strength and excellence.
3. Write brief definitions of the following: classical, imperial, political, despotic, federal, autocratic, tyranny, usurpation, patriotism, democratic.

REVIEW QUESTIONS

1. What were notable weaknesses of ancient civilizations?
2. What are objections to slavery and serfdom?
3. Why is autocracy hazardous?
4. What proved fatal to democracy in the Greek city-states?
5. What particular forms of wealth proved a source of danger to many ancient peoples? How?
6. Can you explain why so many ancient peoples became, or seemed to become, incapable of defending themselves against invaders?
7. What can you say of the position of women in ancient societies?
8. How may the past be a handicap? How a help?

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CHAPTER XIV

CHRISTIANITY IN THE ROMAN EMPIRE

BEGINNINGS OF CHRISTIANITY

The Land of Judea. Christianity began with the advent of Jesus in Judea, a small hill country on the eastern rim of the Mediterranean Sea. Judea was a part of ancient Palestine, the home of the Hebrew people and of the Jewish religion. It had been conquered in turn by the Egyptians, the Assyrians and Babylonians, the Persians, the Macedonians and Greeks, and the Romans. In the time of Jesus it was a province of the Roman Empire, but it still preserved some show of self-government. It had a native king, named Herod, and a religious organization of its own under a high-priest and a council (*Sanhedrin*). But it was really controlled by a Roman governor, sent out from Rome, backed by Roman legions. The Jewish people of Judea were longing for a leader of their own who would free them from foreign rule.

Jesus of Nazareth. Jesus was born in a stable at Bethlehem, in Judea, but grew up and spent most of his life at Nazareth, in Galilee; so he was usually called Jesus of Nazareth. At thirty years of age he began teaching and preaching, traveling from place to place in Galilee, Judea, and adjacent regions. After about three years he was arrested, charged with violating the Jewish religion. He was then denounced to Pilate, the Roman governor, as trying to make himself king of the Jews, in defiance of Rome. On the urgent entreaty of the Jews, Pilate condemned Jesus to death. He was crucified, with two thieves, on a hill overlooking Jerusalem, on Friday in the week of the Jewish feast of the Passover, about the year 29 A.D.

His Teaching. Jesus gave new meaning to old precepts and practices. He emphasized such things as justice, love, and duty.

He searched men's hearts, going behind their acts to their wishes and their wills. He insisted that, next to the duty of loving and serving God, man's supreme duty is to love his fellow men as he loves himself. In the Golden Rule ("do unto others as you would have them do unto you") and in the brief prayer beginning "Our



THE HOLY LAND

Photo from Ewing Galloway

A typical view of the countryside near Nazareth.

Father" he summed up his teaching on the relation of man to man and of man to God.

He asserted that he was the Messiah (the Savior) and the King (the Christ) promised to the Jews by their ancient prophets. But he disappointed the Jewish leaders, who expected one who would come in glory and power, as an earthly king, and free them from Roman rule. Jesus said quite bluntly that his kingdom was not of this world, that it was the kingdom of heaven, that it could not be seen, and that it existed in the hearts of men who would repent of sin and do the will of God.

He also criticized very severely the formalism and hardness of heart of the Jewish leaders. And he spoke with authority, as one greater than the prophets, and as the Son of God. Thus it is easy to understand why most of his fellow countrymen took issue with him, accused him of blasphemy, and asked the Roman governor to put him to death. But there were many who believed in him and followed him.

His Personality. Jesus did not belong to any aristocratic class. He had no wealth and no important social standing. He was one



THE LAST SUPPER

Gramstorff Bros., Inc., Malden, Mass.

From a famous painting by a great Italian artist, Leonardo da Vinci, who lived in the 15th century A.D. The picture represents Jesus with the apostles on the evening before the crucifixion.

of the common people, who worked with his hands, and traveled mostly afoot. Yet there was something about him, a unique personality, that distinguished him in his own day and in all time.

He was marvelously lovable, fond of flowers, of children, and of human friendships. While he preached a gospel of "great joy" and proved himself a welcome guest at wedding feasts and a happy visitor in many a home, his heart was deeply touched by the sight of poverty or suffering. "He went about doing good." He did not scorn to associate with outcasts, and the most repulsive forms of disease and sin drew from him only loving aid. It was recorded of him that he cured insanity, that he caused the bedridden to walk,

that he restored sight to the blind, hearing to the deaf, and speech to the dumb, and that he gave to the dead renewal of life.

Apparent Failure. No doubt, in the eyes of the multitude on that fateful Friday in the spring of 29 A.D., when Jesus was crucified, his mission seemed a failure. His followers were dismayed

and scattered. Some of them had lost faith in him. Not a scrap of writing had he left — no detailed program for his disciples to follow. To Pontius Pilate, the Roman governor, the whole thing must have seemed a trivial affair among a despised people in a small corner of Cæsar's great empire. Soon it would be over, he thought, and forgotten. But the crucifixion did not end the matter, nor was it forgotten.

The Resurrection.

It is recorded in the Christian gospels that on the Sunday after the crucifixion Jesus rose from the dead,

and during the next forty days was frequently with his disciples and others, and was then "taken up into heaven."

For the disciples of Jesus and all later Christians, his rising from the dead turned dismay into joy, despair into hope, fear into courage, failure into success. It was to them full proof that he was the Messiah and Christ, the Son of God. Their faith that he



Photo by De Cou from Ewing Galloway

VIA DOLOROSA

The "Street of Sorrow" in Jerusalem. This is said to be the street through which Jesus passed on his way to be crucified.

was the Messiah, that he had died on the cross to save men from sin and eternal death, was made sure and steadfast, and the day of his resurrection, Easter Sunday, has been kept as a day of joy and hope ever since.

The Apostles. Among the disciples of Jesus were twelve men whom he had chosen for special training. These men, of course, were the leaders among the disciples. They preached at Jerusalem, and there, on the Jewish feast of Pentecost, they received new power through the Holy Ghost, as Jesus had promised them. Soon they made numerous converts not only at Jerusalem and in Judea and Galilee, but also in Asia Minor, Egypt, and other countries.

For a time the Apostles and other Christians preached only to the Jews. All of the Apostles and early disciples, and almost all of the Christian converts for several years, were Jews. And most of them were of the common people. The religious leaders of the Jews were as hostile to the Apostles and their helpers as they had been to Jesus. They imprisoned and otherwise persecuted them and put some to death.

The Preaching of Paul. Soon, Gentiles, people who were not Jews, were also admitted to Christian fellowship. It was recalled that Jesus had said his gospel should be given to all nations. It was also recalled that this was in accordance with prophecies in the Old Testament.

Several of the Apostles took part in extending the gospel to the Gentiles, and in convincing the Jewish Christians that this was right, but the chief man in this work was Paul. He was a Jew, also a Roman citizen, and well educated for teaching and preaching. His work was very effective and far-reaching. His Jewish name was Saul, but he is best known as Paul; and his work in extending the gospel was so important that he is frequently called the Apostle to the Gentiles. This really means Apostle to the Nations. That is what Paul was.

Antioch in Syria. Soon the great Hellenistic city of Antioch in Syria became a center of Christian activity and influence. It was at Antioch, about 42 A.D., that the name "Christians" was first applied to the followers of Jesus. It was from Antioch that Paul and others first set out on long mission tours, for the definite pur-

pose of preaching the gospel. For about twenty years Paul and his associates kept up this work. The wonderful story is recorded in the book of Acts. They endured hardships, they faced opposition, they were beaten, shipwrecked, and imprisoned, but they made converts far and wide. About the year 62 A.D. Paul was put to death, a martyr of the faith. But he died in Rome! He had carried the gospel of Jesus not only to the nations, but also to the gates of Caesar's palace, the very heart of the Roman Empire.

Paul's Contributions. Paul greatly contributed to the spread of Christianity by putting into practice the principle that the Christian religion should be for all men, Gentiles as well as Jews. Gradually he won over the leaders of the Christian churches to this view. Another great contribution was his zeal and example as a missionary, and as an organizer of churches. And he left important writings. His letters ("epistles") make up a large part of the New Testament.

CHRISTIANITY IN CONFLICT WITH PAGANISM

The Waiting World. The century in which Christianity appeared was the century during which the Roman Empire reached almost its greatest extent and its highest pagan culture. It was the "Golden Age" of Augustus and his successors. Intellectual curiosity was lively and education was widespread. Christianity may have originated in a little hill country, among carpenters and fishermen, but its spread during the next two or three centuries was certainly among all classes, rich and poor, high and low, ignorant and learned.

Reasons for the Spread of Christianity. (1) The Roman Peace made it possible for Christian missionaries to travel widely and to preach wherever they went. (2) As we have seen, Greek had become a familiar tongue in most parts of the Roman Empire. The New Testament was written in Greek, and no doubt most of the Christian missionaries could speak Greek. (3) The poverty of the masses made them eager for the news of human brotherhood. (4) The Christians preached with a certainty that carried conviction to many pagans who had already begun to doubt the truth of the older religions.

Obstacles to Christianity. But Christianity did not win easy or immediate victory. First, as we have seen, the Christians were persecuted by the leaders of the Jews. Soon they met foes among the pagans; and shortly they felt the heavy hand of the Roman authorities.

The Christians were misunderstood by those who did not know them well, and so were misrepresented to those in authority. The fact that Christianity appeared to come from lowly people caused many of the rich and cultured to be suspicious of it. Also, at first, it was regarded as a mere Jewish sect; and the Jews were hated by many of the Romans. For another thing, Christians were exclusive—they would not attend the chariot races and gladiatorial shows that were so popular with the pagans. This was one reason why they were misunderstood by their neighbors. The Christians not only held aloof from many of the things their pagan neighbors liked, they also sharply attacked those things as evil. They did not use force to make converts or to fight paganism, but they were unbending and uncompromising.

Persecution of the Christians. This soon put the Christians in opposition to the Roman Emperors. The Emperors felt that the only way they could hold their realms together was by insisting that they themselves were divine, and by tolerating only such religions as would recognize them as divine. This the Christians would not do. They said that they were quite willing to render unto Cæsar the things that properly belonged to him, but he was not God, and they would not worship him. Therefore they were accused of treason to the Emperors and to the state, and were subjected to repeated and terrible persecutions.

Moreover, any great calamity like a fire or an earthquake or a pestilence was often charged against the Christians. The pagan gods were supposed to be venting their wrath because of the impiety of the Christians. For example, we recall that the great fire that devastated Rome in Nero's reign was made an excuse for inflicting upon the Christians horrible cruelties. And even some of the good Emperors, like Marcus Aurelius, felt it their duty to suppress the Christians, believing them dangerous to the public welfare.

Many Martyrs. Literally, a martyr is a witness. In Christian literature the term martyr has come to mean one who suffers death for his faith. Both Paul and Peter suffered death at Rome. Most of the twelve Apostles, and many other Christians, were martyrs at different places in the Empire. Some were crucified, some were beheaded, some were burned, and some were thrown to the lions



ROMAN CATACOMBS

Underground burial places of ancient Rome. There are miles and miles of these vaults and tunnels in and about Rome.

in the Colosseum and other amphitheatres. Yet the martyrs endured; others came to take the places of those who died. Christianity weathered the storms.

Often the Christians had to meet for worship in secret. At Rome they frequently went down into the catacombs, deep tunnels underground, where the dead were buried, to hold their religious services. In those dark vaults of silence to-day are

pictures and carvings of Christian symbols. Much of the early persecution, it is true, was local and scattered, but it was terrible where it occurred. And in the 3d century, when the number of Christians was increasing more rapidly, several emperors made systematic efforts to uproot Christianity throughout the Empire. Thousands were seized and tortured and either killed or sent to a lingering death as slaves in the mines. Doubtless some who had professed the new faith gave it up when threatened with death or torture, yet not even the power and system of a Cæsar achieved its full aim.

Growth of Christianity. In face of all opposition, Christianity made headway in the Roman Empire. At the close of the 1st century there were Christians in all the chief cities of the Empire. At the end of the 2d century perhaps five per cent of the population of the Empire were Christians. At the close of the 3d century the Christians were still a minority, but they were a well-organized and a growing minority.

What finally decided the issue between Christianity and paganism was the ardent faith of the early Christians and the simple but potent appeal of the gospel they preached.

EARLY CHRISTIAN CHURCHES

The First Churches. The first Christian church was organized at Jerusalem, immediately after the resurrection and ascension of Jesus. Then, with the preaching of the new faith outside of Judea, churches were established at Antioch, Alexandria, Ephesus, Corinth, and other cities. It appears that a Christian church was founded at Rome, the capital of the Empire, during the reign of Claudius (41-54 A.D.). To it Paul addressed one of his famous epistles, and later he visited it in person.

Form and Name. In every place, it is believed, where a number of Christians habitually met together for worship, they formed a united body. The Greek word for a meeting or assembly was *ecclesia*. A group of Christians meeting for worship and work was an *ecclesia*. We would call it a congregation or a church. From *ecclesia* we have made a long adjective, "ecclesiastical," which means pertaining to or having the nature of a church.

Each *ecclesia* or united Christian group was a church. At the same time all the local groups together, the whole body of faithful Christians everywhere, was the church. This was the whole church, the catholic church. "Catholic" is another Greek word and means for all or of all. The Christian church was catholic also in the sense that it was for all nations, for the whole world, and so was different from the pagan faiths, which were usually limited to one city or to one nation, just as the Jews at first thought Christianity was.

Officers and Organization. The exact nature of the organization of the earliest local churches and the exact manner in which the local churches were related to the whole church, have been subjects of much controversy. We do not know all the details, because the records are not complete, and those we have can be interpreted in different ways. By the 2d century, however, the organization of the Christians was something like this :



THE APOSTLE PETER

A famous bronze statue, dating from at least the 4th century. It is in the basilica of Saint Peter at Rome.

The bishops, who were recognized as the successors of the Apostles, resided in the chief cities, and each was the overseer of the local churches in his city and neighborhood. Secondly, the priests or elders had charge of particular churches, under the general oversight of the nearest bishop. And thirdly, there were deacons, who in every community assisted the priest, and looked after the poor.

The Church at Rome. Among the local churches, the one at Rome played a prominent rôle. It had been visited by Paul while he was a prisoner at Rome ; and, according to a tradition which is widely accepted, it was also visited by Peter. Other places, notably Jerusalem and Antioch, had been honored by the presence

and preaching of those great leaders ; but it was at Rome, according to tradition, that they were martyrs ; and there their tombs were venerated. Moreover, Jerusalem, having been destroyed by a Roman army, was no longer in a position of influence. But above all, the belief that the bishops of Rome were the successors of Peter, chief of the Apostles, made Rome the chief center of the Catholic Christian church.

The Bishop of Rome. In the early centuries of the Christian era, the word pope (meaning "father") was a title applied to any bishop. Gradually, however, it came to be applied almost exclusively to that bishop who claimed to be the chief of all Christian bishops — the bishop of Rome.

The Bible. At the very time when the Christian churches were first being organized, the Christian scriptures, the books of the New Testament, were taking form. The epistles of Paul, written between 50 and 62 A.D., are probably the earliest of these Christian writings. Precisely when the four gospels of Matthew, Mark, Luke, and John were written, we do not know. We do know that by the middle of the 2d century these four accounts of the life and teaching of Jesus were accepted as reliable narratives which had been written by authors in the time of the Apostles. The gospels were read, along with certain writings of the Old Testament, at the religious services of the Christians. It is almost certain that all the four gospels were written before the end of the 1st century A.D.

The Acts of the Apostles were written by Luke as a continuation of his gospel-story. The fourth gospel, the epistles of John, and the Apocalypse (Book of Revelation) appear to have received their present form towards the close of the 1st century.

Heresies. Besides the persecutions which the church suffered from without, it had troubles and divisions within its own body. The majority of the Christians stood together in one faith and in the same practices, but it was impossible to keep all Christians united. Almost from the beginning, individuals or local churches here or there would adopt some belief or practice opposed to the doctrines of the main body. Such differing opinions were called heresies. During the first three centuries many groups of heretics

cropped up here and there. They were denounced by the bishops, but soon others would appear. Few of these heresies lasted long, but they often prevented the Christians from presenting a united front.

THE TRIUMPH OF CHRISTIANITY IN THE ROMAN EMPIRE

The Turning Tide. In the 3d century the tide began to turn in favor of the Christians. More men of rank, men of all classes, became converts — lawyers, physicians, officers in the army, officials in the civil service, judges, even governors of the provinces. The wives, sisters, and daughters accompanied or more often preceded the men.

In an effort to stem the tide, the Emperor Diocletian undertook in the first years of the 4th century the greatest — and last — persecution of the Christians. Church buildings were destroyed, Christian writings seized and burned, and all Christians ordered to sacrifice to the pagan gods on pain of torture and slavery. Thousands were put to death. Yet the persecution was a failure. Diocletian simply could not put to death a large fraction of his subjects. His successors took up the easier task of reconciling Christianity with their own power and authority.

The Edict of Milan. In the year 311 the Emperor Galerius issued an edict ending persecution and granting toleration to the Christians. Then Constantine appeared on the scene. Fighting his way to the emperorship in the year 312, he and his army saw in the sky, tradition says, a bright cross with the words, "in this sign conquer"; and in a dream that night Christ bade him take the cross for his standard.

Constantine promptly replaced the pagan eagle on the standards of the Roman army with the Christian symbol, the cross; won a victory over his rival, and thus became Emperor. The next year, 313, he issued the famous Edict of Milan, enlarging and extending the edict that Galerius had issued two years before. For the first time in history religious toleration was officially established. For almost a century thereafter it was the general law of the Roman Empire.

The Council of Nicæa. Constantine did not openly confess himself a Christian and receive baptism until just before his death in

the year 337. But his reign was marked by constant favor to Christianity. It was under his auspices that the first Ecumenical (general) Council of bishops of the Church was held. In the year 325, at Nicæa (ni-sē'á), in Asia Minor, this notable body assembled. After the long centuries of persecution there was need to assure the unity of the Church by an authoritative statement of its faith and order. Constantine himself was most anxious to maintain unity and strength in the Church. The Council of Nicæa was attended by about 300 bishops from all parts of the Empire (except Britain and Illyricum) and from Armenia. The bishop of Rome was represented by two of his priests.

The Arian Heresy. The Council of Nicæa adopted several canons (church laws) and settled several minor disputes. Its chief task was to dispose of Arianism, a new heresy that had risen in Egypt and threatened to disrupt the Church. This was a doctrine preached by a priest named Arius, who questioned both the deity of Christ and the unity of God. The council defined the official faith in a statement known as the Nicæan Creed, and condemned Arianism as a heresy.

But the Council of Nicæa did not end Arianism. It spread, especially in the eastern provinces of the Empire, and received official support from Constantius, the son and successor of Constantine. For a time it looked as if Arianism might become the state religion.

Julian, who reigned as sole emperor from 361 to 363, tried to get rid of Christianity altogether, and to restore paganism. He failed, but his hostility to all forms of Christianity, including Arianism,



Photo from Ewing Galloway

CONSTANTINE THE GREAT

The first Christian Emperor.

enabled the Catholic majority among the Christians to make headway against the Arian minority.

The Council of Constantinople. Theodosius the Great (379-395) finally made the Roman Empire a Christian Empire. In 380 he was baptized. The next year he called the second Ecumenical Council. This met at Constantinople and reaffirmed the Nicæan Creed. Thenceforth Arianism died out in the Empire, though it



THE OLD CHURCH OF SAINT PETER AT ROME

This church was built in the 4th century over the tomb of the Apostle Peter and on the site of an earlier church. It was torn down in the 16th century to make way for the present basilica of Saint Peter. (See page 397.)

survived 300 years longer as the faith of barbarian tribes from the north.

Theodosius and his successors really made Christianity the state religion, exempting the Church from taxation, relieving the clergy from military service, and granting the bishops a large measure of civil power. Paganism was tolerated as the religion of individuals, but not as a state religion. Heretics (Christians who departed from the official faith) were dealt with severely. In the year 385 seven heretics were put to death at Trier, on the northwestern frontier

of the Empire. Religious intolerance was again the law and practice of the Roman Empire, this time in behalf of Christianity. It was a sad price which Christianity paid for becoming a state religion.

Patriarchates. As the Church grew and prospered, magnificent church buildings were erected, and the organization of the Church was shaped rather closely after the model of the Empire. Just as the Empire, for political administration, was divided into four great parts, so the Church was divided into four regions, called patriarchates. These centered in Rome, Alexandria, Antioch, and Jerusalem. A little later a fifth one was made, centering in Constantinople. These patriarchates, like the corresponding political divisions, were subdivided into provinces and dioceses.

Influence of Christianity. The triumph of Christianity within the Roman Empire meant that Christian customs and usages became the rule. Sundays and special feast days of the Christian Church were thenceforth regularly observed as imperial holidays. Christian ceremonies were employed in connection with marriage, birth, and death.

Christianity put special emphasis upon the home and the family as the very center of religious and moral life. It especially raised the position of women. Slavery was not abolished all at one time or by any one act, but the Church encouraged emancipation and protected the freedmen. At the same time the Church, by pointing out that Jesus had worked with his hands as a carpenter, did much to establish the dignity of labor. Ideals of honest work, simplicity, frugality, and temperance were held up.

With the triumph of Christianity, gladiatorial combats gradually came to an end, and all kinds of cruelty and vice were lessened. Hospitals were established in greater numbers, and the poor, the sick, the blind, and other unfortunates received more care.

Art and Literature. Christianity produced new types and forms in art and literature. Beautiful churches were reared in the splendid Romanesque style. Painting and sculpture felt the new influence, and scenes from the life of Christ and the history of the Church were finely shown. Marvelous mosaics were produced in decoration, and the manufacture of mosaics flourished.

Christianity revolutionized Greek and Latin literature. Eusebius, the scholarly bishop of Cæsarea, wrote in Greek a great "Church History," a "Life of Constantine," and a "Chronicle." John Chrysostom (kris'ös-töm), bishop of Constantinople, acquired fame as a preacher, and left numerous sermons in elegant Greek.



JUSTINIAN AND HIS COURT

A mosaic from the church of San Vitale at Ravenna, showing the Emperor accompanied by officers of his court and army (on the left) and by the bishop of Ravenna (Maximian) and his clergy (on the right). Justinian was present at the dedication of the church. (On Justinian see page 180.)

He was so eloquent that he won his name "Chrysostom," which means "Golden-Mouth."

Ambrose, bishop of Milan, composed several beautiful Latin hymns that are still sung in Christian churches. Augustine, bishop of Hippo (in northern Africa), published in Latin a charming account of his early life, his "Confessions," and a great book, the "City of God." Jerome (340-420), the foremost scholar of the age, wrote many books, but his chief work was a translation of the Bible, from Hebrew and Greek, into Latin. His translation

was called the "Vulgate," and it became the official version of the Holy Scriptures for the Catholic Church in the West.

The Old and the New. It must not be supposed that the new Christian civilization was a complete break with the old pagan civilization. The new grew up in the midst of the old, and adopted from it whatever it liked and could approve. Christianity did not so much destroy pagan culture as modify it and stamp it with its own character. In future chapters we shall have occasion to note how Christian civilization, not once but many times, renewed its debt to the older culture which it had vanquished and supplanted.

STUDY HELPS

1. Make a list of all the countries named in Chapter XIV.
2. On the maps locate Bethlehem, Jerusalem, Nazareth, Antioch (in Syria), Rome, Alexandria, Ephesus, Corinth, Constantinople, Milan, Nicæa, Cæsarea.
3. Write down what each of the following was or is: Sanhedrin, Gentiles, epistles, pagans, martyr, catacombs, *ecclesia*, Apocalypse, heresy, edict, Ecumenical Council, Arianism.
4. Make a list of the emperors named in Chapter XIV.
5. Make a list of famous preachers and writers named in this chapter.

REVIEW QUESTIONS

1. In what country was Jesus born? In what town did he grow up?
2. In and around what city did his life and work center?
3. Who (or what) were the Apostles?
4. Of what nationality were the first Christians?
5. Where were they first called Christians?
6. What three or four important things did Paul do?
7. Why were the Christians persecuted by the pagans — even by the emperors?
8. Who was the first Christian emperor?
9. What were (are) the catacombs? Why mentioned in our story?
10. What was the chief officer (overseer) of several churches called?
11. What does "pope" mean?
12. How do we get our word "ecclesiastical"?
13. Why did Rome become so influential as a Christian center?
14. What was a patriarch? Which cities had patriarchs?
15. What is the New Testament?

16. Why is 311 A.D. an important date? 313? 325?
17. How did Christianity affect art and literature?
18. What bishop was nicknamed because of his eloquence?
19. Which one wrote beautiful Latin hymns?
20. What is the Vulgate?

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CHAPTER XV

BARBARIANS FROM THE NORTH

THE GERMAN TRIBES

Beyond the Rivers. As we have seen, the northern boundary of the Roman Empire during the first four centuries of the Christian era followed two great rivers, the Rhine and the Danube. These mighty streams head near together on the north slopes of the Alps, and flow in opposite directions, the Rhine into the North Sea, the Danube into the Black Sea. The tribes living north, beyond the rivers, spoke various languages — German, Slavic, Finnish, and Celtic — but all of them were styled “barbarians” by the Greeks and Romans. The Germans (or Teutons) were most numerous. They could not read or write, but they made their mark in the history of Europe.

Tribes and Chiefs. The Germans, unlike the Romans, had no political unity. On the contrary, they were broken up into various tribes, as the North American Indians were, and the German tribes went on the warpath against one another almost as eagerly as they attacked Celts or Slavs or Romans. Each tribe had a chieftain who was chosen by the warriors; also a council of chief men, with priests and soothsayers. They wore long flowing cloaks and skins of wild beasts, and their main business was fighting and hunting. The manual labor was performed by the women and by captives who had been made slaves.

Lands and Laws. Yet the Germans had made some progress in civilization. They lived in fixed habitations and knew something of the science of agriculture. They had no cities, but lived in detached huts in villages or on farms. Each tribe owned lands in common, and parceled them out from time to time among the several families. In their dealings with one another they were

rigidly bound by customs and usages. These rules were unwritten, but were numerous and rather carefully worked out. The collection is often spoken of as the Germanic Law.

Years and Days. The Germans had a calendar by which they divided the year and kept account of time. It is interesting to note that in our calendar we call four days of the week, Tuesday, Wednesday, Thursday, and Friday, after four of the old German gods and goddesses, namely, Tiu, Woden, Thor, and Fria. These names have other forms, but these forms are easy to fit into our week-day names. Woden, "father of gods and men," and Thor, the mighty hammer-thrower, maker of lightning and thunder, were chief gods with the warlike Germans. They had religious festivals, and for places of worship they had sacred groves.

Crossing the Rivers. For a long time, and in different ways, the Germans were crossing the Rhine and the Danube. From the 1st to the 4th century A.D. they were entering the Empire in ever-increasing numbers, some peacefully, others as raiders or warriors; still others as captives and slaves. Along the seacoast and rivers the Germans had early acquired a good deal of skill in making and using boats, so it was not hard for them to get across the rivers, if they could dodge the Roman guards. Now and then a band of warriors, under a daring chieftain, would break through the guards and descend upon the farms and cities next at hand. Cattle, crops, and tools would be stolen from the farms; arms, jewelry, and money would be extorted from the cities. Roman citizens would be killed, and captives would be carried off as slaves or for ransom. The expedition would fight its way back north, across the river, as best it could.

Many Germans came peaceably across the borders into the Empire as traders or as permanent settlers. Some, captured in war or in punitive expeditions into Germany, were placed as slaves or serfs on large Roman estates. They were needed there to replace Roman farmers and laborers who were continually moving to the cities. Sometimes the German traders who came into Roman territory brought slaves to sell — some of them Germans, perhaps, of another tribe, captured in battle. For a long time there was a commerce in slaves between Germany and the Roman provinces.

Germans in the Army. Germans, many of them, entered the Roman Empire to serve in the army, sometimes under force, sometimes of their own accord. In time the barbarian troops in imperial service actually outnumbered the native Roman troops; and these barbarians took an ever more active part in the chronic civil wars between rival claimants for the emperorship. But, like the native Romans, most of them continued for a long time to have great respect for the Empire. Several emperors of the 4th and 5th centuries had German blood in their veins. By the 4th century many Germans must have become Roman citizens.

Crossing and Conquering. Towards the close of the 4th century a notable change occurred in the nature of German inroads. From that time on, especially in the 5th century, whole tribes came. They came, they conquered, and they remained. These were the great German invasions. They took the western parts of the Empire, made them into German kingdoms, and thus laid the foundations, partly German, partly Roman, for the modern nations of western Europe. That tragedy in the Teutoburg Forest in the year 9 A.D., in which German tribesmen destroyed a Roman army, was prophetic. (See pages 164, 175.) German tribes now destroyed much of the Roman Empire, especially in the West. But, like many other barbarians, the Germans learned much from their cultured victims.

The Chief Tribes. As the tribes are crossing the Rhine and the Danube, let us cast an eye along that 2000-mile front, from the North Sea to the Black Sea, and note the names. Near the North Sea, along the Rhine, are some federated tribes known as the Franks. Their eyes are on northern Gaul. North of the Franks are the Saxons, Angles, and Jutes. They are gauging the distance across the North Sea to Britain. In the valley of the Main, in what is now southern Germany, are the Alemans and Burgundians. North of the upper Danube, along the Oder River, and in the plains of Austria and Hungary, are the Vandals. Behind the Vandals are the Sueves and the Langobards, or Lombards. Just north of the lower Danube, in the country which is now called Rumania, are the Visigoths (West Goths); and north of the Black Sea is a widespread group of tribes known as the Ostrogoths (East Goths).

All these tribes are looking eagerly towards the Roman Empire. In it are rich cities and fertile lands. The Roman Empire is a tempting prize.

The Huns Behind. The rich prize in front drew the Germans on. Fierce foes behind drove them on. Out of Asia were coming great hordes of nomads, ferocious Huns (page 253) and Alans, who were assailing one German tribe after another, conquering some, seizing the land, and creating in all a terror and restlessness.

The Ostrogoths were the first to fall victims to the Huns and Alans. Some submitted to the invaders, but others fled southward and westward, and pressed with determination against their own kinsfolk, the Visigoths. The Visigoths, unable to repel the Ostrogoths, turned against German neighbors to the west, and at the same time besought the Roman Emperor at Constantinople for permission to cross the Danube, to secure lands and protection within the Empire. The danger, the spreading fear, and the example of the Goths were quickly communicated to Vandals, Sueves, Burgundians, Alemans, Franks, and Saxons. All seemed to have but one thought and purpose — to escape the nomads by settling within the Roman Empire. The great invasions began.

The Visigoths, with the permission of the Emperor Valens, crossed the Danube in 376; but, being ill-treated by Roman officials, they rose in arms, and in the battle of Adrianople (378) defeated the Roman army and killed Valens. His successor, Theodosius the Great, made peace with the Visigoths, by granting them land in the province of Lower Mœsia; but they were not content. After the death of Theodosius (395) they again went on the warpath and found in their young chieftain Alaric an able leader.

The Empire Overwhelmed. The great invasions would be clearer if we should mention each in turn, but they all occurred about the same time. If the German tribes had come singly and at different times, they might have been resisted or absorbed without serious injury to the Empire. But as it was, the Emperors were unequal to the task of defending their 2000-mile northern boundary at all points at the same time.

THE GERMAN KINGDOMS ON THE SOIL OF THE ROMAN EMPIRE

The Visigoths. Alaric had no desire to destroy the Roman Empire. He wished rather to secure more and better farm lands for his people and to obtain some high position in the Roman government for himself. Rebuffed by the Roman authorities, he threatened Constantinople, but it was too strong for him. Two years he and his tribe were in Greece, plundering and feasting.



ALARIC IN ATHENS

Then, from Illyricum, he led three great expeditions into Italy. On the second he exacted a rich ransom from Rome; on the third (410) he took and sacked the imperial city, sparing the public buildings and the Christian churches. Altogether, the Visigoths were in Italy about ten years. Alaric died there soon after the sack of Rome. In 412 they crossed the Alps and fell heavily upon southern Gaul. In southern Gaul and northern Spain they established a kingdom that was about half independent, in alliance with the Roman Empire.

Vandals, Sueves, and Alans. The Vandals and the Sueves were first pushed out of their homes in the north by the Asiatic Alans; then the Alans joined them, and in 406 the three peoples forced the passage of the Rhine, devastated Gaul, invaded northern Italy, and in 409 crossed the Pyrenees into Spain. Soon the

Emperor felt obliged to make terms with them. To the Sueves he allotted northern Spain; to the Alans, Portugal and central Spain; and to the Vandals, southern Spain. Soon the Sueves and the Alans were conquered and taken into the kingdom of the Visigoths, and the Vandals crossed over, at the Straits of Gibraltar, into northern Africa.

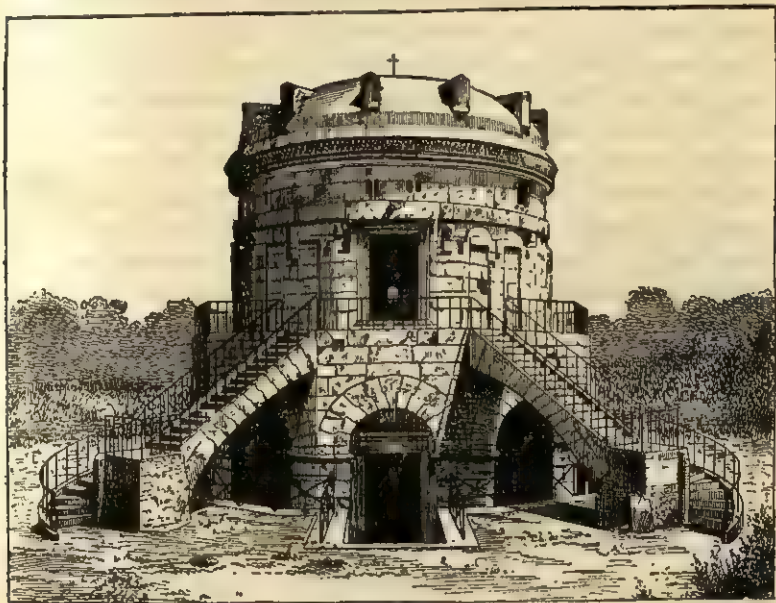
The Vandals in Africa. The Vandals had a great chief named Gaiseric, or Genseric. In 439 he captured Carthage and made it the capital of a Vandal kingdom. For a century Carthage was again the center of an empire. Gaiseric lived long and won renown by both construction and destruction. In addition to building a kingdom, he launched a large fleet and fought against the Roman Emperor with genius and success. He led naval expeditions which ravaged Sicily and Italy, and in 455 he occupied Rome long enough to enable his soldiers to take all the treasures that the Visigoths had left in 410. He took prisoner the Empress and her daughter, and married the latter to his son. Gaiseric died in 477, having practically ended Roman sway in the western Mediterranean.

Germans in Gaul and Britain. Meanwhile, northern and central Gaul and eastern Britain were being overrun by German tribesmen. The Alemans subjugated Strasbourg and the region of the upper Rhine; the Burgundians swept on past the Alemans into the valley of the Rhone; and the numerous Frankish tribes appropriated the greater part of northern Gaul. At the same time, or a little later, the Saxons, Angles, and Jutes crossed over the North Sea and occupied the nearer parts of Britain. From about 407 the sway of the Roman Empire ceased in Britain and waned rapidly in Gaul.

The Ostrogoths. For a few years the Ostrogoths tarried north of the Danube, in the lands from which they had pushed out the Visigoths. In the year 380 they obtained permission from the Emperor to cross the Danube and settle in Pannonia and Upper Mœsia. There they lived for a century, as tribes, almost independent, sometimes acting as allies of the Emperor, and sometimes raiding and robbing his provinces. In 488 their chieftain Theodoric, who had been educated at Constantinople, and had commanded Roman armies, was commissioned by the Emperor to expel from

Italy another German chieftain, Odovacar or Odoacer, who had been lording it over Italy for several years. Theodoric, at the head of his Ostrogoths, vanquished and killed Odovacar; then he settled the Ostrogoths permanently in Italy, and until his death in 526 he was the real ruler there.

Results of the Invasions. By the end of the 5th century A.D., German rule, rather than Roman rule, existed in Italy, Gaul,



TOMB OF THEODORIC AT RAVENNA

Britain, Spain, and most of North Africa. The power of the Roman Emperors was restricted to the eastern Mediterranean lands, and henceforth centered in Constantinople instead of Rome. What was left of the Roman Empire after the German invasions, was becoming an Eastern Greek Empire. The West was witnessing the erection of German kingdoms on Christian-Roman foundations.

Roman Populations under German Rule. Except perhaps in Britain, none of the German kingdoms expelled the native Roman

population or willfully abolished Roman law or custom. As a rule each barbarian "king," outside of Britain and the Rhine Valley, let the old inhabitants retain their own local officials, their Roman law, part of their land, and their own religion, whether they were pagans or Christians. But he saw to it that his own German people had political and economic supremacy. The Germans continued to live under their old tribal laws. The chief Germans formed a new nobility. At first Germans were forbidden to marry Romans, but intermarriage soon became the custom.

Influence of Roman Culture. The German tribesmen in these new kingdoms learned much from their Roman neighbors — the Latin language, styles of clothing and architecture, manners and customs. Very soon the Germans adopted the Roman rule of private property in land. In learning Latin, the barbarians made something else out of it. They mixed their own languages with it. Accordingly, as we might expect, in the northern kingdoms the mixture was mainly German, in the southern, mainly Latin.

Britain Unique. The province which suffered most from German invasion and German rule was Britain. It was farthest away from Rome (in the West), and had been least Romanized. By the invasions it was most Germanized. The Saxons, Angles, and Jutes, having been remote from Roman influence before they went to Britain, left very little of the Roman culture that they found there. There was bitter and terrible fighting between them and the Romanized Celts — wild disorder for two centuries; then the German (Anglo-Saxon) language and law emerged triumphant in what became England, while Celtic language and law were pushed northward into the highlands of Scotland, and westward into the mountains of Wales, and across the narrow sea into Ireland. It is not probable that all of the Romanized Celts in England were killed or expelled — almost certainly some of the women and children were saved; so the modern Englishman, perhaps, has inherited some Celtic and Roman blood, along with his Anglo-Saxon.

But the German conquest of Britain was unique in that the Angles and Saxons, unlike their German brethren on the Continent, did not adopt the language or law of the conquered province.

Continued Wars. All the German kingdoms, those on the Continent as well as those in England, engaged in almost incessant warfare. When they were not fighting the Roman Empire or the Celts, they were contending with and conquering one another. By the year 525 the most important German states were the kingdoms of the Franks (in Gaul), the Visigoths (in Spain), the Ostrogoths (in Italy), and the Vandals (in northern Africa).

Roman Revival. The Emperor Justinian (527-565) waged successful war against the Persians in the East and against the Germans in the West. With the capture of Carthage the Vandal kingdom came to an end. For a time almost all North Africa was again a part of the Roman Empire. Italy, too, was restored to the Empire, and the southeastern corner of Spain.

Britain remained in the hands of the Anglo-Saxons; Gaul, in the hands of the Franks; and the greater part of Spain, in the hands of the Visigoths.

In the latter half of the 6th century the Lombards, another German people, came down into Italy from the north and established a kingdom in defiance of the Roman Empire; and in the 7th century Africa fell an easy prey to the Arabs, as we shall see again.

HUNS AND SLAVS

Already we have seen that one reason why the German tribes broke into the Roman Empire at the end of the 4th century and the beginning of the 5th was their fear of the Huns and Alans. Those fierce rovers not only drove the Germans into the Empire, they also came in themselves.

The Huns. In the latter half of the 4th century a horde of Mongol nomads, lacking pasturage for their herds and flocks in southern Siberia, turned westward and descended with fury upon the German Ostrogoths north of the Black Sea. Among this horde were Huns and Alans and doubtless other tribes whose names we do not know. All of them are usually described as Huns. Having unsettled the Ostrogoths and other German tribes north of the Danube and the Rhine, and driven them down into the Roman Empire, the Huns themselves settled in the plains of Hungary. From there as a center they proceeded to ravage all central Europe.

Attila. The leader of the Huns in the first half of the 5th century was Attila. Like most of the Huns, he was short and thickset, but with shoulders broader than the average; with big head, flat nose, piercing black eyes set wide apart, coarse black hair, and scanty beard. Hideous to look upon, he was covetous, vain, and superstitious, but cunning, daring, skillful in fighting and clever in diplomacy. He was a despotic conqueror who aimed chiefly at plunder and destruction, and so terrible did he and his hard riders prove that Germans and Romans alike nicknamed him the "Scourge of God." For many years he dominated most of Europe, and the Roman Empire sought to save itself from his wild warriors by paying him tribute. Always he was demanding more, and once he forced extra payment by invading Greece, as far as Thermopylæ, and Thrace up to the very walls of Constantinople.

The Battle of Châlons. In 451, when the Emperor refused to pay tribute any longer, Attila put his horde in motion, on plunder bent. His army, estimated at half a million, including troops from subjugated German tribes, set out from Hungary, crossed the Rhine, and invaded Gaul. But near Châlons (shā'lôn'), on the Marne River, he met defeat. There a combined army of Romans and Visigoths, under the Roman general Aëtius, after stubborn fighting and tremendous losses on both sides, broke his power. He withdrew from Gaul. Châlons saved western Europe from the Huns.

Attila in Italy. The next year Attila invaded Italy, with sword and fire, but when he neared Rome he was so impressed with the bishop (Pope Leo I), who came out to plead with him, that he spared the "Eternal City" and retired to Hungary. There he died in 453 while he was celebrating his wedding with a German maiden.

The Huns Dissolve. Soon after the death of Attila, the Hunnish horde dissolved. His many sons quarreled over the heritage; thousands of their followers were killed in the ensuing civil strife. The survivors gradually assumed a settled and more civilized life and mingled with other peoples on the lower Danube and in southern Russia.

The Slavs. The Germans and the Romans were not the only peoples affected by the Huns. The Slavs were affected too.



ATTILA

This painting, in the Vatican at Rome, shows the King of the Huns meeting Pope Leo I.

Their homeland, when the curtain of history rises, was in east-central Europe, particularly in the region just east of the present state of Poland. They had suffered for some time from the Germans, who attacked them on the west and on the south. After the German migrations and the break-up of the Huns, the Slavs expanded southward and westward. Especially, they came down to the Danube, into the lands vacated by the Germans. They absorbed some of the Huns.

The Slavs in the Balkans. The barbarous Slavs, once they were on the Danube, pressed violently against the eastern provinces of the Roman Empire. Commencing in the 6th century, they invaded Macedonia and brought a new terror not only to the people of that province, but even to the Emperor in Constantinople. Justinian had to wage war against them; and shortly after his death (565) they overran all Greece. Gradually, in the course of the 7th century, Slavs settled permanently throughout the whole of the Balkan Peninsula, and came to make up a large fraction of the subjects of the Roman Empire in its eastern European provinces.

Some of the Slavs (those in Greece, for example) adopted the Greek language, just as many of the Germans in the West learned Latin. Others (notably the Serbs) retained their original speech, like the Anglo-Saxon Germans in Britain.

One interesting group of Slavs was subjugated in the 7th century by a ferocious tribe of Mongol nomads, the Bulgarians, who swept westward around the Caspian and Black seas, as the Huns two centuries earlier, and settled south of the lower Danube, in the Roman province of Moesia. These Bulgarians soon fused with the conquered Slavs and adopted their language; but, like the Franks in Gaul, the conquerors gave their own name to the country and its people.

The Slavs and Slavery. The Slavs, against their wills, gave the world a new name for an old evil, slavery. Before the Huns drove the Germans away, the Germans captured so many Slavs and sold them to the Romans that "Slav" came to mean "slave." Both the Latin word and the English word "slave" came from Slav.

THE TRIUMPH OF CHRISTIANITY AMONG THE BARBARIANS

Before the German invasions Christianity was the dominant religion in the Roman Empire. The invasions put the new faith to a hard test. Would it endure? and would it win the barbarians?

The conversion of the Germans was achieved mainly by Christian missionaries who were monks. Monks were members of the regu-



THE MONASTERY OF MONTE CASSINO, IN SOUTHERN ITALY
Founded by Benedict in 520 A.D.

lar clergy, men who devoted their lives and their work to the Church. They were numerous; their lives were regulated by strict rules; and they belonged to societies or orders with different names.

The Monks and Their Rules. It took time, of course, for the orders to grow and for the rules to become fixed. At first the monasteries (homes of groups of monks) grew up haphazard; no

two were exactly alike ; and serious abuses arose. Gradually, however, they were brought under the supervision and discipline of the Church. Gradually, too, rules which had been drawn up by some celebrated monk, leader of a group, for his own monastery, were adopted by other monasteries. For example, the Rule of Basil, a monk who lived in Asia Minor in the latter part of the 4th century, was adopted by most monasteries in the eastern parts of the Empire, while in the West the majority of monasteries and convents adopted the Rule of Benedict, a famous Italian monk. A convent was the home of a group of women whose lives and work were devoted to the Church.

Basil decreed that his monks should live under a common roof and eat and pray together ; that they should serve their fellow men, caring especially for orphans, poor, and sick ; teach others to work, and conduct schools. Benedict's rules were similar. He emphasized not only religion but reading, writing, and work with mind and hand. The manual labor which he specially stressed was farm work, but his Rule stated that monks should do whatever work was most useful. From the beginning some of his monks taught a boys' school, which was attached to the monastery.

The Monks and Their Work. Benedict's Rule was adopted by numerous monasteries and nunneries in Italy and Gaul and other countries of western Europe. His followers, the Benedictine monks, did much effective work during the ensuing centuries. They bore the brunt of missionary labor among the Germans, whom they Christianized and civilized. They taught by example as well as by precept. They presented object lessons in organized work, in farming, in the arts and trades, and in peaceful, well-ordered life. They conducted schools in the barbarian kingdoms ; they copied and preserved Latin classics.

Arian Activity. The conversion of the Germans to Christianity was a slow process, and came about in various ways. Doubtless many individual Germans, who got into the Empire before the invasions, came into association with Christians and were converted in that way, but the wholesale conversion of the tribes outside the Empire began just shortly before the invasions. The first missionaries to the tribes outside were Arians.

Ulfila and the Goths. The pioneer missionary to the Germans was Ulfila (311-383), taken captive when a boy in Asia Minor by the Visigoths, and carried by them to their country north of the Danube. Ulfila was brought up as a Visigoth, but his grandparents in Asia Minor had been Christians; and as a youth he spent some time as an envoy or as a hostage in Constantinople. There he learned Greek and Latin and accepted Arian Christianity, which at that time was supported by the Emperor Constantius. When Ulfila was thirty years of age he was ordained a bishop by the Arians, and the remaining forty years of his life were devoted to converting the Goths. For seven years he preached among the Visigoths north of the Danube, until his success aroused the enmity of a chieftain. Then, to save his converts from persecution, and with the consent of the Emperor Constantius, he led his converts across the Danube and settled in Mœsia. But he sent back missionaries across the Danube, so that by the time the other Visigoths came into the Empire in 376 A.D. the bulk of them were Arian Christians. This may explain why they spared the churches when they sacked Rome in 410 A.D.

Not the least among the great deeds of Ulfila was his translation of the Bible into Gothic, the first book written in a German language. In translating the Bible for the Goths, Ulfila omitted the books of Kings and the books of Samuel. The reason, he said, was because the Goths were too fond of fighting and war, as it was; he did not want them to be spurred on by reading those warlike books.

Ulfila is said to mean "Little Wolf."

Arianism among the Germans. Arian Christianity, accepted by the Visigoths in the 4th century, soon spread among Ostrogoths, Vandals, Burgundians, Lombards, and other German tribes, at the very time when, due to Theodosius and his successors, it was dying in the Roman Empire. The result was that, in the 5th century, when German kingdoms were established in Spain, Africa, and Italy, the kings and the ruling class were Arian Christians, while the majority of the subject Romans were Catholic Christians. For more than a century these differences in religion intensified other differences.

It was for religious reasons as well as political reasons that Justinian undertook the reconquest of Africa, Italy, and Spain. His successes enabled the Catholic Christians to breathe more easily in Africa and Italy — for a while ; but soon the Lombards established another German kingdom in Italy ; and the Lombards, like the Ostrogoths, were Arians.

The Franks not Arians. Meanwhile Benedictine missionaries in the West, aided by Catholic bishops, especially the bishops of Rome, were converting the Franks, Alemans, and others. The first Christian king of the Franks was Clovis, who was a power for conquest and conversion from 481 to 511. He was influenced largely by his wife, a Burgundian princess, who was a Catholic Christian. On Christmas Day, 496, Clovis was baptized at Rheims, with 3000 of his warriors. Gaul became Frankland (France), and Frankland became Christian. The Popes at Rome hailed France as the eldest daughter of the Catholic Church. It was — among the barbarian kingdoms.

Spain and England. Spain came in next. In 587 the ruler of the Visigothic kingdom in Spain renounced Arianism and accepted Catholicism. And then came Britain — Angleland (England).

Augustine in England. One day in Rome a Benedictine monk named Gregory saw in the Forum some fair-haired, red-cheeked German boys. "Who are they?" he asked. "Angles," he was told. "Not Angles," he replied, "but Angels." At once he made plans to go to Angleland (Britain) as a missionary. He was hindered — he could not go ; but in time he was made Pope, and then he was in a position to send others.

Gregory, known as Gregory the Great, was Pope from 590 to 604 ; and the band of missionaries he sent to Britain was headed by Augustine. Augustine, with his thirty or forty helpers, went over from France into Britain in 597. Ethelbert, king of Kent, allowed them to locate in Canterbury. Soon Ethelbert was baptized, and Canterbury became a great center in Christianizing England. Bertha, Ethelbert's wife, a Frankish princess, had much to do with the success of the work.

Augustine may be called Augustine of Canterbury, to distinguish him from Augustine of Hippo.

The Synod of Whitby. Christianity had been planted in Britain in early times, while Britain was part of the Roman Empire. With the invasions by the pagan Angles, Saxons, and Jutes, after 449, Christianity had been overwhelmed in the southeastern parts of Britain, but in the western parts it had survived, and from there, especially from Iona, a small island between Scotland and Ireland,



CATHEDRAL OF CANTERBURY

Built after the Norman conquest (see page 340) on the site of Augustine's missionary activities of the 7th century. Part of the building was reconstructed, after a fire, in 1164.

Celtic missionaries were coming back into England, mostly the northern parts of England, even before Augustine reached Canterbury in 597.

As might be expected, some differences were found to exist between the teachings and practices of the Celtic missionaries and those of St. Augustine and his successors. In 664 a synod or council was held at Whitby, in northern England, and there it was decided that the practices of Augustine and others more recently from Rome should be followed by all Christians in England.

This decision unified all Christians in the British Isles, and put them in close touch with Rome.

Conversion of the Lombards. In the 7th century, also, the activity of Popes and Benedictine monks in Italy resulted in the conversion of the Lombards, the last of the Arians, to Catholic Christianity.

Summary. By the year 700 Christianity had won a double victory in the West, now the German West: the Germans had been made Christians, and those that had at first been Arians were won to the Catholic faith. Beyond the borders of the old Empire, Christianity had gained Ireland and Scotland, and was spreading north of the Rhine.

But in the East, Christianity had lost ground. A new religion, Mohammedanism or Islam, was sweeping over Asia and Africa.

STUDY HELPS

1. In a left-hand column write the names of all the barbarian tribes mentioned in Chapter XV, and, opposite each, name the place or country where that tribe finally settled.

2. Make a list of the different ways (means), from first to last, by which the barbarians got into the Roman Empire.

3. In a left-hand column write again the names of the barbarian tribes, including the Huns, and, opposite each, name its leader or leaders.

4. Write a summary of conditions about 500 A.D.

REVIEW QUESTIONS

1. In what respects did the early Germans differ from the Romans?
2. In what things were the Germans more or less skillful?
3. Why did the German tribes (as tribes) come into, or try to come into, the Empire?
4. In what ways did they change the Empire by coming in?
5. In what ways were the Germans changed by coming in?
6. Where did the Franks settle? the Visigoths? the Lombards? the Burgundians? the Vandals? the Ostrogoths?
7. Why was 376 A.D. a notable year? 395? 410? 451? 455? 496? 597?
8. In what way had many of the Germans been changed before they came into the Empire?

9. What tribal name has come to mean "ruthless destroyer"?
10. What emperor was killed in battle with the Germans?
11. Which one turned back the alien tide, east and west? What other notable thing did he do?
12. Who was the pioneer missionary to the Germans? Who was the great missionary to Britain?
13. Who were the Benedictines?
14. How did the Franks, the Visigoths (after 587), and the Anglo-Saxons differ from most other German tribes of that period?
15. How was Britain "unique"?

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CHAPTER XVI

INVADERS FROM THE EAST

CHOSROËS AND THE PERSIANS

At the very same time, in the 5th, 6th, and 7th centuries, when the Roman Empire was being attacked and overrun in the north, west, and southwest by the Germans, Huns, and Slavs, Roman Emperors and Roman armies were carrying on bitter wars with the Persians in the east and southeast.

The Persians. The easternmost provinces of the Roman Empire (those in Mesopotamia and Armenia) had long been troubled by warfare between Romans and Persians. The Persians were not savages, like the Mongol nomads, nor barbarians, like the Germans or the Slavs; their history and civilization reached back farther than Rome's. In fact, the only highly civilized country with which the Romans came in close contact and which they did not or could not annex to their empire was Persia.

Long, long ago Persia had been conquered by Alexander the Great, and for a time (323-170 B.C.) it had been ruled by his Greek successors. About 170 B.C., however, it had freed itself from Greek domination and thenceforth preserved its independence, first as the Parthian Empire, then as a more truly Persian Empire, under the Sassanid dynasty. But most of the time within these long periods Persia had to defend itself against the Asiatic nomads to the east and the Roman Empire to the west.

Persia and Rome. The age-old rivalry between Romans and Persians, dating from the time of Sulla and Pompey, was intensified in the 5th and 6th centuries A.D. by a sharp religious hostility. The Sassanid kings in Persia were very zealous in support of the cult of Zoroaster, the ancient Persian religion. They made it their state religion, maintaining its temples and priests at public expense

and requiring all Persians to conform to it. In the Roman Empire Christianity had lately become the state religion, and the Emperors of the 5th and 6th centuries were anxious that all their subjects become Christians. Therefore, the wars between Persia and the Roman Empire, which had started over territory and commerce, now assumed a religious character, and became more frequent and more destructive.

Unfortunately, Justinian and other Roman Emperors of that period felt themselves obliged to fight the Persians to the east of them at the very same time they had to repel the invasions of Germans, Huns, and Slavs from the north. Less fighting in the East might have given the Emperors more success in the West; but the wars with Persia were kept up. The Emperors flattered some of the Slav "kings" by employing them, and tried to strengthen their legions by using Slav warriors in the imperial armies.

Conquests of Chosroës. At the beginning of the 7th century, the Persian king, Chosroës (kös-rō'ēz) II, knowing that the Roman Empire was hard pressed by Germans in western Europe and by Slavs and Huns in eastern Europe, marshaled all his forces against the Empire and won a series of brilliant successes. His armies conquered Mesopotamia and Armenia and advanced into Syria. They took Antioch and Damascus. In 614 they besieged and captured Jerusalem. The following year they overran Asia Minor and encamped opposite Constantinople. Then Chosroës carried the war into Egypt and occupied Alexandria.

Chosroës Repelled. The Roman Emperor at Constantinople at this time was Heraclius (hēr'ä-kli'ūs), a brave man and an experienced general, but even Heraclius was now so shaky that he in despair proposed to abandon Constantinople and seek a refuge in Carthage. But at the entreaty of his bishop, the Patriarch of Constantinople, Heraclius took courage and resolved to fight. By borrowing money from the Church and securing soldiers from the Slavs and Huns, he was enabled to take the field against the Persians — with surprising results. He recovered Asia Minor, penetrated into Armenia, and won a great victory in Mesopotamia. At this point a revolution occurred in Persia — Chosroës was

dethroned, and his successor made peace with Heraclius. The old boundaries were restored, and the Roman Empire regained its provinces of Asia Minor, Syria, and Egypt.

Effects of the Wars with Persia. These frequent and destructive wars between the Romans and the Persians impoverished and weakened both sides. This last terrible conflict between Heraclius and Chosroës, covering many years, alternating with victories and defeats, consumed enormous wealth and cost the lives of thousands of men. These results were bad enough, but another effect of far-reaching historical consequence was soon to follow. Both Persia and the Roman Empire were so weakened that neither was able to resist the attacks and invasions, a few years later, of another and less-civilized people, the Arabs. Persia completely, and what was left of the Roman Empire in large measure, fell under the conquering arms of the Arabs.

MOHAMMED AND THE ARABS

The wide-reaching Arab conquests, the spread of Islam, a new world religion, and the life of Mohammed are all closely related. Mohammed, the founder of Islam, was the great prophet of the Arabs. The Arabs adopted Islam and by their conquests spread it abroad, making it a rival of Christianity. Islam became the foundation of a distinctive culture that took hold of a vast area in the Near East and Middle East and affected profoundly certain parts of western Europe.

The Arabs. The Arabs were (and are) a people who speak a Semitic language; that is, a language related to Hebrew. Their native land from time immemorial has been the huge peninsula of Arabia, with its wide deserts and its narrow strips of fertile seacoast. Because of the nature of their homeland, most of the Arabs — all the so-called Bedouin Arabs — have always been nomads, wandering from place to place and getting their living from their herds and by plundering. In many respects the Bedouin Arabs are like the Mongol nomads of Turkestan and other parts of Asia.

Not all Arabs, however, are nomads. Some, in very early times, lived in towns and villages along the eastern shore of the Red Sea and around the Persian Gulf and engaged in agriculture,

or in trade with the other Semitic peoples in Syria and Mesopotamia. Those settled Arabs were not highly civilized in the first centuries of the Christian era. They had no literature and little art or learning, and what writing they did was for purely business purposes.

Arab Migrations. The Bedouin Arabs, living much the same sort of life as the Mongol nomads, faced similar problems, and



Courtesy of the Metropolitan Museum of Art

ARABS IN THE DESERT

presented to their civilized neighbors a similar menace. A Bedouin camp or clan, in order to add to its uncertain income from its herds, would raid nearby farms, waylay commercial caravans, or engage, for hire, to fight for some grasping trader or ambitious chieftain. Under such conditions, not much peace or order could exist in Arabia. And then, if a succession of bad seasons came, and pasturage and crops alike failed, a number of fierce, hungry tribesmen would migrate from Arabia into Syria or Egypt or Mesopotamia.

Early Arab Raids. In the early centuries of the Christian era, Arabs made several incursions into the southeastern provinces of the Roman Empire, but they wrought at that time no such havoc as did the Mongols in the north and east. The Arabs were fewer in numbers; their needs were less desperate; they failed utterly to hold together in a horde or to assail the Empire in a mass. And so the Roman provincials experienced no serious difficulty in arresting or settling small and detached bands of Arab raiders.

Islam and Arab Unity. In the 7th century, however, the Arabs found in Islam a religious bond that gave them unity, both spiritual and military unity, something they had never had before. With this unifying bond the Arab invasions of the 7th century assumed a far more important aspect. The Arabs now not only invaded the Roman Empire, they took large parts of it and built a great state, half political, half religious.

Life of Mohammed. Islam, or Mohammedanism, originated with an Arab named Mohammed, who was born at Mecca, Arabia, about 570 A.D. He came of a fairly well-to-do family of settled Arabs, but his father died about the time of his birth, and Mohammed was reared by an uncle. He was brought up in the religion of his people, a crude paganism, with many gods, including Allah, the chief god. In Mecca was a sanctuary to which pilgrims came from all over Arabia. The chief object of veneration was a small black stone, in a cube-shaped stone building. This shrine, sacred to the pagans, was taken over by the followers of Mohammed, and the cube-shaped stone building, the Kaaba (Cube), containing the small black stone, is still visited by pilgrims in large numbers.

Mohammed married and probably engaged in agriculture and commerce. He could not read or write, and it is doubtful whether he traveled very much. He certainly was not well acquainted with the larger world outside of Arabia. We do not know how he became interested in religion, but he lived in a region which was frequented by Jews, as well as by pagan pilgrims, and into which Christianity was beginning to penetrate. Accordingly, it is possible that discussion of Judaism and Christianity, in contrast with the religion of his native town, may have started him upon his

career as a prophet and lawgiver. At any rate, when he was in middle age, he convinced some of his relatives and associates that he was a prophet, divinely appointed to reveal God's will. Mohammed never claimed to be God. He insisted only that he was the last and greatest of the prophets through whom God had spoken.

The Koran. Throughout his public career, which lasted until his death in 632, Mohammed had numerous trances and visions.



MECCA AND THE KAABA

Photo from Ewing Galloway

The black object in the center is the Kaaba or shrine containing the sacred stone.

On such occasions he would feel himself guided by God, and would dictate sayings of a mystic sort on a great variety of topics. These sayings, supposed to be given by God, were written down by his friends, and after his death they were collected and published in a book called the Koran. The Koran is written in the form of utterances by God himself, and it is the Moslem (Mohammedan) Bible. To the Moslems it is as holy a book as is the Bible to Christians. The Koran also marks the beginning of Arabic literature.

Mohammedan Doctrines. The religious teachings of Mohammed, as set forth in the Koran, are chiefly these :

(1) *Monotheism.* Monotheism of the severest type is insisted upon. There is one God (Allah), not many gods, as the pagans said ; and not the three-in-one God, as the Christians said ; but one God, and one only. God is all-powerful, all-wise, and all-merciful. He has revealed himself through the old Jewish prophets, then through Jesus, and finally through Mohammed.

(2) *Future Life.* The immortality of the soul is affirmed. Eternal damnation and fiery torments await the faithless and the doers of evil, and eternal happiness is promised to the righteous faithful. Mohammed borrowed his monotheism from Judaism, and he seems to have derived his views of the hereafter from Christianity, but with a difference : in his heaven, happiness is to consist mainly of physical pleasures.

(3) *Morality.* Morality is stressed. Though Mohammed spoke to Arabs, just as Jesus spoke to Jews, both put forward moral precepts that were applicable to all races. Thus Mohammed, like Jesus before him, provided an ethical code for a world religion, rather than for a tribal religion. Mohammed's code embodies the Ten Commandments of Judaism ; and in certain respects it resembles Christian ethics, particularly in its emphasis upon the duty of forgiving injuries instead of avenging them. It especially forbids the drinking of wine.

In many respects Mohammed's code is less elevating than Christ's. Polygamy is permitted ; women are not especially honored ; indeed, their position is not much better under Islam than under the older Arabian paganism. Slavery is accepted and even encouraged ; and the faithful are bidden to spread Islam by the sword.

(4) *Worship.* Certain acts of worship are enjoined, for example, recitation of the creed, " there is no god but Allah, and Mohammed is his prophet " ; personal prayer five times a day and public prayers on Fridays ; fasting from sunrise to sunset during one month of every year ; giving of alms ; and a pilgrimage to Mecca. The pilgrimage to Mecca, which concludes with the kissing of the black stone in the Kaaba, was obviously borrowed from Arab paganism.

In general, the forms of worship in Islam are few and simple. It has never developed an elaborate ritual or a highly organized system of priests.

The Hegira. The first Moslems were a small secret group, recruited from the prophet's relatives and personal friends. Gradually, as they converted others, Mohammed abandoned secrecy, and publicly urged his fellow townsmen to give up the worship of idols and to accept Islam. He was not immediately successful. The majority of Meccans turned against him, and in 622 he and his disciples fled from Mecca and sought refuge in another Arab town, Medina.

The Hegira (the flight) was the turning point in the history of Mohammed and Islam, for the people of Medina accepted the new religion and made Mohammed their governor as well as their religious leader. And from Medina as a center Mohammed spread Islam. The year 622 A.D., the year of the Hegira from Mecca to Medina, became the year 1 in the Moslem calendar.

Mohammed at Medina. At Medina Mohammed used his religious influence to build up a strong government. He issued laws as if they came direct from God. With the same show of divine authority, he administered justice and created an enthusiastic and even fanatical army. By means of his army he kept the town in order, curbed dissenters, especially the Jewish colony in Medina, repelled raiding Bedouins, and even attacked and robbed caravans that passed near Medina.

These attacks on caravans had two immediate results: they made the Moslems wealthy and spread the fame and fear of Mohammed throughout Arabia. In 630 the people of Mecca surrendered to an attacking Moslem force and accepted Islam. By the time Mohammed died, two years later, his religion was making its way rapidly among the settled tribes of Arabs and also among the Bedouins.

THE SPREAD OF ISLAM

It is customary for Americans and Europeans to call Mohammed's religion "Mohammedanism"; also, to refer to his disciples as "Mohammedans"; but these terms were not used by Mo-

hammed and are disliked by his followers. They call their religion "Islam," which means "surrender," and they describe themselves as "Moslems," that is, "persons who surrender." To them, then, any one who surrenders himself to the will of God and accepts Mohammed as God's last and greatest prophet, is a Moslem, a member of Islam.

It may be doubtful whether Mohammed's followers did everything he told them to do, but they were very obedient in one thing, his command to spread Islam by the sword. They certainly did that. Their conquest of Mecca in the year 630 A.D. (their year 9) and their aggressive activity during the next two years, as already noted, were promise and pledge to the dying prophet that his command to conquer would be obeyed.

The Caliphs. After the death of Mohammed (632 A.D.), his disciples established the office of Caliph and elected men in regular succession to fill it. The Caliph was a successor to and the chosen representative of Mohammed. The first Caliphs resided at Medina, though the third one was a member of an aristocratic family of Mecca. The Caliphs were not only the religious heads of Islam, they were also the political and military rulers of the Arab state which the prophet had founded. Their government was a theocracy, that is, a government combining state and church, with the church dominating.

The Caliphs of Medina insured the loyalty of Arab tribesmen by punishing raids on Moslems in Arabia, and by organizing piratical expeditions against non-Moslems in Syria, Mesopotamia, and Egypt. Thus the Arabs learned unity and teamwork under the Caliphs, and at the same time they satisfied their hunger for wealth by making war on richer and more civilized peoples, the Romans and the Persians.

Rome and Persia Weak. As we have noted, both the Roman Empire and the Persian Empire were sadly weakened by the long and destructive war between Heraclius and Chosroës. After that war, both empires were further distressed by internal strife. In addition, the Roman Emperor had to contend with Slavic invasions in Macedonia, close to Constantinople. No wonder the Moslems thought the time had come to carry out the prophet's command to conquer.

Arab Conquests. Rapidly the organized Arab Moslems turned their raids into conquests, and the little state of Medina soon expanded into a Moslem Arab Empire. In 635 Damascus was captured. The next year an army of the Emperor Heraclius was decisively beaten. The Roman subjects in Syria, left to defend themselves, resisted only in fortified cities. Jerusalem surren-



Photo by Burton Holmes from Ewing Galloway

THE OMAR MOSQUE AT JERUSALEM

This is one of the earliest examples of Moslem architecture. In what ways does it show the debt of the Moslem world to Roman civilization?

dered to the Arabs in 638; and Caesarea, the last stronghold of the Roman Empire in Syria, capitulated two years later.

From Syria the conquering Arabs advanced both north and south. To the north they invaded and took Armenia. To the south they overran Egypt, finally securing Alexandria in 646. Then they fitted out a fleet of warships and won their first naval success by capturing Cyprus. From Egypt, Arab land forces pushed farther and

farther westward, through Tripoli, Tunis, Algeria, and Morocco. They ended Roman rule in North Africa, converting Berber and Moorish tribesmen to Islam, and using these new converts to maintain and strengthen the Arab Empire along the Mediterranean.

Conquest of Persia. Meanwhile other Arab troops had invaded the Persian kingdom and in 637, at Kedessia, won a decisive victory



THE BATTLE OF TOURS, 732 A.D.

A modern imaginative picture of the famous contest between the Christians and Moslems for control of France.

which gave them the valleys of the Tigris and Euphrates. Thence, carrying the war into Persia proper, they overcame stubborn resistance, deposed the Sassanid dynasty, and mastered the whole country.

The First Real Check. The conquering Moslem Arabs met their first serious reverse at Constantinople. After they had besieged

the imperial city by land and sea for a whole year, they were driven away in 718 by the Emperor, Leo III, and his men. This defeat was a telling check to Islam and a saving stroke of defense to Christian Europe.

In Spain and France. In 711 an expedition of Berbers and Moors, under Arab leaders, crossed the Strait of Gibraltar and overthrew the kingdom of the Visigoths. Mastering the whole Spanish peninsula, except the mountainous northwestern corner, the Moslems next crossed the Pyrenees and descended upon southern France. Near the city of Tours in the year 732 — exactly one hundred years after the death of Mohammed — the Frankish Christian leader, Charles Martel, met the onrushing Moslems and decisively defeated them. By this defeat the western limit of Moslem expansion was fixed at the Pyrenees.

THE ARAB EMPIRE

West and East. From Persia the Moslem tide flowed eastward, until by 732, the hundredth anniversary of the death of Mohammed, the Moslem Empire extended from the Pyrenees in western Europe, through Spain, across northern Africa, through Syria and Armenia and Mesopotamia and Persia, and on through central Asia, to the very frontiers of India and China.

Such an empire, the greatest in territorial extent so far in the world's history, embraced many different races and languages and religions, but the core of it was Arab and Moslem.

The Moslem Arabs, originally confined to Arabia, were now scattered far afield — some as soldiers extending the rule of the Caliphs in Africa and Asia, more as settlers following in the wake of the victorious armies and establishing themselves as officials and traders and farmers throughout the huge new empire. Into Syria and Mesopotamia, especially, where the majority of the natives still spoke kindred Semitic languages, came large numbers of Arab immigrants, bringing their new religion and a happy faculty of adapting themselves quickly to their new surroundings.

From Medina to Damascus. Before the death of the fourth Caliph, in 661, it was already plain that Medina and Mecca, and Arabia itself, were but outposts of Arab power and influence, and

that the real centers of the Moslem Empire were Syria and Mesopotamia. The Caliph Ali preferred Mesopotamia, and his successor, the fifth Caliph and the founder of the so-called Omayyad dynasty, definitely and finally removed the capital from Medina to Damascus in Syria. At Damascus the Omayyad Caliphs reigned from 661 to 749.

Moslem Toleration. Neither the Caliphs at Medina nor those at Damascus attempted to destroy the civilization of the lands they occupied, or to uproot existing religions. In most things they gave far less to their conquered peoples than they received. They merely put their government and language and religion on top of the Christian and pagan civilizations. In religion they were surprisingly tolerant. They did not force their subjects to accept Islam, and they actually protected heretics against orthodox intolerance.

Converts to Islam. Nevertheless, after the establishment of the Arab Empire, Islam gained a multitude of converts. From being a purely tribal Arab faith, it became an international world religion; for the bulk of the inhabitants of Syria and northern Africa abandoned Christianity and adopted Islam.

They did so for various reasons. Some were tired of the chronic and bitter disputes concerning the founder of Christianity — whether he had one nature or two natures, and one will or two wills: the simpler and less mysterious creed of Islam appealed to them. Others felt that the moral teachings of Mohammed were more practical than those of Jesus. Others believed that Islam was more tolerant and “broad-minded” than Christianity. Still others wished to curry favor with the Moslem conquerors.

Moreover, the Arab rulers, while tolerating Christianity, held out substantial prizes to their Christian subjects to become Moslems. For example, important offices could be held only by Moslems, and taxes were paid only by non-Moslems. In other words, the Christian who became a Moslem ceased to pay taxes and at the same time became eligible to all the offices in the state. We are told that the Caliphs at Damascus were soon alarmed by the enormous rush of Christians into Islam, for it threatened to deprive the Moslem Empire of its tax revenues and reduce it to bankruptcy.

Steadfast Christians. Some Christian communities survived in the Arab Empire. The Armenians clung to Christianity and never accepted Islam. The Romans and Visigoths in Spain remained largely Christian and Catholic. Even in Egypt, Syria, and Mesopotamia, remnants of Christian churches endured. With these exceptions, the populations of the Arab Empire that had formerly been Christian now became Moslem.

Islam in Persia. Most of the reasons which explain the conversion of Christians to Islam also explain the conversion of Zoroastrians to Islam. Before long the Persians were nearly all Moslem. A few Zoroastrians have lingered on in Persia to the present day, and a somewhat larger number emigrated to India, where their descendants (called Parsees) still live. The triumph of Islam in Persia was complete; but it had its drawbacks; for thereafter the Arabs, who had built up the Moslem Empire, had to divide its leadership with the Persians; and, as we shall see later, it was by Moslem Persians that the Arab Empire was soon broken up.

MOSLEM CIVILIZATION

While the Arabs were conquering and ruling many countries west and east, they were becoming settled and civilized in their new homes, especially in Syria. They were ready learners. Combining what they learned of the arts and sciences from the more civilized Christians and ex-Christians, with what they knew themselves, they constructed a great Arab civilization. The chief things they had were religion and enthusiasm. Thus eager and earnest, they came into fruitful contact with the ancient pagan cultures and the newer Christian civilization. The result partook of all the factors that entered into it.

This rising Arab civilization gradually affected the whole Moslem world, and created a common cultural area of the Near East and the Middle East. This area was between Christendom in the West and India and China in the Far East; but it had its cradle and its permanent home in Syria. There the most stately buildings were erected, such as the Omar mosque in Jerusalem, and the Omayyad mosque in Damascus. Arab literature, especially



A VIEW OF DAMASCUS

Showing the chief mosque which the Moslems erected there.

poetry, began to flourish at the brilliant court of the Omayyad Caliphs at Damascus. Arab science began to appear.

Summary. The Arab invasions and migrations of the 7th century marked the culmination of three centuries of barbarian incursions into the Christian Roman Empire. These incursions were by Germans, Huns, Slavs, Persians, and finally by Arabs. By the 7th century the Germans had ended Roman rule in Italy, Gaul, Britain, and Spain; and the Arabs had ended it in Syria, Mesopotamia, Armenia, Egypt, and Africa.

When the invasions began, the whole Roman Empire had recently turned from Greco-Roman paganism to Christianity, and pagan civilization was being transformed into Christian civilization in all the Mediterranean lands. When the invasions reached their height, Christianity was displacing German paganism in Europe and spreading its own type of civilization among the Celts, Germans, Huns, and Slavs; but at the same time Christianity was being supplanted in Asia and Africa by Islam; and a new Moslem civilization was spreading among the Arabs and Persians as well as among the peoples in the former Roman provinces in the East.

What had been a unified Mediterranean world, first under a pagan Roman Empire and then under a Christian Roman Empire, was now being broken into two worlds — the western world of Christianity and the eastern world of Islam. Yet the eastern world of Islam would not and could not have been the civilized world it was, if the Arabs had relied entirely upon their own work. It could not have been highly civilized without the art, the learning, and the industries which the conquerors took over from the conquered.

STUDY HELPS

1. Write the names of six or seven great religions thus far studied, giving the name of the founder or chief lawgiver of each.
2. State, in a sentence or two, how Justinian and other Roman Emperors of the 5th and 6th centuries had to fight on a double front.
3. Tabulate the effects of the wars between Rome and Persia.
4. Write six sentences about Mohammed.

5. State, in four sentences, some of the chief doctrines of Mohammed.

6. Define, explain, or identify each of the following: Sassanid, Kaaba, Allah, Moslem, Caliph, theocracy, mosque.

7. Write a significant sentence about each of the following: Mecca, Medina, 632 A.D., the "black stone," Kedessia, 732 A.D., the Parsees.

REVIEW QUESTIONS

1. What made the hostility between Romans and Persians sharper in the 5th and 6th centuries?

2. Who was Chosroës? Name four famous cities that he captured.

3. Which Roman Emperor finally repelled Chosroës?

4. After the Persians had held out against the Romans, they were conquered by what people in the 7th century A.D.?

5. What was the Hegira? What is Islam? The Koran?

6. Why were the Arabs, before Mohammed, ineffective as conquerors?

7. Why were they, after Mohammed, very effective?

8. Are Moslems monotheists or polytheists?

9. Where did the Caliphs first reside? Where next?

10. Where were the Moslems checked in 718? Where in 732?

11. What can you say of the extent of the Arab (Moslem) Empire in the early part of the 8th century?

12. What can you say of the Moslems as neighbors, and as pupils in the arts of civilization?

13. What induced many Christians to become Moslems?

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CHAPTER XVII

THE DARK AGE

The invasion and conquest of the western provinces of the Roman Empire by the barbarians, starting towards the end of the 4th century, marked the beginning of a Dark Age in the history of Christian civilization. It lasted until the 11th century.

Wars wasted stores of all kinds, hindered farming and manufacturing, interfered with trade, made life and property unsafe. Cities declined rapidly, and grass grew in their streets. Public schools which the Romans had maintained were closed. There was a sorry decline in literature and in all the arts and sciences. No masterpiece in art was produced except, possibly, in architecture. During much of the period cultural change was downward instead of upward.

Yet even the Dark Age was not so dark as it has sometimes been represented. Throughout the period Constantinople remained a great Christian center of civilization and culture. In the West as well as in the East, Christian bishops and Benedictine monks preserved old records, aroused new interests, and kept lighted the lamps of learning. At nearly every monastery was a school; and here and there a great king made his palace a meeting-place for teachers and learned men. And if the old culture of the Greeks and Romans was broken and feeble during the Dark Age, the new culture of the Germans, Celts, and Slavs was taking shape and growing.

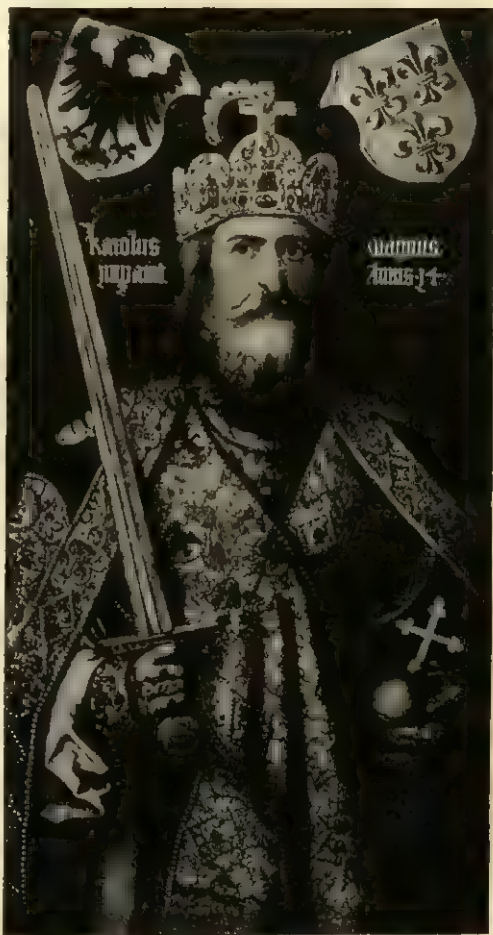
CHARLES THE GREAT AND ALFRED THE GREAT

Two outstanding figures in the Dark Age were two kings: Charles the Frank, on the Continent, about 800; and Alfred the Saxon, in England, about 900.

Father and Grandfather. Charles' father, Pepin, and his grandfather, Charles Martel, were makers of history in Frankland, now France. Of all the German peoples who settled in the western provinces of the Roman Empire, the Franks were the most important. We remember Clovis, their first Christian king. (See page 260.)

Charles Martel, who checked the Moslems at Tours in 732, was not king of the Franks, but he was the king's right-hand man. He was called "Mayor of the Palace." For years the Mayors of the Palace in Frankland had counted for more than the kings. Martel's son Pepin, called Pepin the Short, was first Mayor of the Palace, then king. As king, he established a new dynasty in France, the Carolingian line, so named from his son, Charles the Great. The Latin form of Charles is Carolus, hence "Carolingian." Pepin was king from 751 to 768.

Charles the Great. Charles Martel and Pepin were both great



CHARLEMAGNE

A famous painting by the German artist Dürer (see page 402), who lived seven hundred years after Charlemagne and imagined that he looked like this.

men, but Pepin's son, who was king from 768 to 814, was even greater. He is known as Charles the Great, or Charlemagne. His biographer, Einhard, describes him as being big and robust in frame, nearly seven feet tall, with large and lustrous eyes, a rather long nose, and a ruddy and cheerful countenance. Though his habits in private life were not always good, he was a careful observer of religious rites and took deep interest in the missions and schools of the Church. Though he never learned to write well, he knew German and Latin, and could understand Greek, though he could not speak it well. He greatly admired learning in others, and did much to encourage it. He was a patron of learning and religion, as well as a warrior and statesman.

Charles as Emperor. By marriages, by political alliances, and by war Charlemagne extended his authority over most of western Europe. Because Charles had expanded the Frankish kingdom into a real empire, and because of his loyalty to the Church, the Pope, Leo III, determined to recognize him as emperor, that is, as the successor and continuer of the old line of Roman emperors. Charles was at Rome, kneeling in worship in St. Peter's Church, when Leo crowned him Emperor, in the year 800.

Moreover, Charles' father, Pepin, had been a champion of the Church. He had kept the Lombards from seizing Rome, and in 756 had established the Pope as ruler of Rome and a large region around Rome. This region, including Rome, was thus made a state of the Church; and the Popes directed the government therein from 756 to 1870.

From the coronation of Charles in 800, for centuries, there were two empires in Christendom, that of the East, with its capital at Constantinople, and that of the West, with its capital at Aix. The one in the East is usually termed the Byzantine Empire. Only slowly and unwillingly did the Emperor at Constantinople recognize Charles as Emperor of the West. (See map, page 282.)

Charlemagne as Civilizer. Charles and his empire were most important in spreading Christian-Roman civilization among the Germans of western Europe, in spite of the fact that he spent much of his time in war. He loved history, astronomy, and

geography. He attended lectures on grammar, and his favorite book was Augustine's "City of God." He organized a school in his palace, where scholars were gathered from far and wide, and children of the poor were taught together with children of the rich. At Tours he founded a school which became the model for many other schools in various parts of his empire. He collected books, founded monasteries, fostered churches, and trained the clergy.

Division at Verdun. Like the empire of Alexander, the empire of Charlemagne broke into three pieces soon after his death. At Verdun, in 843, his three grandsons made division. One took the west — that became France; one took the east — that became Germany; and one took the south, Italy, with a wedge of land running across the Alps and down the Rhine Valley. This wedge of land along the Rhine has been in dispute between France and Germany much of the time ever since.

Thus, in the 9th century, Charlemagne's empire perished; but the idea of an empire in the West, the Holy Roman Empire, did not die. The idea lived, and from time to time, through many centuries, more or less successful attempts were made to reestablish that empire. It was an important institution in the history of western Europe through all the Middle Age, though it never corresponded to the ancient Roman Empire and was not even so large as the empire of Charlemagne.

Alfred the Great. Alfred the Great followed Charles the Great by almost exactly a century, and effected in England much the same changes that Charles had effected on the Continent.

At this time neither the British Isles nor Spain belonged to either Roman Empire. Spain, most of it, was still in the grip of its Moslem conquerors. The British Isles were Christian, and were sending missionaries to the Germans on the Continent. About 830 Egbert, king of the West Saxons, had united all the Saxon kingdoms of Britain under him, thus laying the foundation for the united kingdom of England, but the Danes troubled the island for a long time. Alfred, who was king of the Saxons for thirty years, 871 to 901, had much war and worry with the Danes, but in spite of that he did a great work for his country.

Alfred had the laws collected and written in Anglo-Saxon. He improved the courts of justice; and under him England had a revival of interest in education. Like Charlemagne, Alfred had a court school, and he too surrounded himself with scholars, most of whom he brought over from the Continent. He was a lover of learning and of good men. He translated Latin books into Anglo-Saxon, and was responsible for the compiling of a great historical work, the Anglo-Saxon Chronicle, one of the chief sources of early English history. He strengthened the Christian Church in England, and brought it into more vital contact with the churches on the Continent.

Charles the Great owed much to his father and his grandfather. Alfred, it is said, owed much to his mother, who took special pains in teaching him when he was a boy. He is the only English king to be honored with the title, "The Great."

THE BYZANTINE EMPIRE

From 330 to 1453, over 1100 years, Constantinople, old Byzantium, the new city of

Constantine, was the capital city of a long line of Roman emperors, and stood as a bulwark against barbarians — Germans, Huns, Slavs, and Arabs.



Photo from Ewing Galloway

KING ALFRED THE GREAT OF ENGLAND
Photograph of a modern monument in
Winchester, England.

The Byzantine Empire, centering in Constantinople, claimed to be the real continuation of the ancient Roman Empire. And with much right. One emperor had succeeded another from the time of Augustus Cæsar through the eras of Constantine and Theodosius and Justinian and Heraclius, and into the later centuries. The laws and customs of old Rome were still observed at Constantinople, with only such changes as slow and gradual development would normally bring.

In these respects the Byzantine Empire was in marked contrast with the Carolingian Empire, the empire of Charlemagne and others, in the West. The former was old and continuous; the latter was new and intermittent. The Pope and the Germans might dub the realm of Charlemagne or that of some able successor a Roman Empire, but Moslems as well as Greeks and Slavs, down to the present day, have always identified "Roman" (or "Rum," as they called it) with "Byzantine." To eastern Europeans and to Asiatics the Byzantine Empire was *the* Roman Empire. Yet the Byzantine Empire, especially after the time of Heraclius, lacked the inclusive character of the earlier Roman Empire. It was no longer an empire of many races, languages, and religions; it was mainly a state of Greek-speaking people.

Byzantine Culture. In western Europe the centuries from the 6th to the 11th might be the Dark Age, but not in the Byzantine Empire. There Greek was still the language of culture, and libraries were richly endowed with Greek literature, old and new. A great palace school, or university, was established in the 5th century and reorganized in the 9th century. Law and medicine were studied, and general education was advanced. Art and architecture reached a high state of excellence. Churches and palaces shone with precious marbles, glittering mosaics, and beautiful designs in gold and silver. The splendid cathedral of Saint Sophia still remains as a masterpiece of Byzantine art.

Patriarch and Pope. The chief official of the Catholic Church in the Byzantine Empire was the Patriarch of Constantinople, and between him and the Bishop (Pope) of Rome much rivalry developed in the 8th century. As time went on, this rivalry was emphasized by the growing differences between eastern Europe

and western Europe. For example, Greek was the language of the Church within the Byzantine Empire ; Latin was the language of the Church among the Romans, Celts, and Germans of the West. At Constantinople the bishop, the Patriarch, was much under the influence of the Emperor, while at Rome the Pope was



SAINT SOPHIA AT CONSTANTINOPLE

Built by the Emperor Justinian in the 6th century as the Catholic cathedral of his capital, it has been from that day to this the finest architectural expression of Byzantine civilization. Compare it with the Pantheon, page 185.

more independent. This enabled the latter to increase and extend his sway, in both church and state. From the 8th to the 11th century there was growing division in the Christian Church, between East and West.

After the year 1054 there were two separate Christian Churches in Europe, the one in the East being patriotically attached to the

Byzantine Emperor and the Patriarch of Constantinople, the other in the West being loyally attached to the Pope, the Bishop of Rome. Both churches claimed to be catholic and orthodox. It is chiefly modern usage which calls the Church of the West "Catholic" and that of the East "Orthodox."

THE TRIUMPH OF CHRISTIANITY IN NORTHERN EUROPE

At the very time when the Moslem Arabs were being driven away from Constantinople by Leo III (718) and from southern France by Charles Martel (732), civilization was being spread in central and northern Europe by Christian missionaries. For some time previously Celtic monks from Ireland and Scotland had traveled and preached in Germany.

Conversion of Germany. The outstanding missionary and church organizer in Germany was an Englishman, Winfred, later called Boniface, born about 680. His own people had only recently been converted to Christianity, and he, with the zeal of the convert, the daring of youth, and the vision of a statesman, resolved to give to Germans on the Continent the light and joy that Pope Gregory and Augustine had given to England. For thirty years he labored in Thuringia, Hesse, and Bavaria. In 754 he died a martyr at the hands of those he sought to serve, but thousands had been converted, hundreds of other missionaries had been trained, monasteries and schools had been established. It was the Dark Age, but many lamps were being lighted. Boniface is known as the Apostle of Germany.

The work begun by Boniface was continued by Charlemagne and other Carolingian Emperors, with the approval and support of the Bishop of Rome. By the end of the 9th century, west-central Europe from the Rhine to the Baltic Sea professed Christianity and was organized as a part of the Catholic Church.

Conversion of the Slavs. In east-central Europe two brothers, Cyril and Methodius, from Constantinople, were doing among the Slavs in the 9th century much the same kind of work that Boniface had done among the Germans. They converted the Slavs in the region now known as Czechoslovakia (chĕk'ō-slō-vă'kĭ-ă), and trained and organized them. By teaching the Slavs to read and

write in their own language, they laid the foundations for Slavic literature. They inspired a host of disciples who later carried the Gospel to all the other Slavs in Europe.

From Czechoslovakia, Christianity spread to Poland. Mescio, a Polish chief, was converted through the influence of his wife, a Czech princess. Their son Boleslav was an ardent Christian, and did much to convert his people. About the same time (early 11th century), Christianity was being taught among the eastern Slavs, ancestors of the modern Russians, by missionaries from Constantinople.

“Catholic” and “Orthodox.” In the 11th century the Slavs were Christians, but they were already becoming divided in their allegiance between the Pope and the Patriarch. The Poles and the Czechoslovaks adhered to the Church of the West, recognizing the Pope — they were “Catholic”; the Russians,



AN EARLY RUSSIAN CHURCH

The Church of Saint Sophia, built at Novgorod in the 11th century in the Byzantine style.

on the other hand, affiliated with the Church of the East, recognizing the Patriarch at Constantinople — they were “Orthodox.” Accordingly, the Poles and Czechoslovaks partook of the cultural forces of Rome, while the Russians were correspondingly influenced by Constantinople.

The Yugoslavs (southern Slavs) were cleft asunder. Those south of the Danube became Orthodox; those north of the Danube became Catholic. The Bulgarians had been converted to Christianity in the 9th century. They too were Orthodox.

Extension of Christian Civilization. So from the 8th to the 11th century Christianity made wide progress in Europe. It expanded through central Europe, among Germans and Slavs, from the North Sea to the Dnieper River, from the Rhine and Danube to the Baltic Sea. It promised speedily to tame and civilize lands and peoples that had always been barbarous. It



Photo from Ewing Galloway

A VIKING AND HIS SHIP
By Dwight Franklin, sculptor.

introduced more settled and refined ways of living, the arts of reading and writing, and better government.

More Barbarians. The civilizing influence of Christianity in central and northern Europe would have been more effective if new barbarian invasions had not come. In the 9th, 10th, and 11th centuries, when the lights that Charlemagne, Alfred, and others had kindled were beginning to shine, occurred invasions of

Scandinavians, Hungarians, and Moslem pirates. They prolonged the Dark Age.

The Scandinavians. The Scandinavians were German tribes from Denmark, Norway, and Sweden, who descended wildly upon Europe in the 9th century. In England they were called Danes, in France they were termed Normans or Northmen, in many places they were known as Vikings — everywhere they were feared. In their long, strong, swift boats they went to England, to Ireland, to France, to Iceland, to Russia, even to Constantinople and North America. Beginning as fierce robbers, they gradually became conquerors and colonizers. Next to the suddenness and wide sweep and fierceness of their first expeditions, the most amazing thing about them was the quickness and thoroughness with which they adopted the manners and customs of the peoples among whom they settled. This saved much for civilization. In time they became Christians — not only those who settled among Christians, but also those who remained in the homelands far north. By the 11th century zealous missionaries had converted Scandinavia to Catholic Christianity.

The Hungarians. While the Vikings were still sweeping down from the northwest, a new horde from Asia, the Hungarians or Magyars (mōd'yōrz), rode into Europe from the east. They displayed all the courage and cunning and all the ferocity and destructiveness of the Huns of Attila. They expelled the Slavs from the rich broad plains north of the Danube and gave their own name to the region — Hungary. They were in the same location as the Huns of Attila, and, like the Huns of Attila, they struck out from Hungary in all directions. In 942 they were bought off under the very gates of Constantinople; but in 955 they were decisively beaten in the battle of Lechfeld, and settled down in Hungary. Christians whom they had made captives taught them agriculture and gave them their first lessons in the Christian religion and in civilization. Within the next forty years the Magyars were converted to Catholic Christianity and adopted orderly ways of life.

Moslem Pirates. At the same time that Europe was suffering from Vikings and Magyars, Moslem pirates (Saracens they were

called by the European Christians) were preying upon Christian commerce in the Mediterranean and capturing and plundering islands and cities in and around the Mediterranean. It was only in the 11th century, when Scandinavians and Hungarians were being Christianized and civilized, that the Byzantine Empire got the upper hand of the Moslem pirates in the eastern Mediterranean, and the Normans of France, under Robert Guiscard, expelled them from Italy and Sicily.

REVOLUTION IN THE ARAB EMPIRE

An Unwieldy Empire. The Moslem Arab Empire, founded by Mohammed and ruled by Caliphs, first from Medina and then from Damascus, was short-lived. It was based too much on conquest, and was composed of too many diverse elements. It was too large; and it had been thrown together too quickly — it was not a growth. The Arabs had built the Empire, but they could not hold it together. They were too few, too thinly scattered in most places; and they had no strong national feeling, even among themselves. They thought more of their tribe than they did of their Empire. And they had had no experience in empire-building.

Besides, within the Arab Empire were ambitious peoples, the Persians especially. They, although they had accepted Islam, had never taken kindly to Arab rule.

New Caliphs at Bagdad. In 750 a revolution occurred in the Arab Empire. Descendants of Abbas, an uncle of Mohammed, won the aid of rebellious tribes, overthrew the Omayyad Caliphate, and established the Abbasid Caliphate. They removed the capital from Damascus to Bagdad, a newly founded city on the Tigris River. Thus Persia supplanted Syria as the center of the Arab Empire. This revolution amounted to a Persian triumph over the Arabs.

Harun al-Rashid. One of the most celebrated of the Abbasid Caliphs at Bagdad was Harun al-Rashid (hä-rōon'är-rä-shēd'). He reigned from 786 to 809, and so was a contemporary of Charlemagne. Under Harun, Bagdad became the chief city of the Moslem world. It vied with Constantinople in size, beauty, and wealth. It was a great commercial center. Silk-merchants from China,

fur-traders from Russia, and business men from Egypt and Spain met there. Harun himself was a scholar and poet, and was well versed in history. He surrounded himself with learned men, as well as with jesters and musicians. At the same time he was very

religious. His fame spread over Europe, and Charlemagne and he exchanged gifts and compliments. Nowadays Harun is best known as the hero of many of the stories in the "Arabian Nights."

The Empire Shattered. The revolution of 750 not only made Persia the center of the Moslem Empire and lit the glory of Bagdad, but it also led to the disruption of the Empire. An Omayyad prince who escaped the slaughter of 750 fled from Damascus, made his way across Africa, and, taking advantage of quarrels among Berbers, Moors, and Arabs, seized power in



Photo from Ewing Galloway

TOMB OF HARUN AL-RASHID

Built at Bagdad by the wife of the famous ruler.

Spain. Africa, too, was soon lost to the Caliph of Bagdad. By the end of the 10th century there were three rival Caliphates: (1) that of the Abbasids at Bagdad; (2) that of the Fatimids at Cairo, Egypt; and (3) that of the Omayyads at Cordova, Spain. Each of these was rapidly weakened by revolutions and invasions.

Moslem Culture. In government the Arab Empire broke down, but in culture the Arab religion, Islam, continued to be a force.

Like Christianity, Islam was not so much the creator of world-empire as the constant and far-going carrier of civilization. Greek, Persian, and Arab scholars met at the court of Harun and passed on their learning to Moslem schools in Damascus, Mecca, and Cordova. The manufacture of writing-paper, the use of the compass, the simple numerals (1, 2, 3, 4, 5, 6, 7, 8, 9, 0), which we now call Arabic numerals, higher mathematics, and many other things in art and science were known at Bagdad before they were

Indian numerals used in the 10th century A.D.

१, २, ३, ४, ५, ६, ७, ८, ९, ०

Numerals used by Arabs in the 11th century A.D.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10

Arabic numerals used in Europe in the 14th century A.D.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10

Arabic numerals printed in an English book, 1480 A.D.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10

Adapted from W. W. R. Ball, "History of Mathematics," p. 69

THE ORIGIN OF OUR NUMERALS

known at Constantinople. Through the Moslem world they came to Europe.

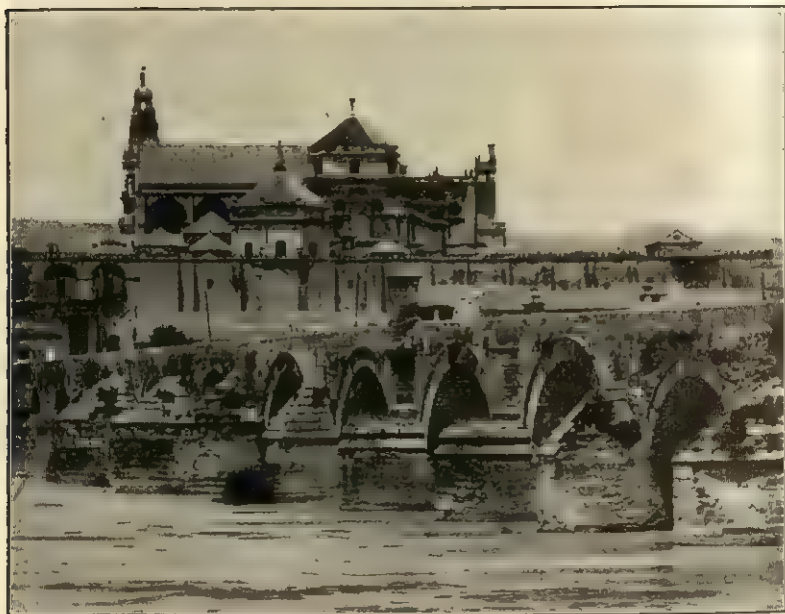
The Arabic numerals were first used in India, then by the Arabs, and then by Europe.

Moorish Spain. The main field of contact between Moslem culture and Christian culture was Spain. Cordova vied with Bagdad in prosperity, art, and learning; and Moslem Spain, as a whole, became one of the wealthiest and most thickly populated countries in Europe. Cordova reached its zenith under Abd-ar-Rahman III, who, as Caliph of Cordova from 929 to 961, was the Harun al-Rashid of the West.

The Moslems in Spain improved agriculture, introducing the growing of rice, cane sugar, and other Oriental crops of value. They built great irrigation works, mined extensively, and did much weaving of wool and silk — in Cordova alone there were 13,000 weavers. They introduced the manufacture of glass and writing-paper and

leather goods. The swords and armor made at Toledo became famous over the world. Commerce flourished. A charming style of architecture was developed. Under Abd-ar-Rahman III, Cordova was the chief intellectual center of western Europe.

Influence on Europe. With this Moslem civilization in Spain, western Europe was in touch at many points. The Spanish



THE CATHEDRAL OF CORDOVA

Photo from Ewing Galloway

In the days when Spain was ruled by Moslems, an immense and beautiful mosque was built at Cordova. Centuries later, when Christian Spaniards conquered Cordova, the mosque became a cathedral.

Christians influenced their Moslem neighbors somewhat, and the Moslems influenced their Christian neighbors more. Now and then they fought each other because of their differences, but often they aided each other in the things they both admired. Sometimes they intermarried. Christian students came from France, Italy, and Germany to study in Cordova. Thus Moslems, as well as Christians, were helping to enlighten the Dark Age.

STUDY HELPS

1. From preceding chapters make a list of different "ages": "Old Stone," "Achaean," "Golden," "Silver," etc. In Chapter XI note a "dark age," and compare it with "The Dark Age," Chapter XVII.
2. Make a list of "lights," as noted in Chapter XVII, that relieved the Dark Age.
3. Write down ten things that Charles the Great did or could do.
4. Do the same for Alfred the Great.
5. Note: Charles the Great had much trouble with the Saxons. Alfred the Great was of the Anglo-Saxons who had conquered Britain in the 5th century. He had much trouble with the Danes, another Germanic people, who were invading Britain (England) in the 9th century.
6. Tabulate some contrasts between the empire in the West and the empire in the East.
7. Note a new capital of the Caliphs in the 8th century.

REVIEW QUESTIONS

1. What do we mean by "The Dark Age"? What brought it about?
2. What city was a great center of Christian culture in the Dark Age?
3. Who was Charlemagne? What did he do?
4. Name two of his ancestors who were famous.
5. What two Christian empires existed in Europe for centuries after 800 A.D.?
6. What important division was made at Verdun in 843?
7. What idea (and institution) persisted long after 843?
8. Who was Alfred the Great? What did he do?
9. What Saxon king, before Alfred, had united most of the Saxons in Britain?
10. What was the Byzantine Empire?
11. What can you say of Byzantine culture?
12. What were some of the contrasts between the Church in the East and the Church in the West?
13. While the Christians were fighting the Moslems in the South, what were they doing in the North?
14. Who was Winfred? What can you say of his life and death?
15. What particular meaning did "Orthodox" come to have in European history?
16. What peoples renewed or prolonged the Dark Age? How?

17. Who were the Vikings?
18. What happened in the Arab Empire about 750?
19. Who was the Charlemagne of Bagdad? What stories recall him?
20. What was the condition of the Arab Empire by 1000 A.D.?
21. What can you say of Islam as a cultural agency?
22. What city of Spain was a sort of Bagdad of the West?
23. What two women figure in Chapter XVII?

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PART VI

CHRISTIAN CIVILIZATION IN MEDIEVAL EUROPE

INTRODUCTION

After a troubled epoch of five centuries, during which barbarian invasions almost extinguished civilization in Europe, the great migrations halted, the continent settled down to a more orderly life, and the gloom of the Dark Age was gradually dispelled in the light of a growing Christian civilization. Europe entered upon a new period of history, commonly termed the Middle Age.

The Middle Age, as we use the term, extended from the 11th to the 14th century. It was an era during which Europe, especially western Europe, emerged from barbarism and built up a rich, many-sided civilization — “medieval civilization.”

Medieval civilization was rich and many-sided, but not wholly new. It owed much to ancient times, especially to the classical culture of the ancient Greeks and Romans, and to Christianity. But the invaders, the barbarians, had brought in some new elements — new blood, new brawn, new capacity, new curiosity. The old and the new were now combined and modified in such a way as to make medieval European civilization different from any ancient civilization.

Much happened in Europe during the Middle Age, the period between the 11th and the 14th century. We cannot tell it all, and to narrate any considerable part of it in detail would be confusing. There would be so many trees that we could not see the woods. What we propose to do is to describe the principal features of the Middle Age: society — how the people lived and worked; government — how the people were ruled, and took part in ruling; culture — what the people did to improve themselves.

We shall begin with medieval life and an outstanding feature of it — feudalism.

CHAPTER XVIII

LIFE IN THE MIDDLE AGE

FEUDALISM

What Feudalism Was. Feudalism served as a mutual insurance society in a time of great danger. In its simplest form, one strong man and many weak ones joined together to hold and work a large tract of land, and to protect their lives and property. Feudalism was the state of society that prevailed in western Europe during the Middle Age. It was a state of society in which the chief features were protection and service, the weak man serving the strong man, and the strong man protecting the weak man. The main basis for this mutual relationship was land-tenure — the holding of land.

Not a System. In the true sense of the word, feudalism was not a system. It lacked the regularity, the uniformity, that properly belong to a system. It prevailed nearly everywhere in western Europe, but there were many local and personal differences. In one locality its form differed from that of another locality; and the feudal contract that one man made often differed from the one that another man made. However, in general terms and practices feudalism was much the same everywhere.

Origins of Feudalism. Nobody planned or decreed feudalism in advance. It just grew up because there was no settled government to protect life and property or to regulate the dealings of man with man. The barbarian invasions broke down the old Roman government, and it took centuries for law and order to be built up in new states. In the meantime, in the emergency, for the lack of something better, feudalism grew up.

Of course, there were precedents for feudalism. The old Romans had had an arrangement of patron and client, in which a rich man

with a large farm gave advice and protection to the poor tenants who lived on his land. And the German tribes had a custom in which a number of young "braves" attached themselves to some older warrior of experience and reputation. In the Dark Age, therefore, when wars and invasions were frequent, when robber bands were abroad and plundering, about the only thing a peasant (small farmer) could do was to beg protection from the nearest rich landlord. For the protection that he hoped to get for himself, his wife and children, he was willing to pay almost any price — he gave his farm to the landlord. Still, he was allowed to live on it — he held it as a tenant of his lord. Another poor man, who had no land, could only give himself — he became his lord's man in a more personal way. He perhaps waited on the lord's table or stood as a guard at the lord's castle gate.

So, we see, feudalism was not only a growth, it was a natural growth. It was about the only thing possible under the existing conditions.

Feudal Contracts. Every feudal relation was in nature a contract. Each person made promises and had duties to perform in accordance with his promises. In time, the states and kings and emperors of western Europe — even cities and the Church — were drawn into feudal contracts. In other words, feudalism embraced all classes and institutions of society.

Feudal Terms and Forms. We must understand what certain feudal words mean, and what certain feudal practices were, or we cannot understand any of the interesting stories about feudalism.

Lord. The owner of feudal land was the "lord." He may have owned it originally, or he may have received it from a peasant and then allowed the peasant to continue living on it. In either case he was the landlord, or simply the lord. The landlord was also called "liege-lord" and "suzerain."

Vassal. The tenant, the holder of the land, was called a "vassal." The vassal, in later feudal times, was usually a nobleman; and often a vassal had other vassals under him — men who held some of his land. A vassal was also spoken of as a "liege-man," or "liege"; sometimes simply as a "man" — his lord's man.

Fief. The piece of land or other property held by a vassal, as a vassal, was a "fief." It was also called a "feud." Thus we easily see the meaning of the term "feudalism." Another name for the fief, or holding, was "fee." If a man held a piece of land "in fee," he was merely a tenant, a vassal; if he held it "in fee simple," he was the owner. Lawyers often use the expression to-day, "in fee simple," when they mean full ownership.

At first the piece of land held by a vassal was termed a "benefice," but after benefices became hereditary, and were handed down from father to child for generations, they were called fiefs.

Two other terms that we must understand are "homage" and "investiture."

Homage and Investiture. The ceremony by which a man promised to obey and serve his lord was "homage." The ceremony by which a lord handed over a fief and promised to protect the vassal receiving it was "investiture."

In homage, the vassal appeared before the lord, in the presence of the latter's court, kneeled before him, put his own folded hands into the hand of the suzerain, and said, "I swear to be faithful and attached to you as a man should be to his lord." Then the lord "invested" the vassal with his fief. He delivered to the vassal a flag, a staff, a written deed, or perhaps only a twig of a tree or a clod of earth, as a symbol of the property granted and the protection promised. This was investiture.

Mutual Obligations. Thus it will be seen that a feudal contract between a vassal and a suzerain always involved duties for both. This is always the essence of a contract. The suzerain was not only to protect his vassals against invaders and robbers, but was also to see that they got justice in any dispute or controversy. The suzerain usually held court on his estate to try the cases to which his vassals were parties.

The service that a vassal owed his lord was of several kinds — military service, court service, etc.; and on certain occasions he might be called upon for special payments of money: (1) if the lord was taken prisoner and held for ransom; (2) when the lord's eldest son was knighted; (3) when the lord's eldest daughter was married. These special sums were known as "aids."

Feudal Ranks. Lords and vassals were marked off from the common people by being of "noble birth." They were fighting men, and considered themselves above manual labor. They were



MEDIEVAL KNIGHTS IN BATTLE ARRAY

From an old woodcut.

of different grades or ranks: dukes, who were next below the king; marquises; counts, or in England earls; and barons. Each of these nobles usually had a number of fighting men known as knights.

The Knights. The chief duty of a knight was military service on horseback, as much as forty days each year, if demanded. And he had to furnish his own horse, his own weapons, and defensive armor for himself and his horse. Usually he took with him an esquire, an attendant, who led an extra horse, had ready an extra lance or sword, and who was always ready to help the knight if he was knocked off his horse or otherwise injured. The knights were the real fighting men of the armies of Europe in the Middle Age. A lord's power was measured by the number of knights he could summon.

It should be remembered, however, that even kings and great nobles had their sons knighted as a mark of honor or as a means of education. Accordingly, a knight was any man who received the title in a recognized way. (See page 319.)

Inheritance. On the death of a lord or a vassal his estate or fief, with his part of the feudal contract, passed to his legal heirs. Rules of succession and inheritance varied. For a long time, if there were several heirs, estates and fiefs were divided; but in time it became customary for the eldest son to inherit the whole. This was the privilege of "primogeniture," and it was the foundation for a real caste, a proud nobility of landholders. But this was later. In the early Middle Age nobility was reckoned on personal courage and leadership.

The Towns. Towns, as well as farms, were drawn into feudal contracts. Most towns were fiefs of a king, duke, count, or bishop, and had to furnish soldiers and money to the suzerain in return for the protection he gave them. On the other hand, a town might be suzerain to a number of vassal farms and villages.

The Church. The Church, also, was largely feudalized. Bishops and abbots became both vassals and suzerains. Many bishops resembled great nobles in the extent and nature of their feudal holdings and feudal power. Although they were forbidden by the Church to bear arms themselves, they frequently sent their vassals to war.

Exceptions. Some persons and parts of Europe remained outside of feudal relationships. A few cities in Italy and elsewhere managed to maintain their independence. In regions where Roman law was still respected, farmers owned their land in full

title; but feudalism was the dominant and prevailing basis of society throughout western Europe.

Values of Feudalism. Feudalism was not perfect, but it met a need and served a purpose. It was the best form of society possible in its time and place. It lessened the danger of new barbarian invasions, and gave people some protection against the general lawlessness of the times. It curbed ambitious kings, though it stood against national unity. It helped to rid Europe of slavery, because it recognized nearly every man as capable of entering into a contract; that is, it recognized him as a person, not a mere piece of property. In so far as chivalry was the flower of feudalism, it put a premium on knightly virtues.

Evils of Feudalism. As we have seen, while feudalism curbed the power of kings and others who might have been tyrants, by dividing their power and placing it in the hands of many vassals, it also delayed for a long time national unity, and the establishing of strong, settled governments over large areas of territory. Feudalism also exalted and promoted aristocracy, the special privileges of caste and class. It helped to bring on a terrible struggle between state and church in every country in western Europe, as we shall see in the next chapter. And worst of all, feudalism encouraged war. It did this by making it possible for a landlord always to have men at his call, and also by the military virtues which it cultivated and honored. The favorite sport and amusement of the Middle Age was the tournament, in which brave men knocked each other off horses for the amusement of fair ladies. It was play, but very warlike play, and it kept the knights in training and in humor for real battle.

The "Peace of God." The Christian Church, mindful of its mission of peace, endeavored to restrain feudal warfare. Synods (councils) decreed peace for certain classes and places — this was termed the "Peace of God." Other synods decreed peace during certain times, certain days of the week and seasons of the year; this was termed the "Truce of God." All this helped somewhat, but it also shows that violence and disorder were very common. It was only when the kings became stronger that feudal warfare was halted and finally ended.

CASTLE AND COUNTRYSIDE

The Manor. The typical farm of the Middle Age was not a piece of ground owned by one man and worked the year round by him and his family, or a few hired helpers. Rather, it was a

large estate, — a manor it was called in England, — owned and worked jointly by a number of families. Few medieval farmers, as we have seen, were absolute owners of land. The majority of them were shareholders, tenants, in an estate, a manor. Manors varied in size, from a thousand acres to what we in the United States would call a township.



A FEUDAL CASTLE

The château of Arques, in France, as restored. It was built in the 11th century.

The Lord's Castle. The head of each manor was a lord. Often the lord was only a knight, but in some cases he was a bishop or the abbot of a monastery, or a great feudal nobleman such as a count, an earl, or a baron, who had many

manors. The lord had as his residence a manor house, or, if he was a powerful noble, a castle.

A castle was usually built on a hill or rocky crag, and was both dwelling and fortress. Many of these old castles, most of them in crumbling ruins, may still be seen in Europe. The house itself — the donjon — was of wood or stone, with cellars, a great hall, a chapel, and sleeping quarters for the lord's family. Around it were pro-

tecting towers. In the courtyard were storehouses and the houses of servants and workmen. Around the whole castle were strong walls, and outside the walls was a moat spanned by a drawbridge.

The Tenants' Village. The other members of the manor, the common tenants, lived in cottages clustered near together in a village, perhaps in several villages, which, as a rule, were not far from the castle or the fortified manor house. The village of the tenants was placed near the manor house or the castle for convenience and for safety. In everyday work and business the tenants and the lord were in convenient touch with one another; in case of an attack, the tenants could retire quickly to the castle for safety and at the same time aid the lord in his defense.

Importance of Agriculture. The vast majority of the people in medieval Europe lived in the country, on rural estates, and made their living by work on the soil. The social standing of most persons was determined by agriculture, as it was in old Rome. The wealth and power of a feudal lord depended mainly on the size and value of his manor, or manors.

Division of Land. In each manor the lord had the exclusive use of certain specified fields, called the "domain"; and every householder, lord or tenant, had a garden of his own. All the other land of the manor was shared by lord and tenants jointly.

Nearest to the village was *arable land*, divided into strips, each strip marked off by narrow banks of turf. Beyond the arable land were *meadows*, grass fields, for supplying hay; and still farther from the village — on the outskirts of the manor — were *waste-lands*, *pastures*, and *woodlands*.

Every tenant had exclusive use of certain plots of the arable land, and on these he raised grain for his family and his live stock. He might also cut the hay that grew on a particular strip of the meadow land. Likewise he had the right to pasture a certain number of cows and sheep on the common pasturage, and to take from the common woodland a certain amount of wood for building or for fuel. Sometimes the strips of arable land, and often the meadow plots, were apportioned by the casting of lots.

Freeholders and Serfs. The tenants ranked in two rather distinct classes: "freeholders" and "serfs" or "villeins."

Freeholders were in the minority. They were the more well-to-do tenants, who enjoyed the free use of certain parts of the land, for which they paid fixed rents to the lord. They could remain on the manor or leave it if they saw fit. They took part in the lord's court; and they could carry a grievance to the king's court. The villeins were neither slaves nor freemen. They were not owned bodily by the lord. They could not be sold. They were attached to the soil rather than to the lord, though they owed special duties to him. They could not be deprived of their right to live on the manor, neither could they leave it without the lord's consent. They participated in the manorial court, their lord's court, but they could not appeal to the king's court.

Duties of Villeins. There were several classes among the villeins, but as a rule every villein paid for his share of manor-lands in money, in kind, and in labor. In money, he paid a small fixed rent and certain dues. In kind, he gave one chicken in twelve, one egg in each dozen, one pound of honey in ten, or something of that sort. In labor, he paid more heavily. Perhaps half of the days in the year he had to work for the lord. Beyond that he might be called on for extra days in harvest or other busy seasons. Further, all the cartage of the manor was performed by the villeins. Sometimes they might have to haul goods to places as far as a hundred miles away. The mending of the plows, the planting of hedges, the digging of ditches, the shearing of sheep, and other odd jobs fell to the lot of the villeins.

Medieval Methods. Farm animals in the Middle Age were small and crops were sparse. The turning loose of all the animals of the manor together on the common pasture-land prevented the improving of the stock. The clumsy plows and other rude tools were not of a sort to enable the farmers to do effective work in preparing the soil or cultivating the crops. The plows were of wood, often without an iron point. Seed was scattered broadcast by hand; no chemical fertilizers were used; and little was known about rotation of crops; so a half or a third of the arable land had to be left lying fallow every year.

The Manor an Economic Unit. In spite of poor farming, runty stock, ignorance, blind attachment to old methods, occasional

famines, and frequent feudal war, the medieval manor was an economic unit. That is, it produced practically all the food, clothing, tools, and other economic goods that it used. Each manor had a flour-mill, a bakery, a brewery or wine-press, and special shops; and among the tenants, in addition to the farmers, there were artisans, such as a blacksmith, a miller, a brewer, and a weaver. Besides, there were officials — the bailiff, who represented the lord and superintended his affairs on the manor; the provost or reeve, who represented the villeins, and distributed their services; and minor ones, such as the shepherd, the swineherd, the beekeeper,



PEASANTS AT WORK

From a manuscript of the 13th century.

and the cowherd. And every village had a church and a parish priest, who was usually the friend alike of the lord and the tenants, and the teacher as well as the preacher of the community.

The Bare Cottage. The life of the peasants — both freemen and serfs — was generally hard and monotonous. They got up and went to bed with the sun, using candles but rarely. For fear of fire, which might burn down their thatched villages, they had no stoves or fireplaces, the cooking and baking being done at a central fireplace and oven. Not only were their cottages without heat in winter, but all the time they were rather bleak and bare. Diet was coarse and poorly cooked. The family wash was done by the women at the brink of a river or pond. Smallpox, typhoid, cholera, and other diseases were frequent. The birth rate was high, but so was the death rate, especially among small children, so much so that the agricultural population of Europe hardly made any increase during the Middle Age.

The Gloomy Castle. The average castle was no doubt better warmed than the average cottage, and the lord's family and guests had better food, better clothing, and more leisure than had the peasants; yet the castle, with its thick walls, its few and narrow windows, and its seclusion from the outside world, was dark and damp and gloomy enough. There were no electric lights or bath-



A PROFESSIONAL JESTER

rooms or telephones. They did not even have good lamps. There were no sewing machines, of course, so the women sewed by hand — and they had to keep at it much of the time. The lord and his household had few recreations and little incentive to read or study. Many a lord could handle a sword better than a pen, and many a lady could use an embroidery frame much better than a book.

The Brighter Side. One might almost say that the brighter side of medieval life was the outside — and the peasants certainly had plenty of outdoor life; yet in the castle now and then there were great ceremonies, gala dinners, and gay sports, when the fires on the broad hearths eclipsed the feeble candles, and dancing, laughter, and music echoed through the halls. On some of these occasions, especially at Christmas and Easter, the peasants could all attend.

The parish church was a social center where all the villagers frequently met for worship and friendly greetings. With all its defects, rural life on a medieval manor was better and more uplifting than rural life on an estate of ancient Rome or Egypt. For example, there was little slavery. Every individual had certain rights in person and property that were generally respected. Though lord and villein belonged to widely separated social classes, they both were Christians and as such met each other as man and man. The manor was a coöperative society, and every tenant, villein or freeman, was a shareholder in it with the lord, and had

a voice in its management. Underlying the medieval manor, therefore, was the idea of agricultural democracy.

TOWNS AND TRADE

Old Towns and New Towns. The Dark Age had witnessed a sharp decline of town population and town prosperity. The Middle Age was marked by the revival of town life and town activity.

Old towns flourished again, and new towns came into existence. Some of the medieval cities, especially those of southern Europe, were survivals from ancient Roman times. Such, for example, were Rome, Naples, Genoa, Pisa, Florence, Marseilles, Lyons, Cologne, Mainz, London, and York. Venice was a jewel of adversity. It had been built by Italian fugitives, at the time of the Lombard invasion, in the 6th century, on the small islands in the swamps at the head of the Adriatic Sea. Other cities, many in the Netherlands, central and northern Germany, Poland, Czechoslovakia, and Hungary, were newly founded, either in the Dark Age or early in the Middle Age, by kings and feudal lords.

The reasons for founding these cities are various and interesting. Sometimes a king needed a capital; sometimes a fortified frontier-post. Sometimes the seat of a bishop and a center of Christian church work was to be established. Often cities grew up at market places, where different manors and merchants met. Sometimes a castle and its adjacent village would develop manufacture and trade and thus grow into a city. In many an old city of Europe to-day may be found an old castle on a crag. It was perhaps once only a manor house, but it happened to be well located for industry and trade, and so the manor house, with its village, grew into a city.

Towns and Feudalism. Most of the medieval towns were parts in the general feudal network. Some were fiefs of a bishop, some were fiefs of a king or emperor; some of a duke, a count, or a baron; and the suzerain of the city might in his turn be the vassal of a king or a bishop. A city itself might be the suzerain of several other cities. A few cities, especially in Italy, as we have seen, maintained their independence — were not tied up at all in feudal contracts.

City Home-Rule. Because the medieval cities were seats of bishops, and as such were governing centers of the Church, and because also their stout walls and armed citizens often warded off a barbarian raid, they won the respect of emperors, kings, and other feudal lords, and thereby gradually secured a large measure of "home-rule" or self-government. The feudal contract which a city made with its feudal lord was usually written down. This



NUREMBERG, A GERMAN CITY IN THE MIDDLE AGE

charter, a written statement of rights and duties, gave the city a definite basis for government and business. Towns grew rapidly during the Middle Age, in numbers, size, and importance; and they developed into centers of political and social democracy, as well as into centers of manufacture and trade.

Revival of Trade. Commerce, highly important in ancient Greek and Roman days, had languished during the Dark Age; but in the Middle Age, with the Christianizing and civilizing of all Europe and with the ending of barbarian invasions, it revived. Notwithstanding the fact that each medieval manor was largely

self-supporting and self-sufficing, many kinds of goods were exchanged, and some were imported from long distances. Iron, for example, was not found everywhere, yet it was needed everywhere. Spices and salt for preserving meat were usually carried and sold here and there. So were saddles and bridles, carts and wagons, swords and armor. Besides, a rich lord and his family, together with his more fastidious retainers, were not content to wear the woolen clothing and heavy shoes which were made on the



From C. H. Herrick, "History of Commerce and Industry"

A GOLDSMITH'S SHOP IN THE MIDDLE AGE

manor; they wished finer apparel, with jewelry. The parish priest, too, needed or desired service-books, statues, oil, wine, and incense. Most of these had to be imported.

Obstacles to Trade. Commerce was handicapped in the Middle Age by lack of safe and easy means of communication and transportation. There were no railways, motor-trucks, telegraphs, or telephones. Postal service was rare and usually hazardous, and roads were not very good. Even the rivers, on which boats could ply, were not free and open. Every feudal noble levied taxes on goods carried through his manor, and tolls were collected at every

bridge, ford, village, and castle. Hardly any merchant alone was able to get very far. Therefore, to promote business and to protect their interests, the merchants joined together in strong organizations.

Merchant Gilds. The association of merchants in a medieval town was called a "merchant gild." It was usually strong enough to get justice in the city and along the roads and rivers. It could

hire armed guards for its caravans, to protect them against brigands and robber barons. Of course, in time of war hardly any protection was sufficient.

Craft Gilds. As trade gave rise to merchant gilds, so manufacturing gave rise to "craft gilds," organizations of handworkers and local business men. In every large town there were gilds of butchers, bakers, candle-makers, brewers, etc., as well as of weavers, clock-makers, swordsmiths, armor-makers, and silver-smiths.



GILD-HOUSES AT ANTWERP
Dating from the 16th century.

ter." He was both owner and skilled workman, both capitalist and laborer. He bought raw material, manufactured it, and sold the finished product either from his own house, which served also as his factory, or from his stall in the town market, or at a nearby fair. For distant sale, his goods might be bought and exported by

A full member of any craft gild was a "mas-

the town's merchant gild. And his work was real manufacture — work by hand. Very little machinery was used.

In his work the master had the casual assistance of his wife, sons, and daughters; and usually a master also had under him apprentices and journeymen. Apprentices were young men or boys learning the trade. Journeymen were young men who had completed several years of apprenticeship, but who, for one reason or another, had not set up shops for themselves.

An apprentice was a kind of serf to his master, being neither free nor slave. He had to work and obey his master's orders, but in return he was guaranteed protection and a living. A journeyman was more independent. He usually received wages for his work, and could go from town to town; but he could not think of being recognized as a master until he had married and set up a household of his own; then he had to be formally admitted as a master by his craft gild.

Usually a son took up the craft of his father, but not always. The son of a candle-maker, for example, might be apprenticed to a shoemaker or a mercer, or to a master in some other craft.

Town Fairs. The favorite place for the buying and selling of medieval goods was the town fair. Of course, the exchange of commodities was going on every day in the regular town markets, but in appointed towns, at definite times, great fairs were held. To these fairs all kinds of goods were brought for sale, and to these fairs the merchants came from far and near. Certain cities of Europe are still famous for fairs of this kind.

Life in the Towns. Medieval towns were inferior to most modern cities in the conveniences and comforts of life. The streets, most of them, were narrow and crooked, noisy and ill-smelling, and darkened by the tall wooden houses whose upper stories jutted out over the street from either side. City streets, as well as feudal castles, were rather gloomy. The streets, if paved at all, were laid with cobblestones, and over these uneven stones horsemen, carters, and walkers jostled each other, dodged, and made their perilous way as best they could. The houses were three, four, and five stories high, dingy and unsanitary, lighted dimly in the daytime through small panes of glass, and more dimly at night by candles.

The town market was usually a colorful, gossipy meeting-place in the daytime ; and for night-life there were the Ratskeller (public wine cellar) and innumerable corner beer-shops. For water-supply, some of the medieval towns utilized the old Roman reservoirs and aqueducts ; others depended on wells and pumps, such as existed in the agricultural villages. The towns, like the villages, were liable to be scourged with recurring epidemics and plagues, and also with fires.

Most medieval cities were walled, and guarded by men on watch, but even so they were not always able to repel attacks. Worse still, they were often disturbed by quarrels and fights among rival factions inside the walls. Conflicts between craft guilds, civil wars between political factions, and bloody feuds between rival families made life and business precarious. Even though lanterns were hung in the windows of houses at night to light the streets, and certain good citizens took turns serving as policemen, footpads and robbers still managed to be waiting at many a turn. All this made it dangerous for honest men to be out at night alone and unarmed.

But there is little doubt that city life in the Middle Age was more attractive than country life. There was greater opportunity for the common man to do as he pleased. There was a greater variety of food, if he was able to purchase it. There were certainly more interesting surroundings and more different kinds of amusement. And, best of all, the people of the towns were winning more civic privileges and assuming more duties of citizenship.

HEART AND HAND

Coöperation the Keynote. Coöperation was the outstanding principle of social life in the Middle Age, but it was coöperation in small units. The smallest and most basic unit of coöperation was the family — father, mother, and children — who operated a household. Father worked on the farm or in the shop ; mother did the housework and made the clothing ; the boys helped father, and the girls helped mother. Thus all helped one another.

Work of all sorts, in town as well as in country, centered in the home and proceeded from the household. A young man

could not become a full-fledged master, or freeman, or villein, until he was a householder; and to be a householder he had to marry and have a home. The family was a contract body with the highest religious sanction; it was a social and economic unit; it was an educational and moral agency of great value.

The manor, a larger unit of agricultural life and labor, was also coöperative. It represented joint ownership and joint action in a group of families living close together in a village and working close together and in the same way on common arable lands, common meadows, and common woodlands. In the town were the merchant gild and the craft gilds. They too represented joint action on the part of a group of families living close together and working in the same way at the same jobs, under common rules of their own making.

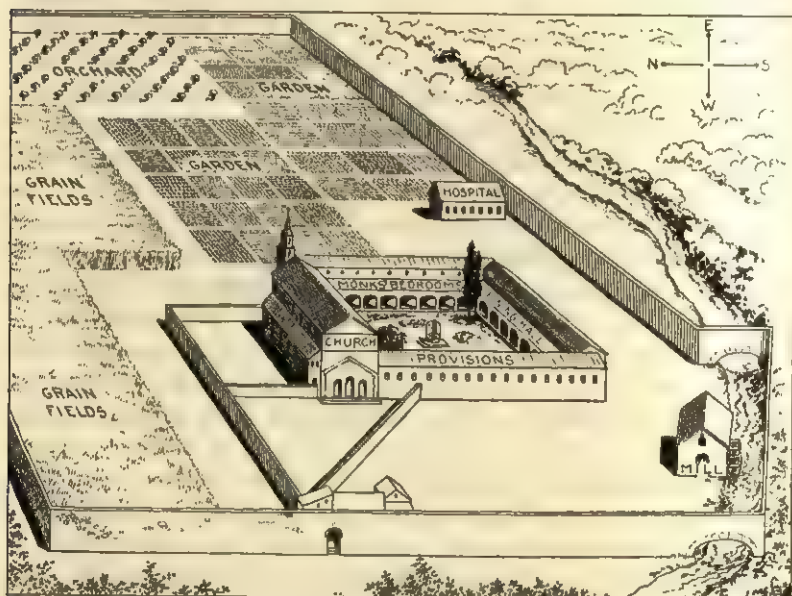
Limited Loyalty. The very strength of the family, the manor, the gild, and the town was hostile to the growth of wider loyalties, especially national patriotism. The serf in Germany might be very loyal to his family, his manor, his lord. The craftsman in Italy might be intensely loyal to his family, his gild, his city. But neither the serf nor the craftsman had much feeling about Germany as a whole or about Italy as a whole. Loyalties were local, not national.

Christian Ideals. The chief cement which held manors and towns together, and which united all families in western and central Europe in a common social life, was the Christian faith. Its agency was the Christian Church. The Church taught that the precepts of Jesus should be applied not only to the private life of each person, but also to the public life of the community; and that it was the duty of the Church to interpret and enforce those precepts. And that was the faith of the people. It was not always lived up to, but it was the ideal.

Business Morality. In business life, good and honest workmanship and fair dealing were regarded as Christian duties. It was considered wrong to charge more than the just price. A craftsman should receive for his goods only enough to pay him for the cost of the raw material and to provide a decent wage for himself and his helpers. The use of short weights and measures was

condemned, and the taking of interest on loans was forbidden to Christians.

Christian Charity. Much was done, chiefly by the Church, to relieve poverty and sickness. Hospitals for lepers and other diseased persons, houses for orphans and widows, institutions for the blind, for cripples, and for the insane, were everywhere established and maintained. Every monastery had a special official,



A MONASTERY

an almoner, in charge of its charitable work. He was admonished to be prudent and discreet in the distribution of alms, and to give chief attention to needy travelers, beggars, and lepers. He was to visit and assist the old and infirm, the lame and the blind, who were confined to their beds. In his part of the monastery there were usually rooms for the sick. All the remnants of meals and the old clothes of the monks were given to the almoner for distribution, and at Christmas he had a store of stockings and other articles to give away as presents to widows and orphans.

Monastic Hospitality. Hospitality was considered a duty and a virtue. Bishops, parish priests, and monks were expected to furnish, of their own means, lodging and food for strangers and travelers. Every monastery maintained, apart from the rest of the house, a dormitory, dining room, and kitchen for travelers. A special official attended to their needs, and the brothers waited on them. Guests who were laymen might stay on indefinitely, provided they would work for their board and lodging. Thus the medieval monasteries were at once inns, farmhouses, schools, and charitable institutions; and though sometimes their charity was unwisely bestowed, nevertheless they supplemented, as nothing else could or did supplement, the social life of the time. They filled a real social need.

Knighthood and Chivalry. The civilizing and refining influence of the Church was shown in the rise and vogue of chivalry. In other words, religion laid its hand on the rough crest of war, and gave the mailed fighter some refinement by inspiring him with Christian ideals. This is what made feudalism flower in chivalry. The candidate for knighthood must be a Christian, brave, true to his promise, faithful to the Church and his lord, and zealous in defense of the weak, especially of women and orphans. Knighthood might be conferred on the field of battle, but more often it was given during one of the great Church festivals, such as Christmas or Easter.

The candidate would go to the priest to have his sword blessed, and would pass the night before the ceremony in prayer and vigil in the church; then, next day, the priest would receive the oath of the candidate at the altar, buckle on his sword, and give him a blow with the palm of the hand, the so-called "accolade," adding the words "Be a valiant knight!"

In those words were summed up the teachings of chivalry. They meant, above all, that the knight should be honorable in all his dealings. Thus Christianity gave to feudalism the concept of honor; and honor was the soul of chivalry. (See page 305.)

Beauty and Mystery. Each medieval city had a magnificent cathedral, with gorgeous furnishings, majestic ceremonies, and uplifting music. Besides the cathedral, there were also in every

city other churches, many of them large and beautiful. Even in the peasants' villages the churches contained works of art and presented in their services more or less of beauty and mystery. Often the churches of the cities were rivaled in architecture and artistic decorations by the gild-halls of the merchant gild and the several craft gilds, by civic buildings, such as the town-hall, and by palatial residences of noblemen and churchmen (bishops and abbots).

The parish church, especially the rural village church, was the maker and fashioner of social life. With its solemn rites in christening, in confirmation, in marriage, and in burial it impressed tremendously the feelings and aspirations of young and old. With its feasts and fasts and its elaborate programs on sacred holidays it spoke deeply to the hearts of all beholders and nerved them for their daily tasks. Both heart and hand were strengthened in a time of unrest and danger.

STUDY HELPS

1. Write the meaning of "precedent," "contract," "primogeniture," "apprentice," "journeyman," "Ratskeller," "accolade."
2. Make a list of terms used in feudalism.
3. Explain what is meant by saying that the medieval manor was an economic unit.
4. Contrast the Dark Age and the Middle Age with respect to towns.
5. Define "merchant gild" and "craft gild."
6. Write an account of a stroll through a medieval town at night.
7. Name four social units in which coöperation was the keynote.
8. Write a description of how a young man was made a knight.

REVIEW QUESTIONS

1. Why did feudalism grow up in Europe?
2. On what occasions might a vassal be called on for "aids"?
3. (a) What can you say of feudalism and national unity? (b) Of feudalism and slavery?
4. (a) What were some benefits or advantages of feudalism? (b) Some evils?
5. What was the donjon? The domain?
6. What were the duties of villeins?
7. (a) What were some comforts that the peasant's cottage lacked? (b) What were some that the lord's castle lacked?

8. What were some of the brighter features of feudal life?
9. What can you say of feudal cities and government? Business?
10. What were some obstacles to medieval trade?
11. What can you say of medieval charity and hospitality?
12. What was knighthood? Chivalry?
13. What were some social values of the medieval church?
14. How did the women and girls of a castle occupy their time?
15. What were some medieval outdoor sports?

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CHAPTER XIX

GOVERNMENT IN THE MIDDLE AGE

A POLITICAL CRAZY-QUILT

Contrast with Modern States. Nowadays we are used to large, strong national states, such as France, Germany, Great Britain, Italy, and the United States, each with a government able to keep order and enforce law throughout its territory. Certain affairs, including religion, are left to private choice, but many others, including even education, are controlled by public officials. In medieval Europe it was very different.

A Political Crazy-Quilt. If we were to draw a political map of early medieval Europe, we could not show just a few large national states like France, Italy, and Germany, but should have to show hundreds and even thousands of small divisions, such as duchies, counties, city-states, and bishop-states.

In France, for example, were the duchies of Normandy, Burgundy, Bourbon, Guienne, and Gascony, and the counties of Paris, Champagne, Anjou, Poitiers, Blois, Artois, and Valois. In Italy were the duchies of Savoy and Milan, the city-states of Venice, Genoa, Florence, and Siena, the bishop-states of the Pope, and the kingdom of Sicily and Naples (known as the "Two Sicilies"). And in Germany were the duchies of Bavaria, Austria, Saxony, Silesia, and Luxemburg; the counties of Württemberg and Tyrol; the margravates of Brandenburg and Lusatia; the bishop-states of Cologne, Mainz, Trier, Strasbourg, Munster, Utrecht, Magdeburg, and Salzburg; and the city-states of Hamburg, Lübeck, Bremen, Ratisbon, Nuremberg, Worms, Spire, and Frankfort.

These are just a few samples of the multitude of blocks which made up the crazy-quilt of political Europe in the early Middle Age. Some of these blocks were extremely small and others fairly

large. Some were republics, some were monarchies, and some were aristocracies.

States and "Estates." Feudal forms and usages prevailed. A very common type of medieval state was a duchy or a county, made up of a group of manors and frequently some towns, all in feudal vassalage to a duke or a count. The head of such a state — the count or the duke — would usually have a capital, which was his castle, where he would hold court ; also a small army of feudal knights and hired soldiers ; and a sort of parliament, representing the " Estates " in his county or duchy.

" Estates " here means classes of society. The clergy were the First Estate ; the nobles, the Second Estate ; and the other people together were sometimes called the Third Estate.

With the consent of the " Estates " the duke or count would make laws and levy taxes and govern his territory. Every feudal suzerain could issue laws, levy taxes, coin money, declare war, make treaties, and try cases in his court.

The history of most feudal states during the Middle Age would be dull and confusing, the same thing over and over again. However, as time went on, a change was taking place.

Kings and Kingdoms. In some countries, notably England and France, the kings got the upper hand and consolidated the duchies and counties into large national states. But in other countries, notably Italy and Germany, the dukes and counts kept the countries broken up in counties, duchies, etc., and many of the cities became practically independent.

Plan of This Chapter. Our study of feudalism in the preceding chapter will help us to understand the crazy-quilt. Further on in this chapter we shall name some of the great city-states and also see how the kings built their kingdoms over the heads of the feudal lords ; but first we must speak of the Church again, and the Holy Roman Empire.

CHURCH AND STATE

The Christian Church was the most powerful institution in Europe during the Middle Age. Bishops were always in close touch with the kings and the emperors — sometimes the relations were friendly, sometimes hostile.

The Church System. The head of the Christian Church in the West, as we remember, was the Pope, the bishop of Rome. The countries of the Church were divided into provinces, dioceses, and parishes. The province was a large district, and the chief bishop of it was called an archbishop or metropolitan. The diocese was



A BISHOP IN HIS OFFICIAL CHAIR

The official chair of a bishop was called (in Latin) a *cathedra*; and the principal church of a diocese, in which a *cathedra* was placed, was therefore called a cathedral church. The bishop has a crozier in his left hand.

part of a province, and was under a bishop. The parish was part of a diocese, and usually had only one church, with the village or section of a city in which the people attending that church lived. Each parish had a priest to say Mass and administer the sacraments. In an important parish there might be assistant priests and deacons. All these clergymen — archbishops, bishops, priests, and deacons — taken together were styled the *secular* clergy. They were called secular because they lived and labored in the world (*sæcula*, in Latin).

The Regular Clergy. The *regular* clergy consisted of monks, friars, and nuns who withdrew from the world and lived under a special religious rule (*regula*, in Latin).

There were several kinds of regular clergy: (1) The Benedictine monks and nuns, who lived in fixed monasteries or nunneries; (2) the crusading orders, such as the Knights Templars and the Teutonic Knights, who sprang up in the 12th century and were organized on a military basis; and (3) the friars, or mendicant orders.

The friars at first had no fixed abodes but wandered from place to place, living on charity — hence called “mendicant” or

"begging" orders. They preached to the common people. These orders came into prominence in the 13th century, and the best known were the Franciscans and the Dominicans. The first imitated Francis of Assisi (1182-1226), who urged humility and love of the poor; the second were followers of Dominic (1170-1221), who inspired missionary zeal.

Most of the regular clergy took vows of poverty, chastity, and obedience. All of the mendicant orders, as well as the Benedictines, became famous in the history of education, and the majority of the great scholars of the Middle Age were monks or friars. But it was not uncommon for regulars to enter the secular hierarchy and thus become bishops, even Popes.

The Church in Government. The chief function of the Church was, of course, to provide for and direct the religious life of the people, but the other needs of the people and the lack of government in the Dark Age and the Middle Age led the Church to do other things also. As we have seen, the monasteries took the place of hotels for travelers, and provided for the sick, the aged, and the poor. Education was conducted entirely by the Church, for there were no public schools. And, as time passed, the Church assumed an increasing share in government. It came to have its own system of courts and of law. Church law was called canon law.

Church courts tried not only all cases involving clergymen, but also those concerning laymen when such subjects as marriage, blasphemy, or a will were in issue. Many bishops and abbots, as feudal suzerains, ruled large territories, and exercised the rights of legislation, coinage, taxation, etc., in those territories. The Pope was the ruler of the city of Rome and of the Papal States around it. In short, the Church was a great force in government during the Middle Age.

Barbarism a Problem. Problems of the Dark Age troubled the Middle Age. The pagan barbarians had been converted, to be sure, and their descendants were becoming civilized, but the masses of the people were still ignorant, and many of the warlike feudal nobles, Christians though they might be in name, were little better than barbarians at heart. As late as the 11th century the Church

was still trying to teach such warriors not to break into churches, not to injure monks, not to fight on feast days. In other words, to many of those rough fighters, the "Peace of God" and the "Truce of God" did not mean much.

Feudalism a Menace. To feudal lords of the time, the rich landed property of the churches was an almost irresistible temptation. Sometimes they seized church lands by force. More often, they tried to control church property by securing the election of their henchmen and relatives to church offices. Abbots and bishops, it must be remembered, were suzerains of large districts from which they received large incomes. So, ambitious feudal lords, even kings and emperors, were continually trying to put their men into such positions, these men often lacking piety and sometimes morality. This sort of thing affected even the Papacy itself in the 10th and early 11th centuries.

Abuses in the Church. Another abuse was the attempt of some persons to bribe or buy their way into church offices, thus to enrich themselves and their relatives. This practice was denounced by reformers, who indignantly called it "simony," from Simon Magus, who was sharply rebuked by the Apostle Peter for trying to purchase the power of the Holy Ghost.

Another difficulty arose in connection with the celibacy of the clergy, that is, the rule that the clergy should not marry. Celibacy had not always been the rule, but in western Europe, in the 4th and 5th centuries, Popes and synods had urged that all the clergy remain unmarried. The rule was hard to enforce, and was often violated, especially by worldly nobles who had secured church offices by political influence or by "simony."

Cluny and Reform. Movements against these abuses were carried on by various monks, particularly by those of Cluny, in France. The Cluny reform movement spread through Europe. It received the aid of several emperors.

The College of Cardinals. By the middle of the 11th century, reforming Popes took the lead in the movement against "simony," against political control of the Church, and against the marriage of clergymen. In 1059 Pope Nicholas II decreed that future Popes should not be nominated either by an emperor or by



POPE INNOCENT III APPROVING THE RULE OF SAINT FRANCIS
From a painting by Giotto, the greatest painter of the Middle Age.

aristocratic families in Rome, but should be elected by a body of Roman bishops, priests, and deacons. This method tended to place better men in office, and to make them more independent of outside influence. The electing body came to be known as the College of Cardinals.

Hildebrand. The greatest of the reformers of the 11th century was Hildebrand, Pope Gregory VII. He was sincere, upright, and unafraid. In his zeal and energy he was likened to the Prophet



HENRY IV AT CANOSSA

From a manuscript of the 12th century, now in the Vatican library in Rome. Henry IV is the kneeling figure in the foreground; the seated figure to the left of him is Gregory VII; and the woman on the right is the Countess Matilda, a supporter of the Pope against the Emperor.

Elijah. In his efforts to improve the government of the Church he found himself in conflict with the Emperor, Henry IV, on the question of investiture. Gregory forbade any lay ruler, even king or emperor, to confer investiture upon church officials, that is, to present them with a ring and staff as emblems of their spiritual office.

Henry and Canossa. A storm of protest arose, especially in Germany and northern Italy. The Emperor refused obedience and tried to depose the Pope. Gregory retaliated by excommunicating the Emperor —

expelling him from the Church. Soon Henry found himself confronted with a rebellion in Germany, and in alarm he hastened to Italy to meet the Pope and sue for pardon. At Canossa castle, in the snowy Apennines, the Pope kept the Emperor standing three

days in the courtyard, barefoot, in the rough garb of a penitent. He wished to give an object lesson to other unruly rulers. Then he forgave him and received him back into the Church. That was in the year 1077.

But Henry did not live up to his promises. The conflict was renewed. Feudal lords took sides in the dispute, and for years civil war raged in Germany. Gregory VII was actually driven from Rome, and died in exile (1085) saying, "I have loved righteousness and hated iniquity; therefore I die in exile."

The Concordat of Worms. Many years later, 1122, the reform for which Gregory contended was accomplished in the Concordat of Worms, a treaty wherein it was agreed that only the Pope or his representative should invest a bishop or other church official with ring and staff.

Innocent III. By their victory in the investiture conflict, the Popes were able to exert great power and to put forth supreme claims. Perhaps the high-water mark of Papal influence was reached in Innocent III (1198-1216), who claimed that although "to princes power is given on earth," the clergy have a superior kind of power, since they deal with the souls of men. It was the ambition of Innocent III to make the Pope the supreme governor and monarch of all Christian nations.

Of all his political successes, the most famous was his victory over King John of England (page 342), who ventured to oppose the appointment of Stephen Langton as archbishop of Canterbury.

Spiritual Foundations. The real strength of the Church did not lie in its political activities, but in the faith of its members in its divine mission. The Church claimed to be, and was accepted as being, the eternal foundation established by Jesus Christ, to preach his gospel, to administer the sacraments, and to secure for humanity eternal happiness in eternal life.

Heretics and Inquisition. Heretics were regarded with wrath and horror in Europe in the Middle Age. Some were put to death. A special system of courts to try heretics was established in the 13th century. This system is known in history as the Inquisition. The Jews were not tried as heretics. They were allowed to have their synagogues and rabbis, but there was much prejudice against

them. Against the Moslems a series of terrible wars, the Crusades, was carried on, as we shall see.

Religious Intolerance. It is tragic that the Christians of the Middle Age should have forgotten that their own Founder, who was a victim of intolerance, had taught tolerance. But with them intolerance was an inherited habit, and was hard to throw off. It was in keeping with their intense faith and their intense zeal. And intolerance, of one kind or another, has not entirely disappeared in our own time. What we call religious liberty is only a recent and incomplete achievement.



OTTO THE GREAT AND HIS
WIFE

Statues preserved in a chapel of
the Cathedral of Magdeburg.

THE EMPIRE

A Roman Revival. As we have already seen (page 284), the Western Empire of the Middle Age was not a direct continuation of the ancient Roman Empire. It was a new Empire, with the old name enlarged. In 800 Pope Leo III crowned Charlemagne as Roman Emperor. In 962, after there had again been no emperor in the West for a time, Pope John XII crowned Otto, the great German king, as "Holy Roman Emperor." The ideal was that the Empire, like the Catholic Church, should embrace all Christian kingdoms. The Empire

thus aimed to be, in the political realm, what the Church was in the spiritual realm. It insisted that it was the true successor to the ancient Christian Roman Empire. Hence it claimed the name, "Holy Roman Empire."

The Holy Roman Empire. This Empire, at its greatest extent, embraced Germany, the Netherlands, Bohemia (Czechoslovakia), Austria, Switzerland, Burgundy, and most of Italy. It never included western France, England, Spain, the Scandinavian countries, or Hungary.

The German Kingdom. The Holy Roman Empire of Otto I and his successors was built upon the kingdom of Germany, which had been practically separated from the Carolingian Empire by the Treaty of Verdun, in 843. (See page 285.) Otto himself was, first and foremost, King of Germany, and after his time whoever was King of Germany was normally Holy Roman Emperor. But the conditions were often abnormal.

If the German kings had confined their efforts to Germany they might sooner have built a strong German national state, similar to the national states that were being built in England and France. But by personal ambition, the lure of ancient glory, and the pleas of the Popes, they were turned from the practical to the visionary. They sought to rebuild the old Roman Empire on top of their German kingdom — and failed. They had an empire only in name. And Germany was not united.

The Emperors. The head of the Empire was elected by the princes and was styled "German King" or "King of the Romans" until he was crowned by the Pope. Thereafter he was "Roman Emperor." An emperor usually tried to have his son elected "King" during his own lifetime, to secure the succession in his own family; and in this way the title did descend from father to son for long periods.

In theory, the emperor had great powers — he was the successor of Constantine and Theodosius — but in fact he was little more than a feudal lord, with only such authority as he could derive from his personal estates or persuade his vassals to give him. But they too were jealous of power, and were careful not to make the emperor too much their master.

The Electors. Certain vassals (princes), as we have seen, elected the "German King"; thus, indirectly, they elected the emperor. They were known as "Electors" or "Electoral Princes." The number varied somewhat at different times, but in 1356 was finally fixed at seven by a famous decree, called the Golden Bull. "Bull" was the favorite name in those days for a decree or sealed document. It was simply a short form of "bulla," the Latin word for seal. This decree was called the "Golden Bull" because its seal was encased in gold. The seven

Electors, as fixed by the Golden Bull, were the archbishops of Mainz, Trier, and Cologne, the king of Bohemia, the count palatine of the Rhine, the duke of Saxony, and the margrave of Brandenburg.

Free Cities. Certain cities became very important in the Holy Roman Empire, especially the cities in northern Italy and in the valleys of the Rhine and Main, and along the North Sea and the Baltic. They wrested charters from emperors and princes and developed a large measure of self-government, so much so that they in time became practically independent. And there were in Germany numerous petty knights and barons who, in theory, were immediate vassals of the emperor, but who in practice recognized no law but their own turbulent wills, sallying forth from their castles to rob travelers and traders. Merchants and cities fought the robber barons; cities and barons fought one another; princes and cities now and then fought the emperor. All this, of course, hurt the standing of the emperors and weakened the so-called Empire. Only rarely was an emperor strong enough to keep order.

The Diet. For the Empire a kind of parliament (the Diet) was evolved. It was not elected by general vote, but by certain groups and classes. It represented particularly the Electors, the bishops and the barons, and the free cities. It met from time to time, usually at Frankfort, on the call of the emperor, to counsel and assist him; but its members were more concerned about their own particular interests than about the general welfare; so the Diet as a rule did not aid the emperor or strengthen the Empire.

The Investiture Conflict. But the thing that brought out most clearly the weaknesses of the Empire and still further discredited it was the series of quarrels between emperors and popes, especially the long quarrel over investiture, one of the notable incidents of which was the humbling of Henry IV at Canossa. (See page 328.)

The Battle of Legnano. A hundred years after Canossa, came a fierce struggle for general supremacy between the Emperor Frederick I, nicknamed Barbarossa ("Red-Beard"), and Pope Alexander III. Both were strong men, and their quarrel turned into a contest of giants. It culminated in 1176, when the cities of northern Italy, the Lombard League, joined with the Pope and

defeated the Emperor in the famous battle of Legnano (lā-nyā'nō). Fourteen years later Barbarossa died on a Crusade — an expedition against the Moslems in the East.

The Council of Lyons. Barbarossa's grandson, Emperor Frederick II, also challenged the popes. He endeavored to expand his kingdom in Italy so as to absorb the States of the Church.



THE DEATH OF BARBAROSSA

Culture Service

From a modern, more or less imaginative picture, by Wilhelm Beckmann.

After years of war with words and swords, the Emperor's forces were driven out of Italy, and a general church council, held at Lyons, France, in 1245, deposed him. He died five years later, and with his death the Empire almost expired.

The House of Habsburg. From 1250 to 1273 there was no real emperor, for even the Electors were quarreling among themselves. But in 1273 they chose Rudolph of Habsburg. He made a mark by securing for himself and family the duchy of Austria, which remained under the Habsburgs until 1918. For a century and a

half after Rudolph's death the imperial crown was handed around to different families, but after 1437 most of the "Holy Roman Emperors" were Habsburgs. By that time the Empire was only a shadow, but it was a shadow that haunted men's dreams. It came far down into modern times.

Some Results. The Empire's failure permitted the formation of certain national states — Hungary, Poland, the Scandinavian countries, France, Spain, and England. Second, from the feudal chaos that wrecked the Empire emerged certain strong families — the Habsburgs of Austria, the Wittelsbachs of Bavaria, and the Hohenzollerns of Prussia. Third, it was in defiance of feudal lords of the Empire that hardy Germans in Alpine valleys banded together and built the republics of Switzerland. A stronger Empire might have prevented this. It does seem that the chief credits due the Empire came through its weakness. And, fourth, the weakness and failure of the Empire made it possible for cities in both Germany and Italy to win independence and to erect city-states that made great gifts to industry, trade, art, learning, and liberal government.

THE CITY-STATES

The great city-states of the Middle Age were in Germany, the Netherlands, and northern Italy. Every town of importance in western Europe had a government of its own, which was at least partly independent of all other governments. In certain regions the towns developed into cities practically free, while in other regions they were gradually made parts of national states.

National State Cities. In England, France, the Scandinavian countries, Poland, Hungary, Spain, and southern Italy the kings prevailed over the feudal lords and built up strong centralized states. In those countries the towns were subordinated to the national monarchs and incorporated into the national states. Such towns, however, usually obtained from their royal masters rather liberal charters to manage their local affairs, and the right to be represented in the national parliament.

The Free City-States. The towns of Germany, the Netherlands, and northern Italy, being located in the weakening and fail-

ing Empire, were able to throw off outside control and become free cities. Being in good positions for commerce between East and West, they became wealthy and populous. Having many citizens with wealth and leisure, these cities became centers of art and learning; and having an opportunity as well as a responsibility in self-government, they worked out a good many of the practices of modern democracy.

These free city-states of the Middle Age resembled the ancient city-states of the Phoenicians and Greeks. Each of them — Venice, Genoa, Pisa, Florence, Milan, Lübeck, Bremen, Hamburg, Danzig, Cologne, Bruges, Ghent, and many another — was a town with a certain amount of surrounding country, frequently with trading posts in distant regions. Each enjoyed the first love of its citizens — a native of Florence or of Danzig, for example, always held himself first as a Florentine or a Danziger, and hardly at all as an Italian or a German.

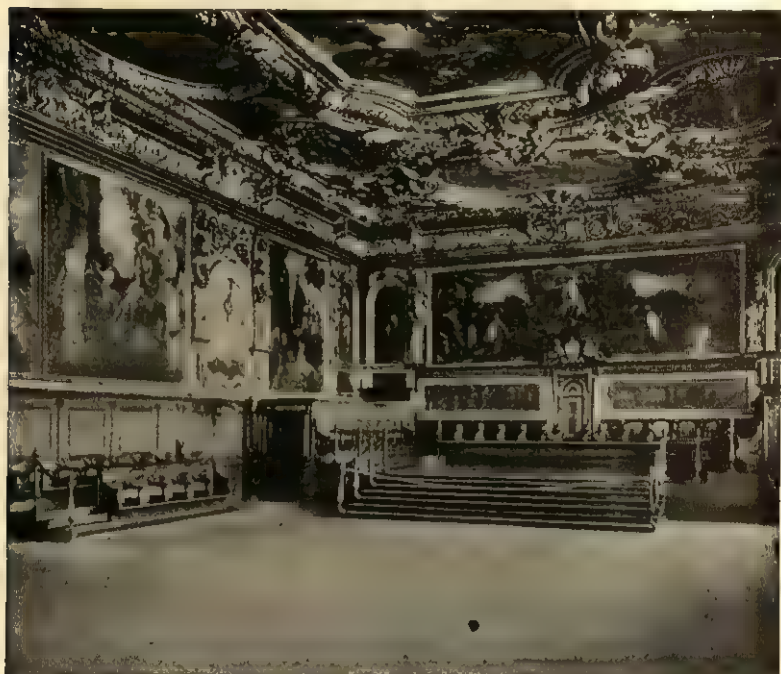
Each of these free cities, of course, had its own government, its own laws, its own courts, its own coinage, and its own army. If it was a seaport, it also had its own navy. Each entered into alliances, waged war, and made treaties, just as any national state might do.

"Ups" and "Downs." The history of most of the medieval city-states is much the same, and much like the stories we recall from Athens, Corinth, Miletus, and Rome. It is a story of struggle between the city and outside powers, struggle against a feudal lord for political rights, or against rival cities for commercial advantages. It is a story, likewise, of struggles within, of conflicts between the merchants and the artisans, the rich and the poor, the nobles and the commons, the "patricians" and the "plebs," for control of the government and its policies.

Venice. In Venice, one of the most famous of the medieval city-states, the wealthy merchants at an early date gained the upper hand and fashioned a government which long proved highly efficient. A Great Council, made up from aristocratic Venetian families, chose the officials and enacted the general laws. A small Senate managed foreign and commercial affairs, and made peace and war. A Council of Ten watched over public morals and

ferreted out plots against the government. It had power of arrest and secret trial, and could condemn any one to death.

The government of Venice was called a republic, and the head man was a Doge, or Duke, who was elected. Aided by a cabinet, he directed the government and commanded the army and navy. Venice grew very prosperous, especially as a result of its naval



SENATE ROOM IN THE DOGE'S PALACE AT VENICE

power and trade during the Crusades, in the 12th and 13th centuries. (See pages 374, 375.) Like Athens of old, it built up a maritime empire. Its holdings included the large islands of Cyprus and Crete.

Genoa. Genoa, on the northwest coast of Italy, was also a famous city-state in the Middle Age. Its internal history, stormier than that of Venice, was marked by fights between plebs and nobles, by feuds among the nobles themselves, and by con-

flicts between those who favored the emperor and those who opposed him. Only in the 14th century did it develop a fairly stable government under a Doge. Nevertheless, the Genoese during the Middle Age were almost as successful as the Venetians in expanding their foreign trade and establishing a maritime empire. As a result of war with Pisa, another Italian city-state, Genoa acquired



Photo by De Cou from Ewing Galloway

THE PALAZZO VECCHIO AT FLORENCE

The castle-like building with the tall bell tower is the Palazzo Vecchio (Old Palace), originally built during the Middle Age, and remodeled in later centuries. It was the city hall or capitol of the medieval city-republic of Florence.

the large islands of Corsica and Sardinia; and by her part in the Crusades she, like Venice, secured trading posts in the eastern Mediterranean. Later, a long contest between Venice and Genoa led to the triumph of the former and the decline of the latter.

Florence. Florence became a republic in the 12th century. Her chief officials were consuls; and, though the nobles controlled the government part of the time, the commons were very inde-

pendent and turbulent, and succeeded by means of their well-organized craft guilds in making their influence felt more than was the case in Venice or Genoa. At times the government of Florence was almost a democracy. Eventually a few wealthy families became practically dictators or "bosses" of the Florentine democracy. One of those families, the great banking house of the Medici (mĕd'ĕ-chĕ), flourished in the 15th century and made its rule hereditary. Florence became the chief city and the capital of Tuscany, the part of Italy that was ancient Etruria. Her fame as an art center continues.

Milan. Milan played much the same rôle in Lombardy as Florence played in Tuscany. Milan, too, developed a semi-democratic government. She was prominent in fighting Frederick Barbarossa. She was a leading member of the Lombard League that defeated him at Legnano in 1176. In Milan the Visconti family seized control of the government in 1262 — ahead of the Medici in Florence. For nearly 200 years the Visconti dominated Milan. In course of time the city-state of Milan was expanded into the duchy of Milan, and this included most of Lombardy. Milan is to-day the wealthiest city of Italy.

Other Cities. Many other cities of the Middle Age rose to wealth and influence, and had notable histories. The city of Bruges, for example, was to the Netherlands what Venice was to Italy; and Ghent, which rivaled Bruges, was a sort of Genoa. The German cities were likewise important and even commanding in the affairs of the German Kingdom and the Holy Roman Empire.

Leagues of Cities. It was usual for medieval cities to form leagues for commercial, political, and military purposes. We have noted the Lombard League, which was formed mainly to resist the authority of the emperors. In Germany was the Hanseatic League (the "Hanse"), which was formed chiefly to protect the commerce of its member cities. It dated from the 13th century. Lübeck took the lead in organizing it. In the period of its greatest prosperity it included some seventy cities. It held conferences, organized military and naval expeditions, and promoted trade not only within Germany and among its own members but also

between Germany and foreign countries. It maintained trading posts in England, Italy, the Netherlands, Scandinavia, and Russia, reaching its zenith in the 14th century.

Government and Diplomacy. Medieval city-states worked out at one time or another almost every kind of government that has ever been heard of, including the city-manager plan. In Italy there grew up a professional class of city-managers. And it was among medieval city-states, especially in Italy, that many of the practices of modern diplomacy arose. Venice in the 13th century created a professional class of ambassadors. One curious rule was that no ambassador should take his wife abroad with him, lest she divulge his business. Another required him to take his own cook, lest he be poisoned.

THE NATIONAL STATES

What do we mean by a national state? A national state is a political organization of people who speak the same language; it is independent of foreign governments; and it is centralized enough to control all local governments within its own borders.

In the 10th century — just before the beginning of the Middle Age — government throughout western Europe was almost wholly feudal and local. At that time there were no national states. In the 14th century — at the close of the Middle Age — feudalism and localism were still the rule in the Holy Roman Empire and the city-states of Germany and Italy, but elsewhere national states were rising.

Factors Making for National States. Several factors contributed to the rise of national states. (1) The gradual shaping of distinct languages in definite regions; (2) the example of the Christian Church, in setting up national systems in England, Spain, Poland, etc.; (3) the tradition of barbarian kingdoms from the times of early invasions; (4) the revival of Roman law, which was territorial rather than tribal, and which stressed the supremacy of the monarch; and (5) the experiments under feudalism, showing the need of more settled and centralized authority.

The establishment of large national states meant the triumph of the kings over the multitude of feudal lords. The people were so

anxious to have order and safety, and a chance to do their work unmolested, that they submitted to heavy burdens at the hands of the kings. All of the early national states were monarchies.

ENGLAND.

Steps toward a national kingdom of England had been made under the Saxons Egbert and Alfred the Great, under the Danish conquerors Swegen and Canute, and under the restored Saxons



WILLIAM'S ARMY CROSSING FROM NORMANDY TO ENGLAND

From the Bayeux Tapestry, which was embroidered probably by the wife of William the Conqueror and the ladies of her court.

Edward the Confessor and Harold. This brings the story down to the middle of the 11th century. Then, in 1066, William, Duke of Normandy, crossed the Channel, killed Harold in battle, conquered England, and centralized the government still more thoroughly.

A Book and an Oath. In 1086 William (he is known as William I and also as William the Conqueror) had his officials go through England and make an inventory of each man's property. All these property lists made up a book that became famous in English history as "Domesday Book." With this book at his elbow the king could tell how much tax each man should or could pay. In

the same year (1086) William required certain landholders to meet him at Salisbury and take an oath that they would be faithful to him against all other men. This bound them directly to the king, even against their immediate feudal lords. This pledge is known as the Salisbury Oath.

Thus, by Domesday Book and the Salisbury Oath, William I did two things: (1) he put taxation on a businesslike basis; and (2) he weakened feudalism in England. Later kings had trouble with the feudal lords, but in this book and in this oath William laid a good foundation for the English national state; and in his own work he gave a good example of what a king had to be in those days.

Language and Law. Two things that William I brought into England stood in the way of nationality and unity for a while — the Norman-French language and the Norman-French law (which was partly the old Roman law). Norman-French was made the language of the government — it was the language of the conquerors. Latin continued to be the language of the Church. The bulk of the people spoke Anglo-Saxon. But in time the English language emerged, partly all three, but mainly Anglo-Saxon. And the English law finally turned out to be partly Norman-French and partly Anglo-Saxon.

Henry II, His Successes and Failures. About a hundred years after the Norman Conquest, Henry II, first of a new line of kings, had a hard struggle with the nobility and with the clergy. He came to the throne after a period of weak rule, during which the barons were lawless and oppressed the people. Henry II had much trouble with the barons, but finally reduced them to submission. He wished to require that priests who violated certain of the king's laws should be tried in the king's courts, as well as in the church courts. The chief champion of the special privileges of the clergy was Thomas Becket, archbishop of Canterbury. For years the quarrel went on; then, in 1170, the archbishop was assassinated by friends of the king.

But the murder of the archbishop hurt rather than helped the king's cause. The archbishop was remembered and held up as a martyr; the king was humbled, did penance at Becket's tomb,

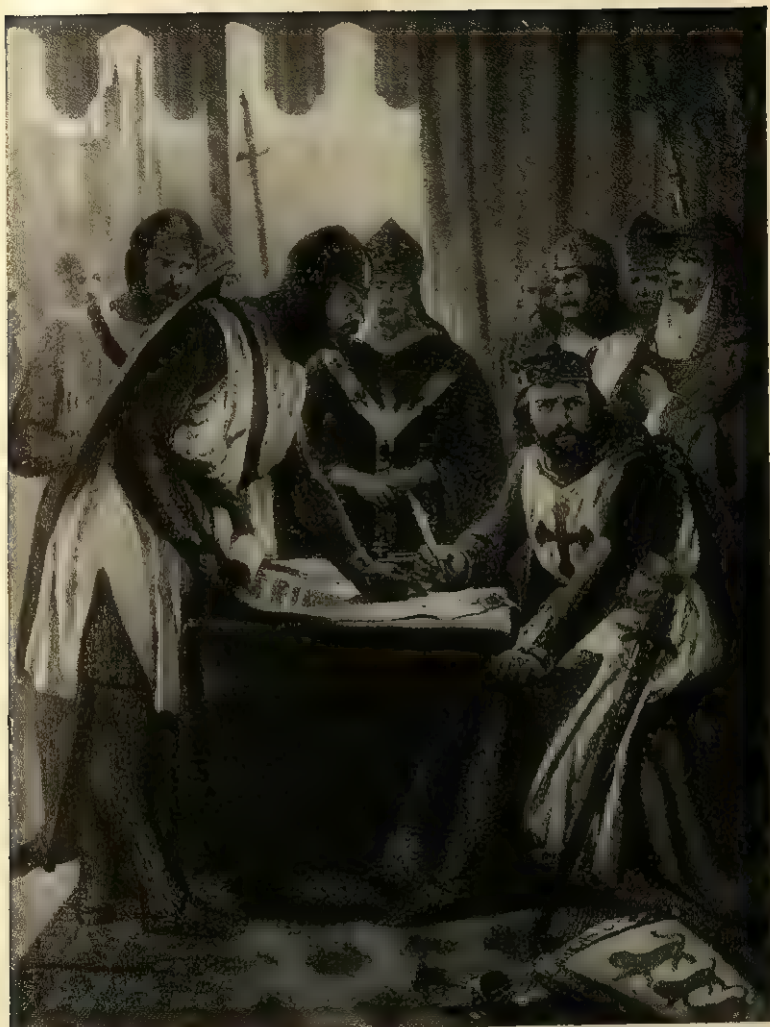
and gave up his efforts to humble the clergy. He humbled the nobility, but not the clergy.

The Jury and Common Law. Henry II's most permanent work was done in improving the courts. He sent out his judges on regular circuits through the country and established the practice of having jurors, good men under oath, in each locality to report crimes and aid in deciding cases. By this procedure circuit courts and juries came into use; also, common law. The laws of localities, the old feudal laws, were displaced by the king's law and the decisions of the king's judges. This made the law common, the same, all over the country. This was the original common law of England. It was largely judge-made. Now, when we say "common law" we mean the old English law, which was partly judge-made, as we have seen. The common law was carried out from England to all English-speaking countries.

Magna Carta. The next great step in the development of national government in England was a gain of liberty — a reaction against absolute monarchy. In 1215 the nobles, who stood against the king, together with certain bishops and some men of the middle class, forced King John, son of Henry II, to sign the Great Charter (Magna Carta). In this the king promised to respect their rights.

King John did two other important things that he did not wish to do. (1) He became the Pope's vassal — recognized the Pope as feudal suzerain of England; (2) he gave up his lands on the Continent to the king of France. We remember King John by the great things he did that he did not wish to do. If he had not had so many forces combining against him at one time he might not have yielded so much. No wonder he died the next year (1216)!

The First House of Commons. But King John did live long enough to violate Magna Carta — or to attempt it. His son and successor, Henry III, had a long and troubled reign (1216-1272). The trouble was mainly because he too was violating the Great Charter. He faced civil war because the barons were trying to hold him to it. The chief leader of the barons was the king's brother-in-law, Simon Montfort. In 1265, after a battle in which Henry was defeated and taken prisoner, Simon called a parliament. It turned out to be a new kind of parliament. In addition to the nobles,



KING JOHN SIGNING MAGNA CARTA
From a modern painting.

bishops, and abbots who made up the old king's council, Simon called also two knights from each shire and two citizens from each town. These new representatives of the people were the beginning of the House of Commons. They, with the older group, made Parliament.

The Model Parliament. In 1295, King Edward I, who patterned after his uncle, Simon Montfort, rather than after his father, King Henry III, made the Commons a regular part of Parliament. From that time on the counties and the towns sent their delegates to sit in the national lawmaking body with the bishops and nobles. This was another great gain for representative government in England; and because Edward's Parliament of 1295 was followed as a model it became known in history as the "Model Parliament."

Outside of England. In 1282 Edward I conquered Wales. Later (1301) he gave his son the title of Prince of Wales, a title which has been borne ever since by the heir to the English throne. Edward also undertook the conquest of Scotland, with only temporary success. All this time, and for many years later, the kings of England were also trying to hold extensive territories in France.

FRANCE

As we recall, the western part of Charlemagne's empire, as divided at Verdun in 843, became France. It was largely old Frankland. In 987 a nobleman by the name of Hugh Capet became king of France, and his descendants, the Capetians, were kings of France for centuries. As feudalism was much stronger in France than in England, the kings of France were usually weaker than the kings of England. In other words, France was much slower in becoming a real national state.

Philip Augustus. Philip II, commonly known as Philip Augustus, who was king of France from 1180 to 1223, did much to strengthen the French monarchy. He abolished the custom of the king's doing homage to nobles for fiefs held of them; he broke the might of feudalism in northern and central France by defeating King John of England at Bouvines in 1214, and taking John's French lands; and he reformed the government of France, dis-

placing feudal officials with his own agents. In short, he overcame feudalism with sword and diplomacy and royal law.

It was during Philip's reign, too, though not with his active support, that French nobles waged a crusade against the Albigenses, heretical Christians in southern France. As a result the power of the Count of Toulouse was broken, and, a few years later, a large part of southern France came directly under the French crown.

Louis IX. Louis IX (1226-1270), grandson of Philip II, was the model Christian king of the Middle Age. By the Church he was recognized as Saint Louis. He had but one aim — to do justice to every one. By his personal reputation and also by his wise legislation he made lasting contribu-

tions to the solidity of the French monarchy. By his two crusades against the Moslems, on the second of which he died, he won wide renown.



Photo by Burton Holmes from Ewing Galloway

THE SAINTE-CHAPELLE AT PARIS

This church, built in the 13th century by Saint Louis (King Louis IX), is one of the finest gems of Gothic architecture.

Philip the Fair. Philip IV (1285–1314), grandson of Louis IX and nicknamed Philip the Fair, was clever, unscrupulous, and successful. Firmly resolved to unify France under himself, he claimed the right to tax the clergy and to try French bishops in the royal courts. The Pope resisted, threatening to excommunicate and depose Philip. Philip, to get the backing of his people, convoked a parliament, called the Estates General of France. It comprised three groups: the bishops, the nobles, and the commoners. In later French history the delegates of the commoners became famous as the Third Estate.

The Estates General, even the house of bishops, sided with the king. They wished to get rid of paying taxes to Rome — they thought the taxes too high; and they felt the stirrings of a new national sentiment against any outside power. The aged Pope, Boniface VIII, was overpowered and humiliated — he soon died. To succeed Boniface, a French friend of Philip was elected Pope, and the Papal palace was established at Avignon (à'vê'nyôn'), in France. This was in 1305. For seventy years the popes lived at Avignon, at times under the influence of the French kings.

France a Nation. By the end of Philip IV's reign, in 1314, most feudal fiefs in France had been subjected to the king, and feudal institutions had been weakened. The capital, long shifting here and there, was established at Paris. The French kings were at last supreme in their national state of France. Yet France had to go through the terrible Hundred Years' War with England (1337–1453) before she could emerge with complete national unity and deep national patriotism.

OTHER NATIONAL STATES

France and England were not the only national states that came into existence during the Middle Age. Scotland, Hungary, and Poland also became national states within the same period, and so did the Scandinavian countries of Denmark, Norway, and Sweden. In the Spanish Peninsula arose the three national states of Portugal, Castile, and Aragon. The Kingdom of the Two Sicilies, in Italy, and the County of Flanders, in the Netherlands, also gave some promise of becoming national states.

During the Middle Age, therefore, the political map of western Europe began to take on the general appearance which it still has. By the 14th century most of Europe was organized politically on national bases. Only in Italy, Germany, and the Netherlands did localism still prevail; elsewhere there were national states with national kings.

But most of the kings of the Middle Age were not absolute. They were limited, strictly limited, in spite of themselves. Relics of feudalism, danger of rebellion, occasional elections, charters, and parliaments stood in their way. Republicanism as well as monarchy, and the germs of democracy as well as of aristocracy, appeared in medieval government.

STUDY HELPS

1. Write the meaning of each of the following: Third Estate, friar, simony, concordat, "King of the Romans," "Golden Bull," diet, doge, the Hanse, canon law, common law, Magna Carta.

2. Locate Assisi, Cluny, Canossa, Worms, Canterbury, Mainz, Lyons, Florence, Milan, Avignon.

3. Locate the chief national states on the map (pages 330-331) and then see how they compare with the nations shown on a map of Europe to-day (pages 794-795).

4. Write the names of five medieval duchies; five counties; five free cities.

REVIEW QUESTIONS

1. Why were there so many small states in medieval Europe?
2. What were the "Two Sicilies"? The Papal States?
3. What were "Estates," as distinguished from states?
4. How was the Christian Church organized in medieval Europe?
5. What was the College of Cardinals?
6. Who were the Benedictines? The Franciscans? The Dominicans?
7. Who was crowned Roman Emperor in 800 A.D.?
8. What was the "Holy Roman Empire"?
9. What were the Electors? How many were there?
10. At what place did the Popes live during most of the 14th century? Why?
11. For what were the cities of Italy noted?
12. What cities of Belgium are compared to Venice and Genoa? Why?

13. What city led in organizing the Hanseatic League? What was the chief object of the League?
14. What notable things did William I do in England? Henry II?
15. Why was 1215 a memorable year?
16. What factors made for national states?
17. What national states had arisen in Europe by the 14th century?
18. What kept the kings from being absolute?

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CHAPTER XX

CULTURE IN THE MIDDLE AGE

LANGUAGES AND LITERATURES

The Latin tongue has been a great carrier of civilization. In central and western Europe in the Middle Age every educated person not only spoke his local tongue, he also knew Latin.

Latin an International Language. Latin was a live language — it was used every day by every priest, monk, lawyer, doctor, teacher, and cultured gentleman. Likewise, it was the language of books that were widely circulated in different countries; and it was the language of diplomacy — official business between one government and another.

Medieval Literature. Classics of ancient days came down into the Middle Age clad in Latin, for example, the poems of Virgil, the liturgy of the Church, and the Vulgate, Jerome's version of the Bible. But much notable literature was produced in the Middle Age — most of that too was written in Latin. We can mention here only a few of the masterpieces.

In law there was Gratian's code of canon law, compiled at Bologna in the 12th century; also various editions of the civil law of Justinian, with commentaries thereon by famous lawyers.

In history, two great writers were Suger, a French abbot, and Otto of Freising, a German bishop, both of the 12th century. Suger wrote a narrative of his monastery, Saint Denis, and histories of the reigns of Louis VI and Louis VII. Otto wrote a world history and a justly celebrated biography of the Emperor Frederick Barbarossa.

Many beautiful hymns were produced: "Dies Irae," by Thomas of Celano, the biographer of Francis of Assisi; "Stabat Mater," by another Franciscan monk, who was a contemporary and critic

of Pope Boniface VIII; "Tantum ergo" and "O Salutaris Hostia," by Thomas Aquinas, of the 13th century; and various devotional hymns, including "Jesus, the very thought of Thee" and "Jesus, Thou joy of loving hearts," by Bernard of Clairvaux, in the 12th century. Bernard's hymns have been translated into almost every modern language, and are admired and loved by all kinds of Christians.

It is worth remembering that these Latin hymns, unlike ancient Latin poetry, were rhymed, and that our practice of rhyming poetry was developed in the Middle Age.

Greek Classics in Latin Dress. Latin literature of the Middle Age was enriched by the translation of Greek and Arabic masterpieces. The great works of Aristotle were given to western Europe in part by translation of Greek into Latin, and in part by Greek into Arabic and Arabic into Latin.

It was not until the 14th and 15th centuries that the study of Greek became a passion with scholars in western Europe. By that time Latin was declining in favor of the rising vernaculars.

The Vernacular Tongues. The vernaculars were local languages or dialects spoken by the common people.

In southern Europe emerged the *Romance* or *Romanic* tongues: Italian, in Italy; French, in northern France; Provençal, in southern France; Catalan, in eastern Spain; Castilian, in central Spain; Portuguese, in Portugal; Rumanian, in Rumania. These developed from the Latin (Roman) language.

In northwestern Europe appeared the *Teutonic* or *Germanic* tongues: German, Danish, Norwegian, Swedish, Dutch, etc. English may be regarded as a compound of Teutonic and Romanic elements.

In east-central Europe *Slavic* languages took shape: Russian, Polish, Czech, Yugoslav, etc. In the extreme west — Ireland, Scotland, Wales, and Brittany (western point of France) — *Celtic* tongues survived.

All these four groups of languages — Celtic, Slavic, Teutonic, and Romanic — together with Latin and Greek, were Aryan or Indo-European languages. The Magyars and the Finns spoke tongues belonging to another great language family — the Turanian.

But such a list is too simple. It does not tell the whole story. Actually, there were almost as many local dialects of English, French, German, and Italian as there were counties and cities in medieval Europe.

Vernacular Writings. At first the scholars scorned the vernaculars, but gradually writings began to appear in them. For example, to increase the piety of the laity, priests and monks wrote prayer-books and translated parts of the Bible in the words of the common people. Kings and other rulers began to issue laws in the languages spoken by their subjects.

And poets — of course there were poets — began to write down verses and plays, stories and songs. Some of these were old, some were new. "The childhood of all nations is spent in singing." If the Middle Age was not exactly a childhood of nations, it was certainly a childhood of languages and literatures. So a good deal of poetry was to be expected. The poems were mainly of two kinds — light lyrics about flowers and girls and love, and heroic epics about knights and fights.

Of the medieval lyrics, those of the French troubadours and the German minnesingers are the most famous. The troubadours of southern France wandered far and wide, composing and singing their songs in lordly castle and peasant village. In Germany, the most celebrated minnesinger was Walter von der Vogelweide (fō'gěl-vī'dā).

Of the epics, the French "Song of Roland," the Spanish "Cid," and the German "Nibelungenlied" were widely popular. The singers of war songs, like the singers of love songs, wandered from place to place. In France they were called jongleurs, in Germany, meistersingers.

Romances and Plays. Sometimes entertainers would tell stories in alternating song and recitation, and because the earliest of such stories were composed in a vernacular derived from Roman speech, they were termed "romances." The plays which were written in the Middle Age were chiefly religious in character and were often given in churches. They included mystery-plays, based on the Bible and church history; miracle-plays, on the lives of the saints; and morality-plays, for moral teaching.

Tuscan Italian. While the troubadours, the jongleurs, and the historians of France were fixing the French language in graceful accuracy, and the minnesingers, the meistersingers, and others were making German the handmaid of history and philosophy as well as of poetry, Francis of Assisi, Dante, and others were developing the dialect of Florence and Tuscany as literary Italian. Francis lived a life of poetry as well as of religion. His "Canticle of the Sun" is a

lovely religious lyric. Dante (1265-1321), the great Florentine scholar and poet, used Italian for one of the great literary masterpieces of all time. His immortal "Divine Comedy" enshrines much of the art and thought of the Middle Age.

Close after Dante came two other great Italian writers — Petrarch (1304-1374), with his polished sonnets, and Boccaccio (1313-1375), with his picturesque tales.

During the Middle Age, Portuguese and

Spanish, as well as other vernaculars of western Europe, became literary languages. In Britain, Geoffrey Chaucer (1340-1400) gave better form to the English language and became the "Father of English poetry."

Summary. At the beginning of the Middle Age — say, about the year 1000 — almost all literature in central and western Europe was Latin. At the close of the Age — say, about 1400 — most learned writing was still done in Latin, but popular literatures in



Photo from Ewing Galloway

DANTE

French, Italian, Spanish, German, English, and other vernaculars were emerging. Many local dialects were still spoken, but they were being subordinated to national languages. All books were written and copied by hand.

EDUCATION

The Middle Age was marked by growth in education. Universities, monasteries, and cathedrals were leading educational institutions. Many universities were established.

Place and Method. In home and church every one was taught religion. On the manor or in the town most young people were taught work by which to earn a living — the country boy farming, the city boy a trade or a craft. Girls were instructed by their mothers in cooking, sewing, and housekeeping. There were no general laws compelling boys and girls to go to school, and the majority did not go; but bishops maintained schools at their cathedrals, and almost every abbot had one at his monastery.

Purpose and Program. The primary but not the only purpose of the cathedral and monastic schools was to train young men for the priesthood or for a special religious life. The course of study included subjects other than religion. In fact, the bases of the course in these schools were the same "liberal arts" as had been taught in the schools of the ancient Roman Empire.

Trivium and Quadrivium. The "liberal arts" were seven in number: three, called the *Trivium*, consisted of grammar, dialectic, and rhetoric; and four, called the *Quadrivium*, consisted of geometry, arithmetic, music, and astronomy.

The scope of each was wider than its name might suggest. Grammar embraced the study of Latin language and literature. Dialectic was a stiff course in logic. Rhetoric covered the rudiments of law, as well as composition in prose and verse. Geometry included the study of Euclid and, in addition, geography and natural history. Arithmetic dealt with Roman numbers and with the calculation of the calendar. Music embraced the rules of the plain-song (Gregorian chant) of the Church, some theory of sound, and the study of harmony. Astronomy, besides dealing with the heavenly bodies, included some physics and chemistry. All these

subjects were taught from textbooks, most of which had come down from ancient times.

Elementary Schools. In addition to the cathedral and monastic schools — called grammar schools — many special elementary schools were provided by town gilds and feudal lords, to teach reading and writing or singing. In such schools the instruction was usually in the vernacular rather than in Latin.

Some girls received special education in schools attached to convents; and many girls, chiefly of the upper classes, learned reading, writing, and the keeping of accounts, as well as fine needlework, household duties and management, and such elementary surgery and medicine as served in cases of slight daily accidents and illnesses.

Also, special education was often provided for young noblemen, with the aim of fitting them to be chivalrous knights, wise masters of men, and prudent managers of property. They were taught reading, writing, and arithmetic, the rules and customs of courtesy, knightly honor, and such courtly amusements as chess, lute-playing, singing, and verse-writing.

Outside the Schools. Boys and girls in rural communities who did not attend any formal school were instructed orally by parish priests or neighboring monks in the doctrines and duties of their religion; while the pictures and statues with which the churches were adorned helped to give some knowledge of Bible history and church history. Many a medieval boy, poor, but of promising mind, was privately tutored by his parish priest; and the large funds at the disposal of the Church made it possible for ambitious poor boys to go on to the grammar schools and even to the universities. It is an interesting fact about the Middle Age that "poor scholars" greatly outnumbered rich scholars, and that some of the foremost writers, students, statesmen, even popes, began their careers as poor boys.

The Universities. The finest flower of medieval education was the university. In ancient times there had been advanced schools, resembling colleges; but our modern universities are the direct outgrowth of the universities which were first established during the Middle Age.

No medieval university was created in accordance with a plan laid out in advance. Each one was a natural growth out of educational conditions and needs. In certain cities were various groups of students, each gathered about its teacher. After a while it seemed desirable for the several groups in the same city to get together in some kind of central organization. At Bologna the students formed a union, or gild; at Paris,



Photo from Ewing Galloway

NEW COLLEGE AT OXFORD UNIVERSITY

Strangely enough, the "New College" is one of the oldest parts of Oxford University. It was established in the 14th century. The picture shows the chapel.

the teachers. All turned into one made the university. That is just about what the word university means — "all turned into one."

The University of Paris. The groups of students and teachers were of different kinds, formed in different ways; and the unions of groups varied. At Paris, where the first university was formed, the arrangement was as follows: (1) An undergraduate school of arts, which was much like a big cathedral school, giving the usual instruction in the seven liberal arts. (2) The graduate schools of theology, philosophy, law, and medicine.

The school of arts was presided over by an elected official called the Rector, and its students were divided, according to their place of birth, into groups called "nations." Each "nation" had its own proctor, dormitory, dining-hall, chapel, and tutors. Such "nations" developed into "colleges" like those which still exist in the universities of Oxford and Cambridge.

Each graduate school was under a Dean, and was attended by students who had gone through the school of arts and hence were known as bachelors of arts.

Theology and Philosophy. In the Middle Age theology was the most highly esteemed subject of study, so much so that it was called the "queen of the sciences." Next in honor came philos-



A CLASS IN THE LAW SCHOOL OF THE UNIVERSITY OF BOLOGNA

From sculpture of the 14th century.

ophy, and then law. Different universities emphasized different subjects. Paris stressed theology and philosophy. Bologna was the great law school; and Salerno, also in Italy, was famed for its school of medicine.

The Middle Age was rich in works of theology and philosophy. Peter Abelard's *Sic et Non* ("Yes and No") shocked many earnest Christians. Peter Lombard's "Sentences" (published about 1145) proposed answers to Abelard's questions and summed up the Church doctrines on the sacraments. Averroës (1126-1198), a Moslem, wrote extensively on Aristotle. Thomas Aquinas, a devout Christian scholar, in his writings endeavored to quiet some fears that Averroës had raised, and to show that religion and philosophy could be reconciled. Thomas's most important work, the *Summa Theologiæ*, was the greatest intellectual achievement of the Middle Age.

Revival of Roman Law. The study of Roman law was taken up anew in the Middle Age, first at Bologna, about 1100, and soon afterwards at other places. Its order and system appealed to many people in a time of disorder. It laid down broad and simple principles of justice. It provided for court settlement of all cases — the “Germanic Law” employed duels and other barbarous methods in which the people were losing confidence.

The Roman law not only gave protection to every person on a basis of reason and justice, it also aided the kings and the commons to get rid of feudal lords and feudal war. Of course, this means that Roman law favored monarchy as a form of government and aided in the building of national states.

Roman law (the “Civil Law,” lawyers call it) came to be adopted generally on the Continent. England, as we have seen, developed a system of her own. (See page 341.) The United States to-day follows the English law — except the state of Louisiana, in which the old Roman law prevails. The Spaniards and the French planted the Roman law in Louisiana, just as they, with the Portuguese, planted it in Latin America (Mexico, Central America, the West Indies, and South America).

Canon law (Church law) was also an important subject of study in medieval Europe.

STUDENTS AND STUDENT LIFE

Clouds of “Clerks.” Multitudes of students attended the medieval universities. It has been said that as many as 50,000 were at Paris at one time, and 10,000 at Oxford. Though these figures are perhaps too large, it is certain that university life was popular. All university men, whether they actually became priests or not (and many did not, especially in the later Middle Age), were classed as “clerks,” clergymen, and as such enjoyed special privileges. For example, they were exempt from state control, paid no taxes, and could be tried only in church courts. Here is no doubt one reason why university life was so attractive to so many young fellows.

Student Life. There were students gay as well as students grave. Student life was naturally varied with pleasure and hard-

ship — also adventure. It was customary for students to pass freely from country to country, attending one university after another. A year or two at Paris, a year at Oxford, then a year at Bologna, perhaps, gave opportunity for travel, sightseeing, begging, working, walking, riding, duckings in unbridged rivers, and being held up by robbers — for some students actually had money.



A MEDIEVAL LAWYER

Culver Service

Classes began shortly after daybreak, and classrooms were rarely heated — except by occasional arguments. Few students could afford books — most had to learn by listening and by taking notes. All had to know Latin, for Latin was the language of the universities. Athletics did not figure much, but there was horseplay and hazing. Many hunted, fenced, or played ball, and there was much tramp-

ing. Some students made their living by singing their student songs and other lyrics from door to door. Gradually a distinctive costume — cap and gown — was evolved.

Summary. At the beginning of the Middle Age schools were few and the number of illiterates was very great. At the end of the Middle Age schools were numerous; all the upper classes were literate; and a considerable percentage of ordinary men and women could read and write, though probably not a majority. The clergy, as a class, remained the best educated. They were the teachers; they contributed very much to the thought of the time; and they produced most of the scholarly writing. The finest flower of medieval education was the university.

SCIENCE

We have observed that theology, in the Middle Age, was called the "queen of the sciences." Nowadays, in speaking of science, we usually mean natural science, such as physics, botany, and chemistry.

Handicaps of Science. Natural science was not featured in education in the Middle Age as it is to-day. It was taught only incidentally in the grammar schools and universities, in connection with geometry, astronomy, or medicine, not as a group of subjects of first importance; and there were no scientific institutions with special equipment for such study.

Several things stood in the way of natural science: (1) the absorbing interest in theology and philosophy; (2) the deductive method — the habit scholars had in those days of drawing conclusions about nature from what they believed, or from what they found in books, instead of going out and studying nature directly; (3) magic and superstition.

Magic and Superstition. The ancient Greeks and Romans had believed in magic and signs — the flight of birds, the words of oracles, days lucky and unlucky — and the Germans, Celts, Slavs, and other "barbarians" were even more superstitious. After centuries, when all these peoples were Christian, they could not or would not rid themselves of those old fears and faiths. They were not worse than many others, before and since, in regard to such things, but nevertheless they were handicapped by them. Belief that a certain day was unlucky often delayed a good work. Faith in a charm or ceremony for the curing of disease stood in the way of discovering a real cure. As long as a doctor thought that swallowing a certain kind of worm, whole, especially while saying the Lord's prayer, was a good remedy for blindness — what could be expected?

The Deductive Method. Deductions may be valid — we make them continually — but, as we have observed, medieval scientists depended on the deductive method too much. They reasoned too much from books and from their beliefs, and tested things too little in nature. If a statement in a book, or a belief, was taken to be

true, and was true, a logical deduction from it was true ; but too many propositions were accepted without test. Authority was overvalued. For example, many scholars of the Middle Age believed that it was impossible for Aristotle to err, and that, therefore, a conclusion based on a statement by Aristotle was bound to be correct. Such procedure was no doubt safe in many cases, but it was not scientific. Neither was it scientific to rely too much on what seemed reasonable. For example, it seemed reasonable to believe that an iron ball would fall faster than a wooden ball, and it was believed until somebody was scientific enough to test it.

Fruitful Errors. But sometimes errors led to unexpected benefits. For example, men for a long time believed in the " philosopher's stone " and the " elixir of life." The former was supposed to turn whatever it touched into gold ; the latter was to prevent death. Medieval scientists made numberless experiments trying to find the philosopher's stone, trying to compound the elixir of life. They failed ; yet they found many things they were not looking for and made some important discoveries they had not dreamed of.

Scientific Progress. Despite much ignorance and prejudice, and despite many errors and absurdities, the Middle Age did witness considerable progress in natural science.

Debt to Greeks and Arabs. Medieval scholars learned almost everything the Greeks and Romans knew about nature. They had the writings of Aristotle on natural history, and from contact with Moslems in Spain and with Greeks and Arabs in Sicily they acquired all the ancient lore about astronomy, mathematics, medicine, and geography. Much of this was erroneous, but some of it was sound.

Alchemy and Astrology. Some studies, learned from the ancients, which were not scientific, were gradually made into sciences. Such were astrology and alchemy. Astrology, ancient study of the stars, became astronomy ; and alchemy, which was the study of chemicals and metals, chiefly in search of the philosopher's stone and the elixir of life, was developed into the science of chemistry. We perhaps should not say that astronomy and chemistry were put fully on scientific bases within the Middle Age, but much progress was made in that direction.

Surgery and Physics. In some fields of science medieval scholars made important contributions — they added to the knowledge of previous ages. This was the case in medicine and surgery. It was also the case in certain branches of physics, notably dynamics and optics. Moreover, the knowledge of geography was considerably extended during the Middle Age.



AN ALCHEMIST AT WORK

Cuiver Service.

Scientific Method. In respect to the goal of science and real scientific method, certain medieval scholars presented ideas that were indeed revolutionary. They asserted that scientific students should observe nature, not merely follow books, and that science should be used for the practical purposes of human welfare. Adelard of Bath, an Englishman who lived early in the 12th century and traveled extensively in Spain, Italy, North Africa, and Asia Minor, set forth such views in his famous book, "Questions about Nature." He also translated Euclid's Geometry into Latin. Roger Bacon, another Englishman, who lived in the

13th century, declared that men should not follow Aristotle blindly, but should make experiments for themselves. Bacon was a Franciscan friar and a professor at Oxford and at Paris, and he had numerous disciples.

Bacon was also something of a prophet. He said that in time, through the applications of science, men would be able to fly, to ride in horseless carriages, and in ships without oars or sails, and to build bridges without supporting piers.

Science in the Universities. Natural science became a subject of study in the universities. The University of Salerno grew up around the study of medicine, and other universities established schools of medicine. Astronomy was taught in every university school of liberal arts; likewise mathematics and physics. Roger Bacon did his scientific work in connection with the universities of Oxford and Paris.

Inventions. In the field of applied science there were many new inventions and discoveries during the Middle Age. Algebra was taken over from the Arabs and applied usefully. With it came the so-called Arabic numerals, with which we are now so familiar. (See page 295.)

In architecture and building notable things were done. The beautiful Gothic style of architecture was invented — of this more later. There were also such highly useful inventions as chimney flues, lead plumbing, glass windows, pipe-organs, and mechanical locks.

New dyes were discovered. Cotton paper was first used. The mariner's compass with magnetic needle was devised and employed. Gunpowder, also, was a medieval discovery in Europe. By 1350 factories for making powder were in existence in at least three German towns.

ART

Perhaps the richest flowering of medieval civilization was in the realm of art — in the making of beautiful things.

Christian Art. Medieval art was, of course, mainly Christian art. The art of the early Christians had been chiefly an adaptation of the art of the pagan Greeks and Romans, but the art of the medieval Christians was largely original and distinctive.

Already we have spoken of one important kind of medieval art — the medieval literary productions in Latin and in the vernacular languages. Some of those writings rank among the world's masterpieces. Medieval art also found wonderful expression in architecture, sculpture, painting, music, embroidery, tapestry, and various other forms.

Church Architecture. The most impressive medieval achievements were in the art of building. New and beautiful types of buildings were created, chiefly in the construction of churches. In every diocese a cathedral was built for the bishop; every community of monks built a monastic church or abbey, and many a priest built a parish church which vied with abbeys and cathedrals in size and beauty. In erecting these buildings, the clergy were backed zealously by the people of the diocese, town, or parish. Rich men gave money, poor men gave labor, skilled architects drew plans; princes, craft guilds, and town councils worked together, with care and love for the splendid thing they were producing. Often one generation followed another before one of these great structures was completed. These churches were the outstanding and monumental expression of that age of Christian faith.

Romanesque Style. Mainly, two types of architecture were employed in medieval churches, the Romanesque and the Gothic. The Romanesque was so called because it was a development of ancient Roman architecture, just as languages developed from the Roman (Latin) were called "Romance." The Romanesque grew up in Italy and spread in the 11th and 12th centuries to Germany, Normandy, and England. It was not merely an imitation, it was largely creative and new. The Romanesque church was usually in the form of a cross, with a long nave, short transepts, and a semicircular apse. The ceilings and doorways and small windows were crowned by round arches. Perhaps the most noteworthy example of Romanesque architecture is the cathedral at Pisa, with its famous leaning tower.

Gothic Style. The Gothic type of church architecture originated in France in the 12th century, and was soon imitated throughout western Europe. The Gothic kept and emphasized the cruciform floor-plan, but differed from the Romanesque in other features.

In place of round arches, the Gothic introduced pointed arches. It used pointed and ridged roofs instead of domes. A novel feature of the Gothic style was the "flying buttress." It was a heavy stone prop, half of a pointed arch, placed outside to strengthen the walls. By means of flying buttresses the walls could be made higher and thinner, and windows larger. Thanks to



THE CATHEDRAL AND LEANING TOWER OF PISA

The cathedral was begun in 1063 and completed in 1118. The tower was constructed as a baptistery, and insecure foundations caused it to sink down on one side, so that it is now truly a "leaning tower."

the pointed arch and the flying buttress, Gothic churches had height and grace, as well as massiveness and strength.

Among the numerous exquisite examples of medieval Gothic architecture may be mentioned the cathedrals of Amiens, Chartres, Paris, and Rheims, of Milan, Toledo, Cologne, and York, the Sainte-Chapelle of Louis IX in Paris (see page 345), and Westminster Abbey in London.

Church Interiors. The medieval churches, especially the Gothic, were richly ornamented with sculpture and painting, with tapestry and carved woodwork and stained-glass windows, all intended to



THE CATHEDRAL AT CHARTRES

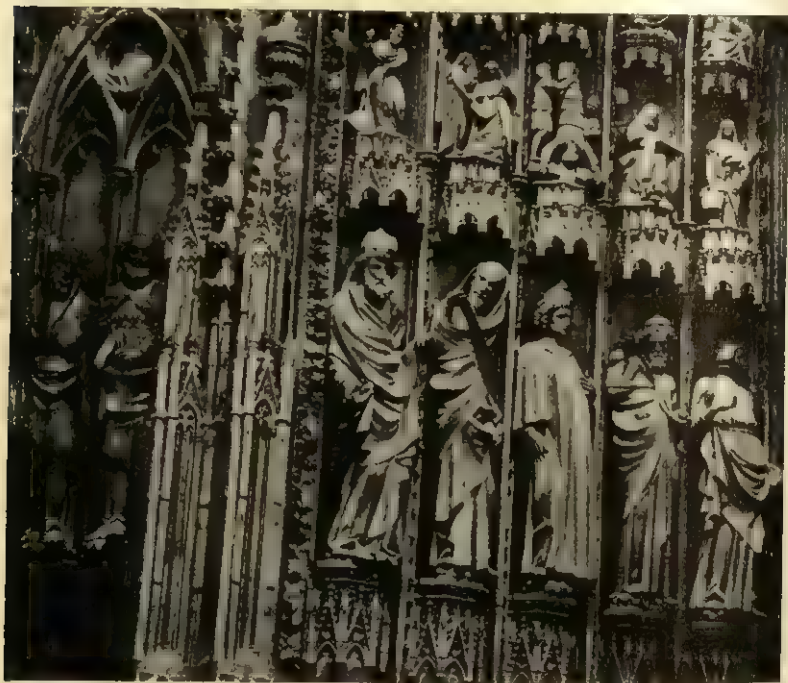
Photo from Ewing Galloway

Built in the 12th and 13th centuries. This is regarded as one of the most beautiful examples of Gothic architecture in France.

instruct the people and inspire them with religious zeal and gratitude. In the daily service the rich altars were all aglow with candles, shining amid flowers, crucifixes, and vessels of silver and gold. Over the main entrance was an immense circular window

(rose window), beautiful with tracery and design in stained glass. Below the windows hung religious paintings, banners, and tapestries. The interior of the church was itself a prayer, and the exterior, with its pointed arches and lofty spires, was an invitation to prayer.

Other Uses of Gothic. The Gothic style of building developed in and for churches, but it was used during the Middle Age for



GOTHIC STATUES
On the Cathedral of Strasbourg.

other structures — private residences, guild-houses, feudal castles, and royal palaces. These buildings, too, were often decorated with sculpture, painting, and tapestry.

Sculpture and Painting. Medieval sculpture was sometimes crude and sometimes very fine. Some of it was intentionally humorous, and much of it was intended to teach religious lessons. Painting reached its highest medieval development in the work of

Giotto (1266-1337), an Italian, contemporary with Dante. Giotto's painting is famous for its simplicity, for its light and clear coloring, and for the spiritual expression of its figures. His greatest paintings, that have been preserved, are his scenes from the life of Francis of Assisi. (See page 327.)

The Middle Age produced many other kinds of art — "illuminated" manuscripts, splendid vestments for the clergy, gay and beautiful clothing for lords and ladies, and exquisite furniture.

Music. Music was advanced by the Church as well as by the troubadours. Guido, a Benedictine monk of the 11th century, started our system of musical notation, and for the first six notes of the scale employed the first syllables of six lines of a Christian hymn in praise of John the Baptist — ut, re, mi, fa, sol, la. Pipe organs, similar to those of the ancient Greeks and Romans, were built and installed in medieval churches. The lute was improved upon by the troubadours, and a special system of musical notation was invented for it. Much of the plain-song of the Catholic and Episcopal churches of to-day, and many of our folksongs, are medieval in origin or form.

Summary. When we take into account all the contributions of the Middle Age to our modern world — music, architecture, literature, law, medicine, as well as ideas and practices of government and diplomacy — we must conclude that many of the foundations of present-day civilization in Europe and America were laid in the era from the 11th to the 14th century.

STUDY HELPS

1. Make a list of some famous writings in Latin.
2. Make a similar list for vernacular languages.
3. Name all the different places in which medieval boys and girls received (or were offered) instruction.
4. Write the names of several medieval universities, locating each.
5. Write a probable story of a medieval student's activities and experiences during a period of three years.

REVIEW QUESTIONS

1. What were vernacular languages?
2. What do we mean by *Romance* languages? Name six such.

3. How did our word "romance" originate?
4. What were troubadours? Meistersingers?
5. What famous saint wrote poetry in Italian?
6. Who was the author of the "Divine Comedy"? Who was the "Father of English Poetry"?
7. What was the *trivium*? The *quadrivium*?
8. Which medieval university excelled in the teaching of law? Of medicine? Of theology and philosophy?
9. What book was the greatest intellectual achievement of the Middle Age? By whom written?
10. Why did Roman law gradually displace German law in most countries?
11. How did Adelard of Bath and Roger Bacon promote science?
12. What ancient Greek was regarded as high authority in medieval schools?
13. What definite things did medieval scholars get from the Arabs?
14. How could you distinguish a Gothic church from a Romanesque?
15. Can you name a building near your home in either of these two styles of architecture?
16. Who started our system of writing music? How?
17. In what important subjects do we owe much to the Middle Age?

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PART VII

THE EXPANSION OF EUROPE

INTRODUCTION

During the Middle Age, as we have already seen, Christian civilization grew vigorously in Europe. We are now to see how this civilization expanded and affected the rest of the world.

Heretofore there had been very little contact between Europe and America, and even between Europe and the Far East. Central and southern Africa also had been almost entirely cut off from other lands. Yet each continent had something to contribute to world wealth and world culture, and much to receive. Europe, the smallest of all, had most to give, and it was Europe that took the lead.

Europe's expansion began even in the Middle Age, with the Crusades against the Moslems in the Near East and northern Africa, as we shall see in Chapter XXI. While the Crusades still continued, in the 14th, 15th, and 16th centuries, European civilization was enriched by a revival of ancient Greek and Roman culture, and by a glorious outburst of art and literature in Italy and other European countries. Chapter XXII will describe this flowering of cultural forces. Then Chapter XXIII will show how, in the same period, Europe equipped herself with new inventions, without which her expansion might have been impossible. Finally, in Chapter XXIV we shall see bold explorers, zealous missionaries, and eager merchants going out from Europe, sailing down the African coast, around the Cape of Good Hope, and on to India and the Far East, while others sail westward to discover, colonize, and Christianize America.

Thus European civilization was enriched and expanded. Europe's expansion made it possible for all the lands and all the peoples of the entire globe to take their part not only in world trade and world politics, but also in the building of the modern civilization of the world.

CHAPTER XXI

THE CRUSADES

CHRISTIANS AGAINST MOSLEMS IN THE HOLY LAND

The Seljuk Turks. The break-up of the Arab Empire (page 294) laid it open to invasion. In the 11th century it was invaded by the Seljuk Turks, fierce Turanian nomads from Turkestan. They overran a large part of the Moslem East, but ended by adopting Islam. Then they attacked the Christians. They cruelly mistreated Christian pilgrims in Palestine; they interfered with Christian merchants; they defeated the Byzantine Emperor's armies in Asia Minor; they set up a capital at Nicæa and threatened Constantinople.



A CRUSADER

A Cry from the East. In distress the Emperor Alexius I, at Constantinople, appealed to the Pope, Urban II, for help. The Emperor expressed his regret that there had been unpleasantness in the past between the Greek and Latin churches, and urged the Pope, as the chief of all Christians, to send soldiers to save the Empire and Christianity in the East.

The Temper of the West. In the West there was keen sympathy for the plight of the Eastern Christians and sharp indignation at the stories told by returning pilgrims of their sufferings at the hands of the Moslems in the Holy Land. Besides, western Europe at this time was full of religious zeal, stimulated by the Cluny

monks and the reforming popes. Only a leader was needed to sound the call.

The Call of the Pope. Pope Urban II at a great church council at Clermont, France, in 1095, declared that it was scandalous for Christians to fight one another, instead of turning their united arms against the infidel. He called upon them to wage a holy war against the Moslems, to rescue the Holy Land and the Holy City. Eagerly the multitude shouted "Deus vult!" ("God wills it!"), and they prepared to go. Men rushed forward to get the Pope's blessing and the badge of a Crusader—a cross of red cloth to wear on the breast or shoulder. On the Moslem banners was a crescent. The Crusades, the long wars of the Cross against the Crescent, began.

The First Crusade. Peter the Hermit, Walter the Penniless, and other enthusiasts led about 10,000 too hast-

ily through Hungary and Byzantium into Asia Minor, where they were easily cut to pieces by the Turks. The main army, 25,000 or 30,000 strong, under French noblemen, brothers of the French



THE CHURCH OF THE HOLY SEPULCHER AT
JERUSALEM

A church was built in the 4th century A.D. on the supposed site of Jesus' burial and resurrection. The building shown above, which still stands, was erected by Crusaders in the 12th century on the foundations of the older church.

king, and others, moved more slowly but more effectively. They arrived at Constantinople, received supplies from Emperor Alexius, then fought their way east across Asia Minor, made alliance with the Christian Armenians, took Antioch, and finally, in July 1099, captured Jerusalem. They celebrated their triumph inside the Church of the Holy Sepulcher by fervent prayers and outside by riding their horses through the blood of slaughtered Moslems.

The "Latin Kingdom of Jerusalem" was set up, with the Holy City as its capital. Godfrey of Bouillon was made king, his title "Defender of the Holy Sepulcher." The main object seemed attained — the Cross had displaced the Crescent in the holy places. And, indeed, for almost a century Jerusalem remained in Christian hands; but strife continued.

The wars between Cross and Crescent continued, intermittently, at many points of contact; and there was strife among the Christians themselves, especially between those of the West and those of the East. The same thing was true among the Moslems — they were one in creed, but in nothing else. They differed in nationality; politically they were broken up; they were led hither and thither by ambitious rival captains. This sort of thing weakened both sides, Christians and Moslems.

The Second Crusade. Nearly fifty years passed, then news came that the Moslems were winning back the Holy Land. Bernard of Clairvaux called for a second great Crusade. Holy Roman Emperor Conrad III and King Louis VII of France answered with their bands of knights, German and French; but they did not march eastward together for fear their men would fight each other. Meeting them separately in Asia Minor, the Moslems defeated them easily. This was in 1147-48. The Second Crusade was a fiasco.

The Third Crusade. Forty years later (1187) the Moslems actually recaptured Jerusalem, and nearly all the cities around it. Christian Europe was stirred from end to end, and eastward on a third great Crusade went Emperor Frederick Barbarossa, King Philip Augustus of France, and Richard I, "Lion-Heart," king of England.

Frederick, going overland with his army through Asia Minor, was drowned crossing a river — his army was scattered. Philip and

Richard went together by sea, but quarreled, and Philip soon returned home. Richard remained, fought the Moslems gallantly, ably, and with some success. He failed to regain Jerusalem, but in 1192 he made a treaty by which the Christians were to hold a narrow strip of sea-coast bordering Palestine, and to have access to Jerusalem.

Richard and Saladin. The fame of the Third Crusade rests less upon what was done than upon the dramatic figures of the two chief leaders, Richard and Saladin. Saladin, an Armenian Kurd, educated at Damascus, a devout Moslem, a cultured gentleman, an able statesman, and a brave warrior, had united more of the Moslems than usually followed under one banner. It



From an old print

SALADIN, A MOSLEM WARRIOR

was he who had captured Jerusalem in 1187, and it was he who successfully defended it against Richard "Lion-Heart."

Many zealous Christians in Europe were disappointed in Richard's doings—they thought he was not savage enough towards Saladin, and they thought he should have taken Jerusalem; but he probably did pretty well, and really accomplished more than he got credit for.

Saladin died the next year (1193). And Richard, on his way back towards England, was captured and imprisoned. He was finally ransomed, and reached home from the Crusade in 1194. Richard died in 1199.

REVOLUTIONS IN THE BYZANTINE EMPIRE

The Fourth Crusade. In 1201 a fourth army, a fourth Crusade, encouraged by Pope Innocent III, was looking anxiously towards Jerusalem, the city to be delivered from Moslem hands. A treaty was made with Venice, rich merchant queen of the Adriatic, whereby her ships were to transport the Christian soldiers to Palestine. But the large sum of money that Venice was to be paid was hard to raise — only part of it was in hand. Then the merchants of Venice thought of a plan.

The Merchants of Venice. The merchants of Venice were doing a good business with the Moslems of the East, hence they were not enthusiastic at any time about carrying the Crusaders to Palestine — war there would hurt Venetian trade. The chief rivals of Venice in this trade were the merchants of Constantinople and other cities of the Byzantine Empire. The merchants of Venice were more anxious to hurt Constantinople than they were to deliver Jerusalem. They said that the Greeks of Constantinople were not very good Christians anyhow — they had never been cordial towards the Pope — they were little better than heretics! To this the Crusaders began to listen. The Crusaders were also reminded that the Greeks had not coöperated as fully as had been expected in the earlier Crusades.

Jerusalem Abandoned. Then came news from Constantinople — the rightful Emperor had been deposed, and the usurper, Alexius III, was squandering the public funds, and not fighting the Moslems! Constantinople was the victim of a revolution — Constantinople needed a deliverer. Not only news came — there was an invitation: the son of the rightful Emperor was appealing to Venice and the Crusaders, assuring them that, if he were made emperor, he and his people would become good Catholic Christians. This was the final touch. Venice's plan carried.

Constantinople Sacked. In 1203, the soldiers of the Fourth Crusade, under Venetian auspices and on Venetian ships, went, not to deliver Jerusalem, but to capture Constantinople. And, after bitter fighting, they did it. They deposed Alexius III, and restored the former emperor.

But at the first opportunity the citizens, or some of them, rose in revolt, killed the emperor who had been forced upon them by the Crusaders, and proclaimed a new emperor. Constantinople had another revolution. Then, after another fierce siege, the Venetians and the Crusaders took the city again, sacked it, did much burning, committed appalling cruelties, and divided the spoils. The Pope, horrified and very angry, protested, but in vain. Venice, for her share, took the commercial part of the city, the island of Crete, trading posts in Asia Minor, and other valuable territories. A Venetian became Patriarch of Constantinople, and Baldwin, Count of Flanders, one of the Crusaders, was made Emperor. The Greek Empire was made "Latin," religiously and politically.

The Latin Empire of the East. This so-called "Latin Empire," established on the wreck of the Byzantine Empire by the Fourth Crusade in 1204, lasted until 1261. In that year a descendant of Alexius III, aided by Genoa, Venice's great Italian rival, captured Constantinople, put an end to the Latin Empire, and reestablished the Byzantine Empire.

Results of These Revolutions. The revolutions in the Byzantine Empire — that of 1204, by which the Latins took control, and that of 1261, by which Greek rule was restored — had important results. They not only revealed, they also intensified, the old rivalry, even the hatred, between Western and Eastern Christians. They debased and discredited the Crusades. What had started as a pious movement of high purpose to deliver a holy city had degenerated into a savage scheme of low purpose to rob a rich city. And they gravely weakened the Byzantine Empire, in the face of advancing Islam. Of course, they made it impossible for East and West, thereafter, to coöperate cordially or effectively against the Moslems.

But these revolutions, which were so costly to Constantinople, did contribute enormously to the commercial wealth and power of Venice and Genoa.

THE MONGOL WHIRLWIND

With the Moslems holding Jerusalem and with the Christians fighting one another for the possession of Constantinople, every-

thing was ready for an effective rally of Moslems against Christians — of Crescent against Cross. But another force had to be reckoned with. Another terror came out of the East, out of Asia.

The Mongols. The Mongols were backed up by the Tatars (Tartars), and both were akin to the Huns, Magyars, and Seljuk Turks. They were hard riders, hard fighters, and were very numerous. In 1206 a Mongol horde, a fierce, hungry swarm, started on the warpath. Their Khan or chieftain was Jenghiz.

*Culver Service*

JENGHIZ KHAN

We know him as Jenghiz Khan. He quickly subdued eastern Turkestan and northern China. Then he galloped westward and fell upon Persia. He had turned eastward again and was invading China when death overtook him.

Jenghiz Khan. Jenghiz Khan as a warrior was as savage as Attila the Hun ; as a ruler and organizer he was greater ; his conquests were wider and richer. Under his immediate successors the Mongol whirlwind swept farther and farther. In the Far East, China and Korea and Burma were conquered and ruled, and attacks were made

on Japan and Java. In the Middle East and the Near East, Mongol warriors subjugated Persia, defeated and killed the Caliph of Bagdad, and destroyed the Abbasid Caliphate (1258) ; conquered Mesopotamia and Armenia, and in Syria captured Aleppo, Damascus, and Antioch. They were pushing on towards Jerusalem when a force of Egyptian Moslems checked them near Acre (1260).

In the meantime, other Mongols were cutting through southern Russia into central Europe. They seized Moscow and Kiev,



THE MONGOL EMPIRE, 1300 A.D.

overran Bulgaria and Poland, and in 1241 overwhelmed the Magyars in Hungary and the Germans in Silesia. At its greatest extent the Mongol Empire extended from the Vistula and the Lower Danube to the Pacific Ocean, and from the Arctic Ocean to the Persian Gulf, the Himalaya Mountains, and the Malay Peninsula.

Effect on the Crusades. The immediate effect of the Mongol onset was to slacken, if not to stop, the struggle between Islam and Christianity. Both Christians and Moslems had to fight for life against the Mongols.

Assimilation of the Mongols. But soon the Mongol Empire broke up and the Mongols adopted the religions and habits of the peoples they had conquered. In the Far East they became Buddhist in religion, and mingled with the Chinese. Kublai Khan (1259-1294) was a real Chinese Emperor, and his dynasty continued to rule in China until 1368. In the Middle East and Near East the Mongols embraced Islam. In Europe they were pushed out of Poland and Hungary, or absorbed by the native Christian population, and were confined to the plains north of the Black Sea. In that region they were known as the "Golden Horde," and khans of the Golden Horde for two centuries dominated Russia. Eventually these Mongols became Orthodox Christian in religion and Russian in language.

Tamerlane. In the latter part of the 14th century there was a brief revival of Mongol energy and conquest under Tamerlane. He subdued west-central Asia, conquered Persia and Mesopotamia and, in 1398, invaded India, winning a great victory near Delhi. Tamerlane died in 1405, and his empire soon dissolved; but many of his victorious Mongols remained in India, where they were called Moguls. The Mogul Empire which they established there endured, at least in name, until 1857.

Effects on Islam. The Mongols wrought vast destruction and change on the Moslem world. For one thing, the political and military power of the Seljuks was broken, and every Moslem tribe — Arab, Persian, Kurd, Turk, and Mongol — warred with its neighbors. Out of the resulting confusion another tribe of Turks gradually rose to a commanding position.

THE OTTOMAN TURKS

Othman and the Ottomans. One Turkish tribe in Asia Minor managed to escape the Mongol whirlwind, and in the year 1299 its chieftain Othman (or Osman) declared himself prince of the Turks. Othman and his successors were valiant warriors and able statesmen. By 1350 they had undone the work of the Crusaders, and, like the Seljuks three centuries earlier, they had wrested all Asia Minor from the Byzantine Empire. From Othman they were known as Ottoman Turks, and the Ottoman Emir (prince) assumed the title of Sultan.

Weakness of Byzantium. As the territory of the Moslem Ottoman Empire expanded, that of the Christian Byzantine Empire contracted. Limited to Constantinople, a part of Thrace, and a narrow strip of seacoast along the Ægean, the Byzantine emperors were crippled by grave domestic problems: short of soldiers and money, they were weakened by recurring revolutions.

The Turks in Europe. In 1356 the Ottoman Turks crossed the Straits (Dardanelles) in force. The next year they captured Adrianople and made it their capital. Going from victory to victory, in 1402 they besieged Constantinople. There they failed for the time, but very shortly they dominated the whole Balkan Peninsula except Constantinople and a few other posts.

In desperation the Byzantine emperors sought aid again of western Europe. In alarm the popes preached new Crusades, begging all Christians to go to the assistance of the Greeks. Some Catholic princes did lead armies against the Turks. The kings of Hungary and Poland repeatedly, though vainly, tried to stem the tide of Moslem conquest. And the Venetians, now that their own commercial interests were at stake, turned Crusaders and fought manfully against the Turks. But still the Turks advanced.

The Council of Florence. As a last resort, the Byzantine Emperor, with a group of Greek bishops, attended a general church council at Florence in 1439 and signed a solemn compact acknowledging Papal supremacy and uniting the Catholic and Orthodox churches. But neither this Emperor nor his successor could persuade the mass of his subjects to endorse the union. Obligated to

choose between the safety of the Empire and the independence of their church, the Greeks sacrificed their political freedom to hatred of the West and hatred of Rome.

Nevertheless, the Pope persisted in his efforts to relieve the Byzantine Empire. He proclaimed a Crusade; and a Christian army under command of a Papal legate and the king of Hungary set out against the Turks in 1443. It won some victories at first and got as far as Bulgaria, but in 1444 it met disaster in the battle of Varna.

Constantinople, and with it the Christian Roman Empire of the East, was nearing its death-throes.

Fall of Constantinople. In 1453, after elaborate preparations, Mohammed II, the ablest of the Ottoman Sultans, with an army of 150,000 men, laid siege to Constantinople. Defending the city was an army of not more than 8000. What the Christians lacked in numbers they made up in bravery and grim determination. For almost two months they held the Moslem host at bay. When finally the Turks poured in, the gallant band of defenders fought on until they were all killed. In their midst, fighting to the very end, perished Constantine XI, the last of the Cæsars and the last of the Greco-Roman Emperors.

From Cross to Crescent. The transfer of Constantinople from Constantine XI to Mohammed II marked the end of the Byzantine Empire and of the political independence of the Greek nation. It meant that the Christian capital and bulwark of the East was thenceforth to be the capital and pride of Islam. All Christendom was depressed, just as all Ottoman Turks and all Moslems were elated. Constantinople had been viewed by Christians and Moslems alike as being one of the greatest and strongest cities in the whole world, and as embodying most perfectly the traditions of ancient Roman rule and ancient Greek culture. Holding it gave prestige. As Christians had held it from the time of the first Constantine, in the 4th century, to the days of the last Constantine, in the 15th century, so the Moslems were determined to hold it ever after. And now, in the 20th century, they still possess it. To them it is still *the* city. They have recently changed the name to Istanbul.

Suleiman the Magnificent. For almost a century after the death of Mohammed II — from 1481 to 1571 — the Ottoman Empire continued to expand. In the time of Sultan Suleiman I, 1520–1566, who was fittingly termed “the Magnificent,” it com-



THE MOSQUE OF MOHAMMED II AT CONSTANTINOPLE

On this site formerly stood the Christian church of the Apostles, erected in the time of the Emperor Constantine and for centuries the burial place of the Christian rulers of the Greco-Roman Byzantine Empire. Shortly after the Moslem conquest of Constantinople, the Sultan Mohammed II destroyed the church and employed a Christian architect to erect this mosque. The plan of the mosque was copied, in certain respects, from that of Saint Sophia (see page 288).

prised about the same territory as had constituted the East Roman Empire in the days of Justinian and Heraclius. Eager to reach out farther, Suleiman, with the main forces of the Moslem world behind him, turned anew against Christendom.

In 1521 he captured Belgrade and crossed the Danube. In 1526 he defeated the king of Hungary and occupied Budapest. Pushing on against Austria, he laid siege to Vienna in 1529. Though he failed to take Vienna, he won important concessions.

Suleiman controlled the Black Sea. His warships and pirate-ships wrought havoc in the Mediterranean, successfully combating Venice and Genoa. Under him the Ottoman Empire reached its greatest glory and prestige.

Conquered Christians. And, of course, the expansion of the Ottoman Empire meant the expansion of Islam. The venerable and historic Christian cathedral of Saint Sophia in Constantinople was transformed into a Moslem mosque, and wherever the Turks went they appropriated the chief Christian churches and converted them into mosques. They taxed Christians more than Moslems, and debarred them from most public offices. Neither were Christians allowed to bear arms or serve in the Ottoman army, but each year a certain number of Christian boys were seized, brought up as Moslems, and trained as a special army, the so-called army of the Janissaries. They proved an effective auxiliary to the main Turkish army.

Some Christians, especially among the Albanians, became Moslems, but the majority of the conquered peoples in south-eastern Europe clung to Christianity. The Hungarians and northern Yugoslavs remained Catholic; the Greeks, Bulgarians, and most of the southern Yugoslavs remained Orthodox. As a matter of fact, the Ottoman Turks were not very intolerant; they did not force conversion to Islam. Besides, beginning in the reign of Suleiman, Ottoman Sultans entered into treaties with Christian states, granting access to the Holy Land, trade in the Near East, and the right for citizens of those states to live under their own laws and to maintain their own law-courts while residing in the Ottoman Empire.

GRANADA AND LEPANTO

The Crusading Spirit. By the latter part of the 15th century the Crusading spirit was dying among the Christians of most countries of Europe, but it was still ardent among the Spaniards and the

Portuguese. The Moslem Moors in Spain served as a constant and effective challenge to the Crusading spirit of Spaniards and Portuguese. Moreover, by the 15th century, religious zeal was being reënforced by a growing national spirit in Portugal and Spain.

Successive Successes. For 400 years, from the latter part of the 11th century to the latter part of the 15th, the Cross, in the



MOSLEM ARCHITECTURE

Part of the palace of the Alhambra at Granada, Spain.

Spanish Peninsula, waged a long Crusade against the Crescent — not all the time, but much of the time ; and, in contrast with the Christian Crusades of the East, these of the West, in the Spanish Peninsula, were more and more successful. By 1250, or thereabouts, the kingdom of Portugal had reached its present limits ; most of Spain was gathered under the kingdoms of Castile and Aragon ; and the Moslems were reduced to Granada and a narrow strip of coast reaching around from Granada to Cadiz.

Conquest of Granada. In 1469 the marriage of Isabella of Castile with Ferdinand of Aragon paved the way for the political union of Castile and Aragon, the creation of the national kingdom of Spain, and the completion of the long Crusade against the Moors. After eleven years of war against the Crescent, Ferdinand and

Isabella in 1492 received the surrender of Granada and thus ended Moslem rule in western Europe.

The Moorish leader who fled from Granada in 1492 went to Africa and established himself in Morocco ; but thither he was followed, with continued success, by the victorious armies of Spain and Portugal.

Religious Intolerance. For a long time the Spaniards had shown remarkable toleration towards the conquered Moslems, but by the 15th and 16th centuries their Crusading zeal grew intolerant. In 1492 the Jews were expelled from Spain, and ten years later all Moslems who had not professed Christianity were banished. About the same time Ferdinand and Isabella established the Spanish Inquisition ; and in 1610



Photo from Ewing Galloway

QUEEN ISABELLA OF CASTILE

This wooden figure, in the royal chapel of the cathedral at Granada, is said to be a very good likeness of the famous queen.

intolerance reached its climax in Spain with the expulsion of the Moriscoes, Moors who had professed Christianity, though retaining the Arab language and much of Arab culture.

Victory at Lepanto. The Crusading fervor of the Spaniards had other effects, more fortunate for Christianity and for the world at large. For example, it inspired Spain to take an honorable and important share in the task of curbing the Turks in the East.

Shortly after the death of Suleiman the Magnificent (1566), Pope Pius V came forward as the preacher and organizer of a new Crusade. He formed a "Holy League" with Spain and Venice and called for volunteers throughout Christendom. The resulting naval expedition, under the command of John of Austria, a brother of the king of Spain, met the great Ottoman fleet in the Gulf of Lepanto, off the coast of Greece, in 1571, and inflicted upon it a crushing defeat. The sea-power of the Turks never recovered from Lepanto — it ended their aggressive warfare in the Mediterranean.

The Last Crusade. The Crusade that culminated at Lepanto did not directly halt the land advance of the Turks. It did weaken the Ottoman Empire, and for a century after Lepanto the Sultans had to rest. Later the Sultan Mohammed IV renewed the war against Christendom. In 1669 he captured Crete from the Venetians, and in 1683 he laid siege to Vienna. He might have taken Vienna, had not the valiant king of Poland, John Sobieski, brought timely aid to the beleaguered Austrians.

Then it was that the last Crusade was launched against Islam. The Pope, Venice, Poland, Austria, Russia, and France joined together in furnishing men and money. For sixteen years they waged war against the Turks with increasing success. The war ended in 1699, the Ottomans surrendering Hungary and Transylvania to Austria, all lands north of the Dniester River to Poland, and trading ports on the Adriatic to Venice.

The dismemberment of the Ottoman Empire was beginning. Christian states were reappearing in southeastern Europe, as they had already reappeared in southwestern Europe. The Crusades were past.

RESULTS OF THE CRUSADES

Failure in the East. The Crusades failed to achieve their original chief purpose. They did not permanently restore the Holy Land to Christianity or crush Islam.

In a sense, they were worse than a failure. They aroused the Moslems to a counter-attack, which carried Islam in triumph through Asia Minor and into southeastern Europe. with the result

that Islam was more extended at the close of the Crusades than at the outset.

Success in the West. Over against the major failure of the Crusades in the East, must be set the minor success of the Crusades in the West. The Spanish Peninsula was regained for Christianity, and Islam was banished from southwestern Europe.

Christian Civilization Preserved. It is our opinion, moreover, that the Crusades, though they failed of their original purpose, did save most of Europe from Moslem conquest, and thereby aided in preserving valuable elements in modern civilization. For, whatever one may think of the relative culture and behavior of individual Christians and individual Moslems, there can be little doubt that, in general, Christian peoples have been more progressive than Moslem peoples.

Other Effects. The Crusades strengthened the Papacy. The chief territorial gains were in the West, the region in which the Papacy was recognized. The Popes, as preachers of the Crusades, increased, at least temporarily, their moral and spiritual influence and their unifying authority.

The Crusades caused Europeans to rediscover Asia. In other words, travel and knowledge of geography were promoted.

Commerce was increased. The more active intercourse between Europe and Asia enlarged the demand in the West for the luxuries which the East alone could supply. In the transportation and distribution of goods, as well as in the transportation of Crusaders and pilgrims, Italian city-states grew rich and powerful. The greatness of Venice, in particular, resulted largely from the Crusades.

Culture was enriched. New plants, new fruits, new manufactures, new colors, and new fashions in dress ; sugar and spices ; lemons, apricots, and melons ; cotton, muslin, and damask ; lilac and purple, and the use of glass mirrors, all moved westward during the Crusades. Language grew. To this day there are, in the vocabulary of every European tongue, numerous Arabic words that are lasting memorials to the Crusades. Within the same period came a new interest in Greek, and in Aristotle especially. Moreover, Arabic numerals, algebra, the mariner's com-

pass, gunpowder, and cotton paper were introduced and utilized in western Europe during the period of the Crusades, and partly, at least, because of them.

Finally, the Crusades contributed in western Europe to the breakdown of feudalism, the growth of the middle class, the strengthening of national monarchies, and the rise of autocracy. These matters we shall study in more detail in a subsequent chapter.

STUDY HELPS

1. Identify each of the following: "Lion-Heart," "Latin Empire," "Golden Horde," "the Magnificent," "Holy League."
2. Make a list of the Crusades, setting down the object and the date of each.
3. Locate on the map (pp. 370-371) the countries from which the Crusaders started and the lands to which they went.
4. Write the names of famous leaders in the Crusades.
5. List (a) causes of the Crusades; (b) good results; (c) bad results.

REVIEW QUESTIONS

1. What were the Crusades? What was their main object?
2. What was the effect of the Crusades on the Papacy? On feudalism? On Venice and Genoa? On nationalism? On Asia?
3. Which, of all the Crusades, accomplished most?
4. In what part of Europe were the Crusades most successful, at last?
5. What famous city was captured twice between 1050 and 1200?
6. Which one was captured twice between 1200 and 1500?
7. Of these four captures, which one, in your judgment, was most important historically? Give reasons for your opinion.
8. What kings went on Crusades? What emperors?
9. What famous conqueror is compared with Attila the Hun?
10. Who was Kublai Khan?
11. What interesting change of name took place in India after 1405?
12. Under whom did the Ottoman Empire reach its zenith? When?
13. In what way were the Crusades of value to modern civilization?
14. How did they affect the culture of Europe?
15. Can you see how they led to travel, trade, or geographical discovery?

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CHAPTER XXII

THE REVIVAL OF ANCIENT LEARNING

NEW INTEREST IN OLD CLASSICS

New Interest, Not New Subjects. Never at any time did Europeans of the Middle Age, or even of the Dark Age, lose touch with or forget entirely the classical civilization of ancient Greece and Rome. The ancient languages continued to be used in church services — Latin in the West, and Greek in the East. Ancient architecture continued to serve as a model for Romanesque church buildings. Many a word in writing and many an arch in stone continued to stand as constant reminders of “the glory that was Greece and the grandeur that was Rome.”

Nevertheless, in the centuries from the 14th to the 17th, the classical Greco-Roman civilization was rediscovered in a new and fruitful way. Up to this time European Christians had kept the classical languages, literature, and art in a subordinate place — had used them merely as means to more important ends, in worship, in church-building, and in the study of theology and philosophy. Now they began to read Latin and Greek for themselves; that is, because they found Latin and Greek instructive and delightful. And because they discovered something new and charming in Greek and Latin writings, they took new interest in them, recognizing in them unsuspected and long neglected values.

The Classical Revival. The awakening of this new interest in the old classics is what is meant by the “Classical Revival,” or, as it is sometimes called, the “Renaissance.” It was basically the sympathetic and enthusiastic study of the masterpieces of ancient Latin and Greek literature — the “classics.” It became the fashion — almost a fad. And this led to an appreciation, indeed a veneration, of all forms of ancient excellence. In short, the

Classical Revival expanded into the widespread use of ancient models in speech and art, and represented in literature, architecture, sculpture, and painting, a reaction against medieval culture.

Great Pioneers. The first great pioneer in the Classical Revival was an Italian, Francesco Petrarca (1304–1374), who spent his

boyhood in Tuscany and his young manhood in Papal service at Avignon. Petrarch, we call him. Petrarch preached the revival and imitation of the classics. He came to be known in western Europe as “the scholar.” The Pope supplied him with funds. Kings vied with one another in heaping benefits upon him. The Venetian Senate gave him the freedom of their city. Both the University of Paris and the city of Rome crowned him with laurel.



PETRARCH

Thus patrons supported the pioneer. Another pioneer in the 14th century was Boccaccio, another Italian. (See page 352.) And during the next century most scholars in western Europe, first in Italy and

later in other countries, followed in the footsteps of Petrarch and Boccaccio.

Scholars from the East. About the year 1400, due to Moslem Turkish pressure upon the Byzantine Empire, Greek scholars and teachers in considerable numbers left Constantinople and Greece, crossed the Adriatic, and settled in Italy. One of them, Chrysoloras (krīs'ō-lō'rās), had a famous school in Florence, and gave lectures on Homer to crowds of students. Dusty attics became interesting. Castles and monasteries were ransacked for old

manuscripts, and many long-lost or long-forgotten writings were rediscovered. Among them were some books by Tacitus, Cicero, Quintilian, and Lucretius.

Classical study became not only the profession of scholars but also the fad of princes, and many a wealthy gentleman patronized and subsidized the "new learning."

Attitude of the Clergy. At first the study of the classics aroused misgivings and even opposition on the part of ardent clergymen, who feared that the pagan elements in the classics might have a dangerous influence upon Christianity. But gradually the "new learning" came to be tolerated, then encouraged, and finally patronized by the clergy. Pope Nicholas V was an outstanding classical scholar and a liberal patron of others. He hired hundreds of persons to copy old manuscripts. He awarded a prize for a metrical translation of Homer, and he collected in his palace, the Vatican, a large classical library.

Many of his successors were like-minded. Indeed, the "new learning" reached a splendid climax at the opening of the 16th century under the patronage of Pope Leo X. He was a son of the celebrated Lorenzo de' Medici, wealthy and cultured leader of Florence. (See page 338.) Leo X was at once the patron and the exemplar of the "new learning."

ITALY THE SCHOOL OF EUROPE

Just as Athens in the days of Pericles was the "School of Hellas," so Italy in the 16th century was the "School of Europe." It was in Italy that the revival of interest in old classics took place. It was there that Petrarch, Boccaccio, and other pioneers, as well as many early patrons, lived. It was to Italy that numerous Greek scholars and teachers came when the Turks were pressing Constantinople. It was in Italy that many of the great masterpieces of literature, architecture, and art that distinguish this age were produced. It was from Italy that teachers of the "new learning" and the "new art" went out to other countries of western Europe. And it was to Italy that students and scholars came from various countries of the West to drink of the plenteous fountains.

Here and There. The zeal for classical studies reached its highest pitch in Italy in the first half of the 16th century, and already it was communicated to other countries. In France the "new learning" received encouragement from the kings, particularly Francis I (1515-1547), who repeatedly intervened in the politics and wars of Italy and took back home with him scholars and artists and ancient masterpieces. In England it was championed, during the reigns of Henry VII and Henry VIII, by the universities and by numerous clergymen and public officials,

including the distinguished lawyer, Sir Thomas More. More's chief literary work, the famous "Utopia," was based on Plato's "Republic."

At about the same time the "new learning" was taken up and diligently pursued in Germany, Spain, Scandinavia, and Poland.

Erasmus. The foremost classical scholar at the beginning of the 16th century was Erasmus (1469-1536). He was a native of Rotterdam in Holland, but during a long and studious life he traveled a good deal and lived at times in Germany, in France, in England, in



ERASMUS

From a contemporary painting by Hans Holbein.

Italy, and in Switzerland. He was trained in theology and became a priest, but it was as a lover of the classics and as a prolific writer that he won his title to fame.

Erasmus did not take himself as seriously as Petrarch took himself, but to an even greater degree than Petrarch he was an outstanding international figure. He corresponded with every important writer of his generation, and he was on terms of personal

friendship with Pope Leo X, with Emperor Charles V, with Francis I of France, and with Henry VIII of England. He prepared and published a scholarly Greek edition of the New Testament; and in his own writings — his "Praise of Folly," his "Adages," and his "Colloquies" — which sparkled with quip and jest, he made fun of superstitions and prejudices, assailed ignorance, and lauded the classics and the life of classical scholarship.

From Center to Circumference. In the 15th and 16th centuries Italy was the center of culture in western Europe. Many splendid courts and rich cities contended for the glory of becoming patrons of the flowering arts. Dictionaries and grammars were compiled; the study of ancient authors was made easier by translations and commentaries, and a classical Latin style became the proper mark of an educated man. New seminaries of education were established, first in Italy, and afterwards in other countries of Europe. In this dissemination of the "new learning," Germany, because of her neighboring location and vital contacts, became a close second to Italy.

RESULTS OF THE CLASSICAL REVIVAL

We may now summarize the results of the new study of the classics.

Enriched Curriculum. It added the study and teaching of Latin and Greek to the curricula of schools, colleges, and universities. From the 15th century to the present, Cæsar, Cicero, Virgil, Xenophon, and Homer have occupied an honored place in education.

Humanism. It produced "Humanism," the sympathetic and devoted study of mankind, in contrast to the theological devotion of the Middle Age. This came through a conviction that the Greek and Latin classics are peculiarly *human*. The friends of the new culture were called "Humanists," and their favorite subjects of study were termed the "humanities."

Reverence for Antiquity. It tended to glorify antiquity and to discount the culture of the Middle Age. In this sense, the new study of the ancient classics was reactionary. It involved a turning back of men's minds to earlier times. Consequently, it was in

the distant past of Greece and Rome, rather than in the recent past, that models for art and science, for society and government, for diplomacy and war, for human conduct in general, were sought. Kings of the 15th and 16th centuries derived their theories of autocracy not from the Middle Age but from antiquity. Machiavelli (mäk'kê-ä-vêl'lê), who wrote a guidebook for princes, asserted that princes are not bound in public affairs by the rules of ordinary morality. It became the fashion for parents to name their children, not after Bible characters and Christian saints, but after pagan celebrities — Cæsar, Cato, Virgil, Æneas, Plutarch, Homer, Solon, Pericles, Diana, Julia, Augusta, and Lucretia.

Weakening of Christianity. Its effects upon Christianity were curious and contradictory. On the one hand, it enriched the culture of Christian peoples. And when, in the 16th century, rebellion arose in northern Europe against church authority, the foremost Humanists remained loyal to the Church and Pope; and some of them, including Sir Thomas More, died for their religious convictions.

On the other hand, the new study of the old classics had some effects that ran counter to traditional Christian morals and which weakened the Church. Humanism, in its extreme form, was hostile to self-denial and self-sacrifice. Some churchmen, including some bishops and several Popes, became worldly. Many Humanists belittled theology and assailed monasticism. They raised doubts in the minds of the people about certain beliefs and practices of the Church. And a few Humanists actually grew skeptical about the truth and value of Christianity itself.

Stimulus to Vernaculars. Indirectly Humanism gave a marked stimulus to the growth of vernacular literatures. Many persons who were unable to write Latin in the difficult classical forms, and who were afraid of being laughed at if they wrote it as then spoken, used Italian, French, English, German, or some other vernacular.

Scientific Study of History. It made the study of history more critical and more scientific. History came to be esteemed more for its own essential values — less as a mere adjunct to theology. A more critical spirit, demanding accuracy, was developed; and many additional historical manuscripts were found.

Advance in Art. By directing sympathetic attention to classical architecture, painting, and sculpture, Humanism stimulated all kinds of art tremendously.

LITERATURE AND ART

It is in the fields of art — in literature, architecture, sculpture, and painting — that we find the most splendid and lasting effects of the classical revival. Not only were ancient masterpieces rediscovered and imitated, but important new works were produced. These new works combined pagan and Christian elements, thus making an artistic link between ancient times and the Middle Age, and likewise between the Middle Age and modern times.

Vernacular Literature. Petrarch and his immediate successors wrote chiefly in Latin. There was a vast output of Latin writings, but it was not of permanent literary value. For a time, in the 15th century, the classical revival seemed to halt vernacular writing, but later, especially in the 16th and 17th centuries, important new works in the vernaculars, by Tasso, Cervantes, Camoëns, Racine, Shakespeare, Milton, and others, were produced. So, we see, the classical revival reacted in many ways. When a light is kindled it shines in all directions.

Italian and German Writers. Inasmuch as the revived study of the classics was pursued with keenest zeal in Italy and Germany, these countries did not produce as great vernacular writers in the 16th century as did other countries. Nevertheless, some fine things were produced. In Italian, Machiavelli wrote his historical works and his "Prince" — his guidebook for princes. In Italian, too, Ariosto wrote his "Orlando Furioso," a poem which was long very popular. In Italian, likewise, Tasso composed his bulky epic, "Jerusalem Delivered."

In the same century, in Germany, Martin Luther made a great contribution to German literature by his translation of the Bible.

Spanish and Portuguese Writers. About the same time, Spanish literature, in the Castilian dialect, was made rich by a galaxy of geniuses. Cervantes, one of the greatest authors of all times, in his immortal "Don Quixote," poked fun at medieval feudalism and decadent chivalry. Lope de Vega (lō'pā dā vā'gā) composed

some 1800 dramas — he really founded the Spanish theater. Calderon wrote allegorical poems of high merit.

Portuguese literature, too, at this time reached its zenith in the "Lusiads" of Camoëns. These constitute a patriotic epic dealing with Vasco da Gama's wonderful voyages and exploits. The "Lusiads" remind us a good deal of Virgil's "Æneid" — that great classic no doubt influenced Camoëns. The Spanish writers named above also were familiar with classical models, but they too made their own tongue the heiress of their art.

French Writers. In the 16th century the sarcastic and clever Rabelais, more pagan than Christian, wrote "Gargantua," a series of daring fanciful tales, combining rare art with humor of a rather vulgar sort. In the 17th century French literature entered its "golden age," being enriched by the masterpieces of Corneille, Racine, Molière, Madame de Sévigné, and La Fontaine. Classical influences led to this "golden age," but all the great authors named wrote in French.

English Writers. In England, Sir Thomas More's "Utopia" appeared in English in 1551; in 1667, Milton's famous epic, "Paradise Lost." Between those dates there was a continuous outpouring of great literature, in English. There were Cranmer's "Book of Common Prayer" and the King James translation of the Bible; Edmund Spenser's graceful "Faërie Queene"; the plays of Ben Jonson and Christopher Marlowe; the essays of Francis Bacon; and the dramas of the supreme Shakespeare. Most of these writers showed the influence of the classics and of Humanism, either in subject matter or in form. But they wrote in English.

Renaissance Architecture. Under the influence of the classical revival, Christian architecture underwent a revolution and had a remarkable development. The plain line of the Greek temple or the elegant gentle curve of the Roman dome was substituted for the lofty, leaping Gothic. A rounded arch replaced the pointed. Flying buttresses were discarded. And the ancient Greek orders — Doric, Ionic, and Corinthian — were employed again. The resulting "classical" or "renaissance" architecture was used for all manner of buildings, but reached perhaps its highest expression in the vast basilica of St. Peter, in Rome, erected in the 16th cen-

tury under the personal direction of such great artists as Raphael and Michelangelo.

In Italy and Other Countries. The revival of Greek and Roman architecture, like the revival of Greek and Latin literature, had its origin in Italy, and there it won most general acceptance; but, like literary Humanism, it spread to other countries. In France the kings, especially Francis I, admired the classical style in building



THE BASILICA OF SAINT PETER AT ROME

and secured great numbers of Italian architects. As a result, the classical style appeared in many public structures in France. A conspicuous example is the celebrated palace of the Louvre, now the home of one of the world's largest art collections.

After 1550, classical architecture entered Spain, receiving encouragement from the king, Philip II. About the same time it appeared in the Netherlands and Germany. A little later it was seen in England. In 1619 a famous architect, Inigo Jones, designed and reared the classical banquet house in Whitehall, and in the second half of the same century Sir Christopher Wren, erecting the

majestic St. Paul's Cathedral in London, made the new architecture popular in England.

Renaissance Sculpture. Sculpture usually goes along with architecture, and change in one is attended with change in the other. As early as the 14th century Humanism showed itself in Italian sculpture. In the 15th century a special interest in classical models was fostered by the Medici of Florence, who not only became enthusiastic collectors of ancient works of art, but also promoted the scientific study of sculpture. The plastic art of Italy in the 15th and 16th centuries was strikingly akin to that of Athens in the 5th and 4th centuries before Christ.

Famous Sculptors. The first great apostle of the "new sculpture" in the 15th century was Lorenzo Ghiberti (gě-běr'tē), whose marvelous bronze doors on the baptistery in Florence were pronounced "worthy of being placed at the entrance of paradise." Slightly younger than Ghiberti was Donatello, who, among other achievements, fashioned the lifelike statue of St. Mark in Venice. Della Robbia, famed for his classical purity and simplicity of style, founded a school of sculptors in glazed terra-cotta. Michelangelo, sculptor, painter, and architect, did many things. His "David" at Florence is a masterpiece of classical dignity.

Beyond Italy. The extension of classical sculpture beyond Italy was even more rapid than the spread of classical architecture. Italian sculptors were invited to England by Henry VII and to France by Francis I. In Spain the tomb of Ferdinand and Isabella was carved in classical style. Indeed, in the 16th century the "new sculpture" was to be found everywhere in western Europe.

Progress in Painting. Painting underwent an even more significant change than sculpture. Prior to the 16th century most paintings were frescoes, pictures made directly on plaster walls, although a few were on wooden panels; but in the 16th century easel painting, detached pictures on canvas, wood, or other material, became common, and the use of oils was mastered. With these new methods the art of painting was perfected.

In painting, progress at this time was not so much the result of imitating classical models as was the case in sculpture and architecture, for the reason that painting, being one of the most perish-



MONA LISA (LA GIOCONDA), BY LEONARDO DA VINCI

One of the most famous portraits in the world. Leonardo worked on it for four years (1500-1504). "The eyes, the nose, the mouth, the lips, and the carnation of the cheek, do not appear to have been painted, but to be truly flesh and blood."

able of the arts, had preserved but few examples from ancient times. Accordingly, in the absence of classical pagan models, painting had to be more original, and it remained more thoroughly Christian. And because the painters of this period were supreme geniuses, painting reached a higher degree of perfection than did any of the other arts.

Four Great Painters. In Italy, in the 16th century, flourished four of the world's greatest painters — Leonardo da Vinci (dā vēn'chē), Michelangelo, Raphael, and Titian (tīsh'ăn). The latter two were mainly painters; the former two were equally great in architecture and sculpture.

Leonardo da Vinci. Da Vinci (1452–1519), a Florentine by birth and training, was patronized in turn by the Sforza family of Milan, by the Medici of Florence, and the royal house of France. He was a scientific painter, carefully studying the human body, the problems of perspective, and mastering the values of light and shade and color. His "Mona Lisa," now in the Louvre at Paris, and his "Last Supper," a fresco in Milan, are well known. As an engineer, Leonardo built a canal in northern Italy and constructed fortifications around Milan. He was also a musician, a philosopher, and an ingenious craftsman, fond of toying with mechanical devices. One day when the king of France visited Milan, he was met by a large mechanical lion that roared and then reared itself upon its haunches, displaying upon its breast the coat-of-arms of France. It was the work of Leonardo.

Leonardo also wrote extensively. He gathered about him a large group of disciples. And in his last years, spent in France as a pensioner of Francis I, he encouraged painting in that country as he had done in Italy. He probably influenced his age more than any other artist; and in himself he typified his age. The ideal of the Renaissance was the well-rounded, the "complete" man, interested in all branches of culture.

Michelangelo. Michelangelo (1475–1564), a Florentine like Leonardo, was another peerless artist in various fields. It might almost be said of him that "jack of all trades, he was master of all." He was a painter of the first rank, a matchless sculptor, a great architect, an eminent engineer, a charming poet, and a pro-

found student of anatomy and physiology. Dividing his time between Florence and Rome, he served the Medici family and a succession of art-loving Popes. It is impossible to give here any fair idea of his achievements. The tomb of Pope Julius II in Rome and the famous statue of David in Florence are examples of his sculpture. The basilica of St. Peter at Rome, which he practically completed, is his most enduring monument. The ceiling frescoes in the Sistine chapel of the Vatican are famous marvels; and his grand fresco of the Last Judgment, in the same chapel, is probably the most celebrated painting in the world.

Raphael. Sanzio Raphael (1483-1520) died at the age of 37, but surpassed even Michelangelo in harmonious beauty of

painting. For sheer charm, the "divine" Raphael stands without a peer. He lived mainly at Rome, rich and favored, and was for a time architect of St. Peter's basilica. He also did some work as a sculptor. But it is as the greatest of 16th century painters that he earned his fame.

Titian. Tiziano Vecelli (1477-1576), known as Titian, who lived to be 99, was the chief representative of the Venetian school of painting. Bright coloring distinguishes the pictures of this school. Titian was official painter for the city of Venice and was patronized by two kings, Emperor Charles V and Philip II of



Gramstorff Bros., Inc., Malden, Mass.

DAVID

Head of the statue by Michelangelo at Florence.

Spain. He acquired wealth and fame, but was not a universal genius like Leonardo da Vinci or Michelangelo. His one and supreme gift was that of oil painting; and in the witchery of light and coloring his work has never been surpassed.

Painting in Other Countries. From Italy as a center the "new painting" became the heritage of all western Europe. Italian painters were taken to France by Francis I, and French painters became their pupils. Philip II of Spain encouraged painting in his extensive dominions, and his successors employed such noted painters as Rubens, Van Dyck, Velasquez, and Murillo.

In Germany the best painting was exemplified by Albrecht Dürer, who received his inspiration from Italian work. Dürer was patronized by the Emperor Maximilian, was on friendly terms with all the great painters of his time, and painted the portrait of Erasmus. But it was as an engraver and woodcarver, rather than as a painter, that his reputation was earned. His greatest engravings, such as "The Knight and Death" and "St. Jerome in His Study," set a standard for all later engravers.

Christian in Character. Painting, throughout its "golden age" of the 16th and 17th centuries, was mainly Christian in subject matter and treatment. But it could hardly have reached the perfection it did without the Classical Revival and Humanism. It was much the same with music.

Renaissance Music. Music, so far as western Europe is concerned, began its "golden age" in the 16th century. It was then that the crude musical instruments of the Middle Age began to take on modern forms and sweeter tones. The harsh rebeck became the violin, and the harpsichord foretold the modern piano. And there appeared a master-composer, Palestrina (1524-1594), who was organist and choir-master for the Pope, and is justly esteemed as the father of modern church music. He directly influenced much of the Italian music of the 17th century and the splendid German productions of the 18th century.

Natural Science. The Humanists of the 15th and 16th centuries generally ignored natural science, and, in a way, natural science was retarded rather than advanced by the Classical Revival; nevertheless, in science western Europe of the Middle Age

was in advance of ancient Greece and Rome, as we have observed in Chapter XX; and we shall see in our next chapter that science and invention in the 16th century were just at the dawn of a glorious day.

STUDY HELPS

1. Write the names of some of the great writers of the Renaissance period.
2. Make a list of the great artists — painters and sculptors.
3. Make another list of the famous architects.
4. Write down, in a sentence each, seven results of the Classical Revival.

REVIEW QUESTIONS

1. Who was known in western Europe as "The Scholar" about 1350?
2. Who was the foremost classical scholar of Europe about 1500?
3. What caused many lovers of learning to move westward in Europe about 1400 and later?
4. How did they affect the Classical Revival?
5. How did Pope Nicholas V promote the "new learning"?
6. In what ways was Italy the "School of Europe"?
7. What was "humanism"?
8. Who wrote the "Prince"? "Jerusalem Delivered"? the "Faërie Queene"? "Paradise Lost"?
9. What Portuguese epic reminds us of Virgil's great classic?
10. Who were some great French writers of the 17th century?
11. How did the Classical Revival affect Christianity? Vernacular literatures? The study of history? Art?
12. Can you find some causes of the Classical Revival?
13. Who was Chrysoloras? Palestrina?

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CHAPTER XXIII

NEW INVENTIONS

Some advances were made in natural science and invention during the Classical Revival, but most of them were made in spite of it and not because of it. For example, the marvelous discoveries and explorations in Asia, Africa, and America very greatly increased the knowledge of European peoples concerning other peoples and other lands, and provided a mass of facts for later scientific study and investigation; but those discoveries and explorations and the resulting acquisition of knowledge were actuated not by the Classical Revival, but by the economic ambitions of business men and by the zeal of Christian missionaries.

Again, the invention of printing, which occurred, as we shall presently see, during this era, and which had great scientific value, was not inspired by the Classical Revival; for the ancient Greeks and Romans had no printing that could be revived.

Francis Bacon and Descartes. It was not until the 17th century, when the Classical Revival was waning, that the scientific method championed by Roger Bacon in the 13th century was set forth anew and made fruitful by two eminent scholars — Francis Bacon and Descartes (dā'kärt').

Francis Bacon, known as Lord Bacon, was a famous English lawyer and judge, who wrote many brief but brilliant essays and several longer works on philosophy and science, such as the "Advancement of Learning" (1604) and the "Novum Organum" (1620). He insisted that a person should not say a thing is true just because some one else has said so, but only because the person has observed it with his own eyes.

René Descartes was a Frenchman, who traveled all about Europe, served as a soldier in the Netherlands, in Germany, and in

Hungary ; who lived for a time in Holland, and died in Sweden ; with a mind as restless as his body. Now interested in mathematics, now in philosophy, presently absorbed in physics or chem-



DESCARTES

istry or in the proof of man's existence, he always held fast to the conviction that science depends not upon the authority of ancient books, but upon the observation of facts. "Here are my books," he once told a visitor, as he pointed to a basket of rabbits that he was about to dissect.

COPERNICUS AND GALILEO

In the 16th century a great step forward in astronomy was taken

by Copernicus ; and it was due, in large measure, to the Classical Revival, as we shall see.

Ptolemy's Theory. In ancient times Ptolemy, a Greek astronomer of Egypt, had taught that the earth is the center of the universe ; that the sun, the moon, and the stars revolve about the earth ; etc. And he had made many wonderful calculations. All of Ptolemy's teaching about the heavenly bodies was known as the "Ptolemaic system." It fitted in nicely with popular notions and was generally accepted without question down to the time of the Classical Revival. Then the theories of some other ancient Greek astronomers, who differed from Ptolemy, were revived. One of those theories was taken up by Copernicus, who studied it, tested it, and set it forth in a very famous book. This theory, now known as the Copernican theory, displaced the long-accepted theory of Ptolemy.

Copernicus. Nicholas Copernicus (1473–1543) was a Pole who had studied canon law, medicine, astronomy, and other subjects in Italian universities, and had then returned to Poland as an official of the Catholic Church. While in Italy he had been led to question the theory of Ptolemy. He continued to study, to reflect, and to write. Ptolemy's theory was not only generally accepted, but was almost held sacred, so Copernicus hesitated to attack it. He wrote a great book on the heavenly bodies, but it was not published until 1543, the year of his death. It was revolutionary — it declared that the sun, not the earth, is the center of our planetary system. The earth, he asserted, revolves in a circle about the sun, as do the other planets. This had been the theory of Aristarchus of Samos (page 122).

To the people of the 16th century this theory seemed bold and fantastic. If Copernicus had been living, he probably would have been in danger of persecution.

But early in the 17th century the theory of Copernicus was championed by two great astronomers, the German, John Kepler, and the Italian, Galileo. Kepler (1571–1630) amended the theory of Copernicus by showing that the planets revolve about the sun, not in circular but in elliptical orbits.

Galileo. Galileo (1564–1642) popularized the theory of Copernicus. His lectures in the University of Padua were so interesting that a hall seating 2000 had to be provided. In 1609 he perfected a telescope, which, although it would now be considered weak and crude, was then a marvel. Nobles and senators came to look through it; and by means of it he was able to discover many wonderful facts in the starry heavens.

Galileo was very confident in his conclusions, but the Inquisition (a church court for the trying of heretics), unable to see how his claims could be reconciled with the Bible, forbade him to teach his theory. He submitted to the order, but if he could have lived another hundred years he would have rejoiced to see almost all men of learning agree with him.

Galileo did even greater work in physics than in astronomy. A swinging lamp in the cathedral of Pisa led him to discover the laws concerning the pendulum; and by dropping weights from the

leaning tower of Pisa he discovered that the speed of a falling body does not depend upon its weight, as was commonly supposed, but upon the distance it falls.

THE PRINTING PRESS

Printing in China. Printing had been invented in China (page 217) and used there and in Japan and Korea, and doubtless European travelers and traders in the Far East in the 14th century saw or heard of printed books. Yet there is no proof that the art of printing was borrowed by Europe from Asia. Printing seems to have been independently invented in western Europe. And it is with the invention of printing in Europe that we are here concerned.

Early Books in Europe. From earliest times up to less than 500 years ago every book in Europe was laboriously written by hand. Although copyists acquired astonishing skill and swiftness in reproducing books, every book of any considerable size required much time and labor, and was therefore costly. Only a rich man or a rich institution could afford to have a large library.

It was during the Classical Revival, the age of transition from the Middle Age to modern times, in the 15th century, that printing was invented in Europe.

Printing, as now carried on, is an extremely complicated process, and centuries elapsed before the various steps were complete; but the essential feature is *movable type*, that can be used again and again, for making the letters and words by impression. Paper, of a sort that easily takes an impression from type, that is convenient to handle, lasts well, and is not too expensive, is another important factor.

Improvement of Paper. For writing, the ancient Greeks and Romans used papyrus, the prepared fiber of a tough reed that grew in the valley of the Nile; but papyrus, being heavy and expensive, was not suitable for printing. Parchment (the dressed skins of certain animals, especially sheep), which was the standard material for the hand-written documents of the Middle Age, was durable; but, like papyrus, parchment was costly, unwieldy, and ill adapted for printing. Paper was found most suitable, but paper was rather late appearing in Europe.

Better Paper. The earliest paper was probably that which the Chinese made from silk in the 2d century A.D. Later, the Moslems appear to have borrowed the knowledge of paper from the Chinese and to have substituted cotton for silk. At any rate, cotton paper was manufactured by Moslems at Damascus in the 8th century, and this so-called Damascus paper was later imported into Greece and southern Italy, and into Spain. In Spain native-grown hemp and flax were substituted for cotton. The resulting linen paper was used considerably in Castile in the 13th century and thence passed into France and all over western Europe. The triumph of paper over papyrus and parchment was not assured until the 15th century, when printing, then just starting, required a material of just that kind.

Invention of Movable Type.

The idea of movable type was derived from the older practice of carving whole words or sentences upon blocks of wood, so that when they were inked and pressed on a suitable surface they would leave a clear imprint. Medieval kings and princes often had their signatures cut on blocks of wood or metal, for convenient use in signing or sealing charters. And a similar kind of engraving was employed to reproduce pictures and written pages as early as the 12th century.

It was a natural but slow step from block-impressing to the practice of making letters on separate little pieces of wood or metal, all of the same height, and then arranging them in any desired order for printing. The great advantage of movable type over the composite blocks was the infinite variety of work that could be done simply by setting and re-setting the type.



AN EARLY PRINTING-PRESS

From the title-page of one of the first printed editions of Cicero's letters.

The Inventor of Printing. The actual history of the change from blocks to movable type — the real invention of printing — is unknown. It has been asserted that the first European to make and use movable type was a certain Lourens Coster, a native of the Dutch town of Haarlem. But all we positively know is that, about the year 1450, a man by the name of John Gutenberg was using movable type in a printing shop in the German city of Mainz, and that the earliest products of the new art were Papal "Letters of Indulgence" and a version of the Bible, both printed at Mainz by Gutenberg in 1454.

Rapid Development of Printing. Slowly evolved, printing spread rapidly. After 1454 it speedily came into use throughout Germany, Italy, France, and England — indeed throughout all western Europe. Scholars welcomed it, the Church applauded it. Printing presses were erected at Rome in 1466, and book-publishing quickly became an honorable and profitable business in every large city. At the beginning of the 16th century, a famous and well-to-do scholar, Aldus Manutius, was operating in Venice the very celebrated Aldine press, whose beautiful editions of the Greek and Latin classics are still held up as masterpieces of the printer's art.

Styles of Type. The early printers shaped their types after the letters that the scribes had used in making books by hand. Different kinds of handwriting gave rise, therefore, to different styles of type. The heavy black-faced "Gothic" prevailed in Germany. The several adaptations of the clear, neat Roman characters took the lead elsewhere in central and western Europe. The compressed "italic" type was devised in the Aldine press in Venice to enable the printer to crowd more words on a page.

Effects of the Invention of Printing. A constant extension and development of the new art went on during the 16th century, and at least three remarkable results became evident.

(1) There was a tremendous increase in the supply of books. Under the earlier conditions, a skilled and hard-working copyist might produce two good-sized books in a year. Now, in a single year of the 16th century, some 24,000 copies of one of Erasmus's books were struck off by one printing press.

(2) The growth in the supply of books increased the demand for books. The price was cheapened so much that books, which had previously been to many persons only a dream, now became an actual possession. Correspondingly, knowledge was diffused and education was promoted.

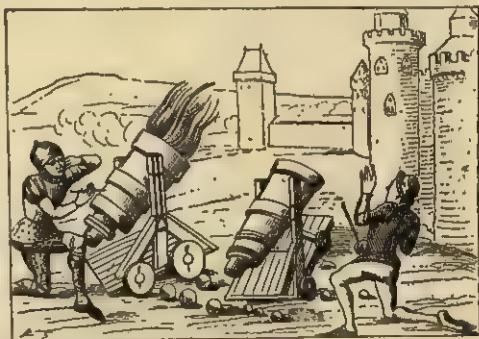
(3) By printing, more accuracy in books was secured. When they were made by hand, it was well-nigh impossible to find any two copies of any work that were exactly alike. Now, although errors still crept into books, occasionally some very ludicrous ones, bad errors and forgeries were practically eliminated. At least, all the copies of any particular edition were usually identical.

Importance of Printing. The invention of printing was undoubtedly one of the greatest achievements of man. It occurred in western Europe in the 15th century, just when distant explorations were being undertaken and when the Classical Revival was at its height. The invention was an outgrowth of the Middle Age; but so far-reaching have been its results that it may be said to determine, more than any other one factor, the character and quality of modern civilization.

FIREARMS

The making of gunpowder and the use of firearms affected modern life tremendously. One of the first notable effects was a steady gain for the power of kings, due to the changes in methods of warfare, changes which came about mainly in the 15th century.

Gunpowder. Gunpowder had been used to some extent by the Chinese and by the Arabs. In Europe the secret of making powder was discovered in the 13th century, and it began to be used in various European countries in the 14th century. Bronze



EARLY CANNON

From a painting on a manuscript of about the year 1400.

cannon were constructed from which heavy stones were fired. Bronze cannon and stone cannon balls were soon replaced by iron cannon and iron balls. Hand-guns or muskets were also invented.

Effect on Feudalism. The use of cannon and muskets spelled the destruction of feudalism, for feudal castles could not stand against cannon balls; and feudal knights, though clad in shining armor and balancing long lances, were no match for common men on foot, armed with muskets. The days of chivalry and knight-hood passed away, as the age of gunpowder dawned.

Effect on Monarchy. With the introduction of gunpowder and firearms, and with the increase of national revenue, the kings began to hire soldiers, maintain standing armies, and equip them with cannon and muskets. The cannon were clumsy and the muskets were rude flintlocks, but they were much more effective than spears, pikes, swords, and arrows. Once a king possessed an army with firearms, he could subdue unruly feudal lords, quell mobs of the common people, or make effective war against his royal neighbors. Henceforth he possessed an important instrument of autocracy; and many of the kings of Europe employed such arms and such armies to enlarge their dominions and to strengthen their authority.

THE MARINER'S COMPASS

The printing-press accomplished an intellectual revolution — without it books would still be luxuries for the rich, newspapers would be unknown, and universal education hardly possible. Firearms brought about a revolution in warfare and in social conditions — they displaced the mail-clad horse-soldier with the firearmed foot-soldier; they broke down the feudal lords and lifted up the common man. At the same time they almost brought about a political revolution, by advancing the power of autocratic kings.

A third invention, the mariner's compass, led to great activity — almost a revolution — in navigation, discovery, exploration, colonization, and commerce.

History of the Compass. The early history of the magnetic compass, commonly known as the mariner's compass, is obscure and uncertain. In a rough form it was known to the Chinese as early as the 5th century A.D. But the policy of the Chinese rulers

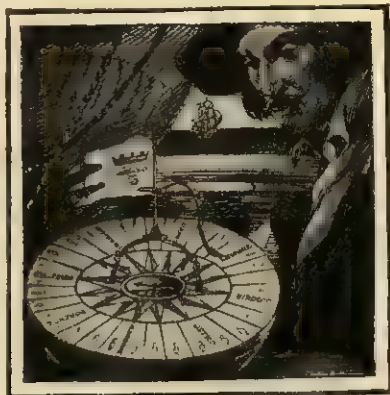
and the habits of the Chinese people tended to keep the Chinese from attempting much in the sailing of ships, and consequently the compass did not become of great importance in the Far East.

Just when the magnetic needle was first used in Europe is unknown, but if it came, as many suppose, from the Chinese, through Arab sailors and traders, it probably was already a nautical instrument, that is, a device used in sailing ships, when it was first brought to Europe.

The first known reference to it in literature is in a work by Alexander Neckam, written in the 12th century. He refers to it as a needle which is placed on a pivot, and which, when it is allowed freely to come to rest, shows the mariner the direction to steer. In another work Neckam writes as follows: "Mariners at sea, when, through cloudy weather in the day, which hides the sun, or through the darkness of the night, they lose the knowledge of the quarter of the world to which they are sailing, touch a needle with a magnet, which will turn round till, on its motion ceasing, its point will be directed toward the north."

Subsequent to Neckam's records, there are various references to the use of a magnetic needle for aid in navigation. As early as the 13th century it seems to have been generally known in Europe, among sailors; and in 1269 its declination, that is, its variation from the true north, seems to have been observed. In 1391 Chaucer, the famous English poet, wrote of the division of the compass-card into thirty-two points.

When business needs and religious zeal gave Europe strong motives for distant exploration and trade, science began to provide the means; and not the least among those means was the mariner's compass.



COMPASS (ABOUT 1492)

STUDY HELPS

1. Make a list of some of the great scientists of the 16th century.
2. Make a list of inventions, noting the inventor in each case, if known.
3. Observe in this chapter how ancient books as well as the study of nature aided science

REVIEW QUESTIONS

1. What can you say of the relation of the Classical Revival to natural science and invention?
2. In general, how did Copernicus differ from Ptolemy?
3. How did Galileo make science popular?
4. In what two parts of the world was printing invented?
5. What is the essential feature of modern printing?
6. Printing in Europe was soon aided by what art?
7. In what three famous cities was printing being done by 1500 A.D.?
8. What were some of the values of printing?
9. How did the use of firearms affect feudalism? Autocracy?
10. Why did the magnetic compass not become important in China?
11. To what did it lead in Europe — and outside of Europe?
12. What famous poet knew of the compass in the 14th century?
13. What different things can you mention that were used at different times and in different countries for writing or printing material?

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CHAPTER XXIV

DISTANT EXPLORATION AND TRADE

Between some of the cultural areas of the world, prior to the 14th century, there were numerous and continued contacts, as we have seen; but throughout all those early ages the people who lived in one part of the world remained relatively ignorant of the peoples in other distant regions. Ancient Egyptians, Greeks, and Romans appear to have known little about China or Japan, and nothing about America. Ancient Chinese had only the faintest knowledge of Romans, Greeks, and Egyptians. And for the ancient Americans the Old World did not exist.

Why Europe Discovered the World. The fact that all parts of the world have been brought into close contact with one another in modern, almost recent, times, is notable. The means and exploits by which it has been done are marvelous.

But why did Europeans do the exploring and discovering? Why has the modern world been largely Europeanized, instead of being Asiaticized? These are big questions, and it is difficult to answer them exactly and completely. However, we venture to present two major reasons why the discoveries and explorations of distant lands proceeded from Europe. The two reasons are found in economic need and religious zeal.

Economic Need. Europeans discovered the world because they were traders — traders to supply their economic needs — and because their need was great. They had greater need of the rest of the world than the rest of the world had of Europe.

As some one has said, "Europe was hungry." This was true in different ways. Many young men were hungry for adventure. A few kings were hungry for conquest. In the crowded parts of Europe thousands of people were hungry for land and hungry for



PROTEMY'S MAP OF THE WORLD

Claudius Ptolemy, the famous ancient geographer and astronomer, lived at Alexandria in the 2d century A.D. This copy of his world-map shows how little the people of the Roman Empire knew about northern Europe, southern Africa, eastern Asia, or America. "Terra incognita" means "unknown land."

gain. And just as such motives had driven the barbarians into Europe centuries before, they were now driving people out of Europe, as new lands were found.

Besides the urge for adventure, the ambition to conquer, and the need for land and food, there was a growing desire on the part of the wealthy and well-to-do for conveniences and luxuries. Many of these things were to be obtained by trade with Africa and Asia. The Crusades, instead of lessening trade, seemed to increase it. Venice and Genoa grew rich in the carrying trade between East and West. But later, when the Turks got a stranglehold on the Near East, it was harder for traders to get through to Asia by the old routes; so they began to look for new routes, also for new sources of supply.

Christian Missionary Zeal. The dominant religion of Europe was (and is) Christianity, one of the most intensely missionary religions the world has ever known. By the close of the Middle Age Christian missionaries had traversed all Europe and were turning more and more in the direction of Asia. It was the very time when merchants were doing likewise. The result was that merchants and missionaries went out from Europe together, and together they traveled to the uttermost parts of the world.

MISSIONARIES AND MERCHANTS IN THE FAR EAST

The direct contact of Europe with central and eastern Asia began in the 13th and 14th centuries. At that time the Mongols under Jenghiz Khan and his successors were spreading out from central Asia, building up a huge empire. Prominent Christians of the time, including the Pope and King Louis IX of France, foresaw that if the Mongols were converted they would be most valuable allies in the Crusades against the Moslems, and the means of extending Christianity over a very wide area.

Consequently, in 1245 a Franciscan monk, John of Plano Carpini, was dispatched on a journey which took him through Poland and Russia and on, 3000 miles, to the capital of the Great Khan in Mongolia. John had an interview with the Khan — not very satisfactory — but returned after two years and wrote a detailed account of his travels and observations. Shortly afterwards

William of Rubruquis, another Franciscan monk, was sent on a similar mission. William traveled from Constantinople northward and eastward around the Black and Caspian seas and spent six months with the Great Khan in Mongolia. He too failed to achieve his main purpose, but the book he wrote was informing and popular, and served to awaken the interest of Europeans in distant and strange parts of Asia.

The Polo Brothers. Both the Franciscans, John and William, heard a good deal about China, but the first Europeans to visit and explore that country were merchants of Venice. Two brothers, Polo by name, about 1260, found their way to China and to the court of Kublai Khan. China, it will be remembered, had been conquered by the Mongols, and Kublai Khan was reigning as Emperor. He founded the city of Peking and made it the capital of the Chinese Empire. He patronized art and learning, tolerated all kinds of religions, and encouraged the trade of China with the outside world. Accordingly, when the Polo brothers arrived at Peking, Kublai Khan received them with open arms, listened eagerly to their stories of Europe, and commissioned them to ask for a hundred Christian missionaries for China.

The Polos returned by way of northern Persia and Armenia, and got back to Venice in 1269.

Marco Polo. The two Polos were unsuccessful in getting the hundred Christian teachers for China, but they themselves were so much interested in the Far East that they soon made a second trip thither, taking along young Marco Polo, son of one and nephew of the other. Marco became the most celebrated traveler of the Middle Age.

Four years they took, going through Armenia and Persia, and across the desert of Gobi. Then for seventeen years they sojourned in China, learning the native languages and serving Kublai Khan.

Young Marco, by his cleverness and shrewdness, won the special favor of the Khan, by whom he was entrusted with numerous public offices and confidential missions. In this way Marco gained much knowledge not only about the Chinese, but also about neighboring peoples. In 1292 the Polos took leave of Kublai



MARCO POLO AT THE COURT OF THE GREAT KHAN

Khan and left China by boat. After touching the Spice Islands and southern India, they sailed up the Persian Gulf and thence proceeded overland to the Mediterranean, finally arriving at Venice in 1295.

Marco Polo, soon after his return, fought in a war between Venice and Genoa, and, being taken prisoner by the Genoese, employed a year's captivity in writing an account of his experiences and observations in the Far East. His book was a most valuable narrative, and it was read with unfailing interest by many later Europeans, including Christopher Columbus.

Merchants and Missionaries in China. Following the trails of the Polos, European merchants and missionaries found their way in considerable numbers to China, some going overland through Russia and Mongolia, and others going by sea from Persia around India and Indo-China. For a time, in the first half of the 14th century, it looked as though the Far East might be Christianized. But in the second half of that century there was a Buddhist revolution in China, as a result of which the Ming dynasty came to power. The Buddhist Mings ruled China for nearly three centuries, and Christianity was blotted out.

The Lure of Far Cathay. But not all was lost to Europe. Visions and hopes remained. What Europeans had learned about Cathay, as they at that time called China, and about the Indies, kept memories keen; and what they had accomplished whetted their ambitions. They still hoped to win converts to their faith and to secure for themselves a major part of the rich trade of the Far East. If they could no longer travel in safety by the old land routes, they must find new water routes to the Indies and to Cathay.

PRINCE HENRY AND VASCO DA GAMA

The possibility of a new water route naturally occurred to the Portuguese. They were in the extreme southwestern corner of Europe, and already they had gone some distance down on the curving coast of Africa. Why should they not continue that way? Perhaps the coast, a little farther on, would run eastward,



VOYAGES OF DISCOVERY

Observe the land-route and water-route followed by Marco Polo in the thirteenth century. Trace the Portuguese voyages, noting Diaz at South Africa in 1486 and Vasco da Gama at Calicut in 1498. Also follow Columbus on his voyage of 1492, Cabot in 1497-1498, and Magellan's great expedition around the world in 1519-1522.

and the way would be open to the Indies and Cathay. They knew that Africa was big and dangerous, yet they dreamed of sailing around it.

Prince Henry the Navigator. To carry this dream into effect was the life ambition of an able prince of the Portuguese royal family — Prince Henry, commonly styled Henry the Navigator. He was born in 1394 and died in 1460. He did not really sail ships himself, but he aided his countrymen in conquering the seas and winning a share in world trade. For one thing, he established a school in Portugal for navigators. To it he attracted the most skillful Italian sailors and the most learned geographers of his day; and from it he sent out year after year naval expeditions of fighting men, merchants, and missionaries who rediscovered and colonized the Madeira and the Azores Islands, and crept farther and farther down the uncharted coast of the Dark Continent. The maps of the time stopped at the edge of darkness, but the mariner's compass led on, through night and day.

Diaz and the Dark Continent. The Dark Continent proved to be much larger than Prince Henry imagined, and when he died in 1460 the Portuguese had sailed only about halfway down its western coast. There they thought they had found an open way to the East. For many leagues they sailed eastward under the great shoulder of Guinea, when they ran against the mountains of Kamerun. But the sailings were continued.

In the year 1488 Bartholomeu Diaz, a brave captain, reached Africa's southernmost tip, which he called the "Cape of Storms"; but when he returned and reported his discovery the king of Portugal said that it should be called the "Cape of Good Hope," because now they had good hope of reaching India. And the Cape of Good Hope it has been called ever since.

Vasco da Gama. The king's optimism was justified, for nine years later, in 1497, another Portuguese navigator, Vasco da Gama, sailed around the Cape, then groped up the east coast of Africa to Malindi, where he found an Arab pilot who showed him the way across the Indian Ocean to India. When he landed in India, at Calicut (not Calcutta), Vasco da Gama erected a marble pillar as a memorial of his discovery of a new route from Europe to the East.

He then returned to Lisbon, in 1499, with a cargo of eastern goods worth sixty times the cost of his expedition.

Results of Da Gama's Discovery. Thereafter Portuguese ships sailed regularly to the East by way of the Cape of Good Hope, and returned laden with rich cargoes of spices, silks, and jewels. With the merchants sailed Christian missionaries, who preached where the merchants traded, especially at the town of Goa, north of Calicut.

Portuguese merchants obtained possession of Ceylon, Sumatra, Java, and the Spice Islands. In 1517 they arrived at Canton, in China; and in 1542 they entered Japan. An able missionary, Francis Xavier, taught in India and Japan, and by the year 1600 there were over 200,000 Christians in Japan and even more in India. These gains to Christianity were not entirely permanent, and the commercial supremacy of Portugal did not last long; but, nevertheless, from the 15th century to the present day contact between Europe and the Far East has been direct and continuous.



Courtesy of G. P. Putnam's Sons, New York, and Thomas Nelson & Sons, Edinburgh

VASCO DA GAMA

A contemporary portrait. From Synges, *A Book of Discovery*.

COLUMBUS, THE CABOTS, AND MAGELLAN

The Vikings in Vineland. In the 10th and 11th centuries the Scandinavian Vikings had sailed westward and planted colonies in Greenland and visited a region which they called Vinland, or

Vineland. Vineland was almost certainly in North America, but nothing important came of it at that time. Europe was not yet ready to compass the earth, and the printing press was not yet in operation to spread the news. The Viking settlements in Vineland soon disappeared, and Europe forgot about Vineland. When vital contact between Europe and America was made, it was almost 500 years later, and quite by chance.



COLUMBUS WITH THE DOMINICANS

While he was trying to obtain aid from Queen Isabella, Columbus was the guest, for a time, of the Dominican friars of San Esteban.

Columbus' Plan. Many learned Europeans in the Middle Age, like some ancient Greeks, believed that the earth was round and that the ocean extended around from Europe and Africa to India, China, and the Spice Islands ; but no one imagined that the two huge continents of North America and South America lay in the middle.

But in the 15th century, when the Portuguese were searching for a new all-water route to India, around Africa, it occurred to an

Italian sailor from the city of Genoa that the Far East might be reached more quickly and more easily by sailing due west across the ocean. That sailor was Christopher Columbus. He did not propose to discover America; he had no idea that it existed. He merely planned to make a western ocean-voyage to the Indies. And he labored long, with rare pluck and patience, to fit himself, to convince others that his theory was sound, and to get funds, ships, and men for his experiment.

Isabella's Aid. The plan and theory of Columbus seemed reasonable enough, but difficult to put into practice. The tiny sailing vessels of those days were not well suited to long ocean voyages. The king of Portugal, to whom Columbus turned for assistance, deemed it much wiser to confine Portuguese efforts to exploration around Africa.

Columbus next appealed to Ferdinand and Isabella of Spain, but they were then so busy with their Crusade against the Moslem state of Granada that at first they gave him scant attention. Later, through the pleas of Dominican friars who took interest in Columbus and his theory, Queen Isabella was persuaded, after the capture of Granada, to equip and back the daring expedition. Thanks to her aid, Columbus finally set out, in August, 1492, with 88 men on three little ships, and with a letter of introduction to the Great Khan of Cathay.

The New "Indies." Few adventurers have ever required more courage and perseverance. Imagine crossing the Atlantic in a sailing vessel about one two-hundredth the size of a modern ocean liner!

Week after week Columbus sailed westward. His men lost faith and grew mutinous. A month passed, and still the trackless ocean stretched out before them. Never despairing, Columbus held fast to his purpose until at last, on October 12, 1492, the glad cry of "Land, Land!" rang from the lookouts. He disembarked, gave thanks to God, and claimed the land for Queen Isabella.

Had he been told that he was discovering a new world, he would have been greatly astonished. Little did he dream that the island on which he landed was one of the Bahamas, thousands of miles from India and China. He believed he had found an island just

off the coast of Asia, in the East Indies; and he called the natives "Indians." Indians they have been called ever since.

Columbus returned to Spain and reported to Ferdinand and Isabella that he had found the Indies. Three times he went back to America (in 1493, 1498, and 1502), carrying merchants and missionaries, adventurers and colonists, and ever searching for the realm of Japan, the Empire of China, the Spice Islands, and India.



THE "SANTA MARIA"

Photo from Ewing Galloway

This was the ship in which Columbus crossed the Atlantic. It was about 63 feet long and 20 feet broad.

None of those he found, but he explored the coasts of the Caribbean Sea, Venezuela, and Central America.

Columbus may not have been the first European to cross the Atlantic, but he deserves full credit as the discoverer of the New World. For, from the time of his first great voyage, contact between Europe and America has been constant and intimate.

The Cabots. In 1497 John Cabot, another Italian from Genoa, was employed by King Henry VII of England to sail westward. He was "to seek out, discover, and find whatsoever isles, countries, regions, or provinces of the heathen and infidels, which before this

time have been unknown to all Christians." He crossed the Atlantic from Bristol to Cape Breton Island, and reported back that he too had reached the country of the Great Khan.

John Cabot's son, Sebastian Cabot, may have been with his father in 1497, and it is possible that he made a voyage to North America in 1498. At any rate, it was the voyage of John Cabot in 1497 that gave England her first claim to the mainland of North America. Early voyages by Sebastian Cabot perhaps strengthened that claim. Later, Sebastian Cabot became distinguished in the service of Spain.

Cabral. In 1500 a Portuguese fleet, commanded by Cabral, was sailing down the African coast, intending to follow Vasco da Gama's route to India, when strong winds and currents carried the ships so far west that they touched the coast of South America. The Portuguese landed, named the region Vera Cruz, and declared it a dependency of Portugal. This region soon became known as Brazil.

Amerigo. About the same date an Italian, a native of Florence, named Amerigo Vespucci (ä-mēr'ē-gō vēs-pōōt'chē), who was sometimes in the service of Portugal and sometimes in the service of Spain, made several voyages and wrote some letters concerning the "new world," which he claimed to have discovered. He was perhaps the first to recognize this country as a new continent, and he seems to have been the first one lucky enough to have his story printed and widely circulated in Europe. Because he was the first to get into print the "new world" was called America, from "Amerigo."

Magellan. Very slowly the astonishing truth dawned upon the peoples of Europe that America was not Asia, but a new world. Even after Balboa, a Spanish explorer, crossed the Isthmus of Panama in 1513 and found a vast ocean beyond, it was still imagined that a few days' sail would bring a ship to China. This notion was not dispelled until Ferdinand Magellan had sailed from Spain in 1519, crossed the Atlantic in a southwesterly direction, passed through the straits which bear his name near the southern end of South America, and then traversed the broad Pacific Ocean. Magellan was killed by natives in the Philippine Islands, but one

of his ships succeeded in going on around Africa and thus back to Europe. That was the first voyage around the world, and one of the greatest in all history.

By the middle of the 16th century the New World was opened up to Europe, and contact was firmly made at many points.

EUROPE IN TOUCH WITH THE WORLD

Europe now had the world on her hands — what did she do with it? In other words, what were the effects of European expansion in the 15th and 16th centuries on other parts of the world?

The explorations and discoveries of those centuries led Europeans to Asia, Africa, and America, and produced different results in different places. America was speedily Europeanized; Asia and Africa were affected less promptly and less deeply.

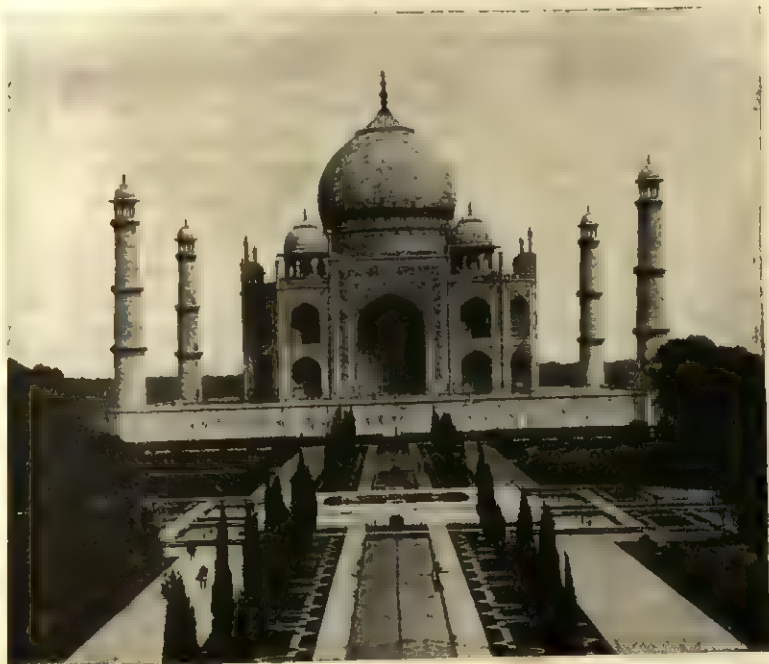
Effects on Asia. The countries of eastern Asia — India, China, Japan, and the Malay Archipelago — were thickly inhabited by peoples who had long been civilized. They had their own religions and cultures and their own highly developed types of learning and forms of art. Europeans might trade with them and might modify their civilization, but not supplant or thoroughly change them.

The Portuguese in India. When the Portuguese first reached India in 1498, they found a vast, populous country partitioned among a large number of petty and quarrelsome rulers. The various rivalries enabled the Portuguese to make some conquests. At Goa they established the capital of their Indian dominion, which included the western coast of Ceylon, and for a hundred years Goa was a brilliant and flourishing city. Here the viceroy of the king of Portugal resided; here were the headquarters of the Portuguese trade, of the Portuguese army and navy, and of the Portuguese Christian missions in Asia.

The Portuguese affected India in several ways. They introduced European government on the coasts which they controlled. They provided a new and large opening for direct importation of European goods, and for the convenient export of goods from India. They brought in a considerable number of European colonists, who settled in the towns on the Malabar coast and intermarried with the natives. They tolerated Hinduism in most

things, but at the same time they aided their own priests and monks in converting the natives to Christianity. A sizable percentage of the native Christians in India to-day are descendants of the converts made under Portuguese auspices in the 16th century.

Portuguese activity in India lasted just about a century — from 1500 to 1600. Portugal was one of the small countries of Europe,



THE TAJ MAHAL AT AGRA

One of the most beautiful buildings in India. It was built by the Mogul Emperor Jahan (1627-1658) as a tomb for his wife.

and tried to do too much. It attempted not only to establish a Christian state in India, but also to monopolize the trade of the Far East and to dominate all Asia and Africa. As a result, it aroused the hostility of other Europeans and also that of the natives.

The Moguls. In 1525 a Mongol chieftain, Baber by name, a Moslem and a descendant of Tamerlane, invaded India, conquered the northern half of the country, and created a Moslem state which

is known in history as the Mogul Empire. (See page 378.) It lasted, at least in name, until 1857. The rise of the Mogul Empire and the growth of Moslem influence gradually narrowed the dominion of the Portuguese and halted the spread of Christianity.

Some of Baber's successors are famous. One of them, Jahan (1627-1658), is memorable as the architect and builder of a celebrated tomb for his favorite wife and for himself — the Taj Mahal at Agra — the most beautiful monument in all India.

Hostile Europeans. At the same time that the Moguls were encroaching, the Portuguese in India had to face the hostile enterprises of Dutch, English, and French. The English organized an East India Company in 1600. They captured Surat on the Malabar coast and acquired Bombay. They founded Madras; and, after a successful war against the Mogul Empire, 1686-1690, they built Calcutta and made it the capital of their possessions in India. The Dutch, in 1602, organized an East India Company, and within the next fifty years took by force most of the Portuguese possessions in India and Ceylon. The French, too, secured trading posts in India during the 17th century.

The Dutch, English, and French in India were actuated almost wholly by economic motives. They secured some territory, and they did much to weaken the Mogul Empire, but they used their footholds chiefly as trading centers. They made little effort to plant European colonies or to Europeanize the natives. Trade grew by leaps and bounds, and India passed more and more under the control of Europe, but the life and religion of the native peoples were not much changed.

Unchanging China. China was affected even less than India by the coming of the Europeans. The Chinese had had, for centuries, a fairly solid and steadfast empire; and although that empire embraced different races and religions, and was disturbed by invasions and by civil wars, it was unified and held together by a common culture that permeated all parts of it. Mongols, Tatars, and all others who began by invading China, always ended by becoming "civilized," that is, by adopting Chinese customs. Foreign religions, such as Buddhism and Islam, made headway in China only in measure as they adapted themselves to Chinese

culture. Buddhism had been very adaptable, and had made great headway.

Europeans in China. In 1368 the rise of the Ming dynasty in China put a stop to the activity of European traders and missionaries. It was not until the 16th century that western Europe renewed its contacts with China, and even then no serious attempt was made to overthrow the Chinese Empire or to change its civilization. A Portuguese ambassador arrived at Canton in 1517,



OUTSIDE THE CITY WALL OF CANTON

From an old print.

but was cast into prison. After trying in vain to found trading colonies on the coast, the Portuguese contented themselves with renting the island of Macao, near Canton, for the use of Portuguese merchants. In the 17th century the English and the Dutch obtained rights to use the harbor of Canton and to trade with southern China; but they too confined themselves strictly to commercial activities.

Christian Missionaries. Christian missionaries resumed their labors in China in the latter part of the 16th century; and under the leadership of an Italian priest and scholar, Matteo

Ricci (rēt'chē), they made noteworthy progress. Ricci himself, after spending four years at Goa, in India, landed at Canton in 1582, and so impressed the Chinese upper classes with his knowledge of mathematics, astronomy, and geography, that he was permitted to come to Peking in 1601, where he was employed as official scientific adviser to the Emperor.



A SEVENTEENTH-CENTURY CHINESE
CONVERT TO CHRISTIANITY

Dr. Siu Colo, a high official at the court of the Emperor of China and a zealous Christian. He translated Euclid's *Geometry* into Chinese in order to show his fellow countrymen what he thought was the higher scientific achievement of Europeans.

Christianity made rapid progress after the overthrow of the Mings and the accession of the Manchus in 1644. But in time disputes arose among the missionaries themselves as to how far they might go in adapting Christianity to Chinese customs and ideas. As a result of these disputes, the Chinese Emperor in 1724 expelled the missionaries, and the growth of Christianity in China was checked. It was not until the 19th century that the Europeanizing of China was seriously begun. In the meantime the Chinese learned a little bit about Europe from their commercial contacts with Portuguese, Dutch, and English at Canton.

Changeful Japan. Japan, when the Portuguese reached it in 1542, was an island empire, with the Mikado ruler in theory, in fact a figurehead. The daimios, the feudal landlords, were the real power. One of them, the Shogun, was a sort of mayor of the palace, as Charles Martel or Pepin the Short had been in France.

The Japanese had a language of their own, but they wrote in Chinese characters. The state religion, called Shinto, included worship of the Mikado; but the majority of the people were Buddhists.

Christianity Welcomed. The Japanese received the Portuguese at first with gladness. They were eager to trade, and they listened to Christian teachers. The famous Francis Xavier and others preached to them. By 1600 there were half a million Japanese Christians.

Christianity Expelled. What chiefly enabled the Portuguese and Christianity to make headway in Japan was the fact that a few daimios accepted Christianity and obliged their subjects to do likewise in order to obtain special trade privileges and Portuguese military aid. But this alarmed the other daimios and filled the Shogun with dread lest foreigners should seize the government. Buddhist priests complained bitterly of the fanaticism and intolerance of the Christian missionaries. Besides, the Dutch, rivals of the Portuguese, came in. In 1614 the Shogun issued a fateful decree, ordering all foreign priests to depart, all churches to be demolished, and all converts to renounce Christianity. And the decree was enforced. Priests and friars were tortured and killed; some were burnt alive. Thousands of converts were slaughtered.

Japan Isolated. In 1636 the Japanese government ordered that no Japanese vessel should go abroad; no Japanese subject should leave Japan; and no ocean-going ship should be built in Japan. In 1638 Portuguese traders were expelled. From that time until 1853 nearly all contacts between Japan and Europe ceased, except for a little trade carried on by Dutch merchants.

Europeans Elsewhere in the Far East. The Portuguese laid hold of the Malay Archipelago in the 16th century, only to be ousted in the next century by the Dutch. The bleak and sparsely inhabited region that we call Siberia was colonized by Russians in the 16th and 17th centuries. In 1542, twenty years after the fatal visit of Magellan, the Philippine Islands were formally annexed by Spain. The city of Manila was founded in 1571, and became the capital. The Christian Filipinos of the present day stand unique as the only large mass of Eastern Asiatics who have been converted to Christianity and Europeanized.

European Expansion in America. The effects of European expansion on Asia, excepting the Philippine Islands and Siberia, were almost entirely economic and political. The case with the new world was quite different. The effects of European expansion on America were religious and cultural as well as economic and political. The American continents took on the real character of Europe.

Discovery Followed by Conquest. South America, Central America, Mexico, and most of the West Indies are known as "Latin America" because they were taken and transformed by Latin peoples of Europe — the Spaniards mainly, the Portuguese largely, the French slightly.

The Spaniard Cortez began to conquer Mexico in 1519. In a year the Aztec power (page 64) was broken and Spanish authority was established. Pizarro, another crafty and cruel Spaniard, descended upon Peru in 1531. In a few years the Inca Empire (page 65) was overthrown, and the wealth of the Andes, like that of Mexico and Panama, weighted the ships of Spain. Brazil fell to the Portuguese. For 300 years the countries of Latin America were colonies of Spain, Portugal, and France; then, between 1800 and 1825, by a series of bloody revolutions, nearly all of them won their independence. (See pages 568-580.)

The part of North America north of Mexico was colonized mainly by the French and English, and to some extent also by the Dutch and Swedes in New York, New Jersey, and Delaware.

The French went into the St. Lawrence Valley as early as 1534; later they entered also at the mouth of the Mississippi. The English settled at the mouth of the Roanoke and of the James between 1580 and 1610; near Cape Cod in 1620; and at many other places later. The Dutch established themselves in the valley of the Hudson between 1610 and 1630; and the Swedes entered Delaware soon thereafter. By 1763 the English had taken not only the Dutch and Swedish settlements but most of the French possessions. (See pages 512, 516.)

It should be remembered that modern history is largely the story of the expansion of Europe, and that South America and North America are notable fields of this expansion.

The Dark Continent. Africa was much less affected by European expansion than was America, or even Asia. Its coasts were charted, and here and there a trading post was planted. European travelers penetrated to the Christian kingdom of Abyssinia and gave it some assistance in its wars with neighboring Moslems. In the extreme northwest, Spaniards and Portuguese made temporary conquests at the expense of the Moslem Moors. At the extreme south the Portuguese established a trading post which was captured by the Dutch and by them made into a small colony. But Africa as a whole remained a "dark continent," an unexplored wilderness. Its climate seemed unbearable, its Negro population largely barbarous, and its deserts and jungles quite impenetrable.

An Unhappy Excep-

tion. In one thing, unhappily, Europe and America touched Africa vitally and tragically. That was in the slave trade.

Slavery had disappeared from western Europe long before the time of world expansion, but European colonists in America demanded cheap labor for extensive agriculture and other industries. Many Indians were enslaved, but soon African Negroes were substituted. Spanish, Portuguese, Dutch, or English slave-dealers would install themselves at trading posts on the African coasts



Reproduced by permission of The Philadelphia Commercial Museum

THE "HALF MOON"

The ship in which Henry Hudson sailed when he explored the Hudson River, 1609 A.D.

and would employ Negroes who lived on the coast to make raids upon other Negroes in the interior, capture them, and turn them over to the dealers. Then the dealers would transport the captives to America and sell them to the colonists. Hundreds of thousands of Negroes were thus forcibly transplanted from Africa to America. Though in course of time their descendants were freed and have been civilized and Christianized, the resulting race problems of the present day in America are an unfortunate and abiding effect of European expansion in the 15th, 16th, and 17th centuries.

EFFECTS ON EUROPE

Progress Stimulated. Distant explorations and discoveries had far-reaching effects upon Europe. First, they ended its



A SPANISH GALLEON

isolation and brought it into contact with the rest of the world. All this gave new interest in life, new effort in enterprise. Both the sciences and the arts of Europe were profoundly affected and stimulated.

Civilization Expanded. Not only was European civilization quickened and enriched in Europe, it was also greatly extended geographically by the Russian colonization of Siberia, and

by the conquests and colonization carried on by various other Europeans in America, Africa, and Asia.

European Emigration. Emigration from Europe, beginning slightly during the Crusades, reached vast proportions after the discovery of the New World.

Trade and Industry. Desire for trade, as we have seen, was one of the potent causes that led to exploration and discovery. Success in those efforts of course promoted industry and trade. Commerce underwent a great change, both in quantity and kind of goods carried. The Europeans built larger and stronger ships. Heavier and bulkier goods, such as timber, grain, and live stock, were carried longer distances by water. Many new products came into use in Europe, such as coffee, tea, cane sugar, potatoes, maize, and whale oil. Large quantities of fur, fish, and timber were shipped from America to Europe. Manufactured articles were produced in greater variety to send out to the colonies.

Wealth and Luxury. The expansion of industry and commerce brought wealth to European manufacturers, merchants, and bankers. And with greater wealth came more leisure and luxury. Persian rugs for the floor, Chinese silks, Indian cottons, and American furs for the wardrobe, gold from Africa and precious stones from South America for adornment, all became more familiar.

Rise of Capitalism. The class in Europe that profited most from the amazing growth of commerce was the middle class, the dwellers in towns, the bourgeoisie; thereby the gild system of the Middle Age was transformed into modern capitalism. (See page 583.)

Commercial and Colonial Wars. A striking feature of modern history has been the frequency of commercial and colonial wars. These date, in acute form, from the explorations, discoveries, and colonial settlements of the 15th, 16th, and 17th centuries. The Middle Age had been marked by rivalries and conflicts among the feudal states and city-states of Europe; the Modern Age was signalized by rivalries and wars between the national states of Europe, as they came into conflict throughout the world; for it was the national states, not the city or feudal states, that carried their rival flags into distant lands.

And so there were wars between the Dutch and the Portuguese, between the Spaniards and the French, between the French and the English, and others, for many years, in many lands.

STUDY HELPS

1. Note how science, invention, business, religion, and human nature led to modern achievement.
2. Make a list of travelers and explorers whose motives were chiefly religious; of those whose motives were chiefly commercial.
3. Write five sentences about each of the following: Marco Polo, Vasco da Gama, Christopher Columbus, John Cabot, Ferdinand Magellan.
4. List the effects of exploration and discovery on Europe.

REVIEW QUESTIONS

1. What two motives, chiefly, led Europeans to exploration and conquest?
2. What did Marco Polo do in China? What did he do later in Europe, while in prison?
3. What prince of Portugal and what queen of Spain did much to promote discovery?
4. How did the cape at the southern point of Africa get its present name?
5. Who was the first European to sail all the way to India? When? By what route?
6. What were some results of his famous voyage?
7. What was Columbus' plan in 1492? How many voyages did he make? What parts of America did he visit?
8. What gave England her first claim to North America?
9. How did Portugal get her claim to Brazil?
10. Why was the New World named for Amerigo instead of Columbus?
11. In what ways did the Portuguese affect India?
12. What can you say of the Dutch, English, and French in India?
13. Why were Christian teachers expelled from Japan in 1614? From China in 1724?
14. Why is most of the New World called "Latin America"?
15. What other peoples besides Spanish and English settled in America?
16. In what respects was Africa long a "dark continent"?
17. In what five or six ways did geographical discovery affect Europe?

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PART VIII

UPHEAVAL IN STATE AND CHURCH IN EUROPE

INTRODUCTION

Part VII showed how European culture was enriched and how Europe expanded in the period from about 1400 to 1750 A.D. In the same period there were great upheavals in politics and religion. These are to be described now.

In the 16th century came a great break in the Christian Church in western Europe — the Catholic Church it was called, while the Christian Church of the East was called the Orthodox Church. This break in the Church in western Europe is known as the Reformation or the Protestant Revolt. Thereafter, instead of the two large groups of Christians, there were three: Orthodox Christians, Catholic Christians, and Protestant Christians.

Religious quarrels and religious wars entered largely into the history of Europe for more than a century following the Protestant Revolt; and the revolts that took place in Holland and England in the 16th and 17th centuries against autocracy were partly religious revolts.

In the 17th and 18th centuries autocracy flowered on the continent of Europe, that is, it reached a full and brilliant stage of development. Ambitious autocrats not only exploited their own peoples, but also fought one another, not only in Europe, but also in distant parts of the world where they had or desired colonies.

But some of the warlike autocrats were also intelligent, cultured, and progressive rulers, and did many things, in a fatherly or motherly way, for their subjects; hence they are called "enlightened" or "benevolent" despots.

CHAPTER XXV

THE REVIVAL OF AUTOCRACY

GENERAL FACTORS

We learned in Chapter XIX that the power of the medieval kings was not absolute — they were limited by feudalism, danger of rebellion, occasional elections, by charters, and by parliaments. Now we are to see that between the 14th and the 17th centuries a great change took place — limited monarchy grew, in many countries, into autocracy, or unlimited monarchy.

Here and there, during the Middle Age in Europe, it looked as if democracy had about an even chance with monarchy ; but, as it turned out, democracy had to stand aside, in most countries, for monarchy first to have its day. Why and how this occurred, it is the plan of this chapter to show.

Effect of the Crusades. The Crusades had something to do with promoting monarchy, because they put the Christian rulers of the West into contact with the East ; and in the East autocracy had long been the accepted form of government. Not only the kings, but also nobles, knights, and commoners on the Crusades became accustomed to hearing of absolute monarchy. It had its psychological effect.

Yielding of the Church. During the Middle Age the Christian Church had stood in the way of autocratic kings, but during later centuries the Church came to tolerate, to accept, and then to aid the kings. We have seen that the Church, by urging the "Peace of God," the "Truce of God," and otherwise, tried to restrain the unruly feudal barons ; but as the Church checked private warfare and weakened feudalism it strengthened the kings, for the kings were looked to as the guardians of good order. Later, when the Church was weakened by internal abuses as well as by outside

criticism it felt obliged to accept the claims of the kings; and often church officials supported royal despotism.

Support of the Middle Class. The rapid growth of the middle class and its loyal support of the kings were notable features of the period under review. This class, men of wealth and brains, rose on expanding industry and trade. The kings catered to it, and it served the kings. It favored monarchy because the kings protected travel and fostered commerce. It furnished the kings with lawyers and useful officials, with money for government, and with men for armies.

Nationality and Kings. The faint beginnings of a sense of nationality, strengthened among the peoples of western Europe by the Crusades and by vernacular literatures, were quickened by international wars. Gradually the people of England, of France, of Spain, learned to feel a deep loyalty to the power, to the person, that had made them one, that was making them great. To-day men voice patriotism by cheering the national flag. In those days they voiced it by cheering the king. Such patriotism aided the kings in becoming autocrats.

Revival of Roman Law. According to a basic maxim of the Roman law, the prince or ruler of a state had authority to make law or to break it at will. As part of the Classical Revival, came revived study of the Roman law. It was taught at Bologna and other universities. Lawyers who were trained in it used it to serve the kings who employed them.

Machiavelli's "Prince." The maxim that monarchs were superior to laws and parliaments was set forth in the political writings of Machiavelli (page 395), the famous Italian statesman, especially in his book, "The Prince." Despite protests from the Church, Machiavelli's book became very popular, and not a few ambitious rulers acted upon his advice.

Firearms. As we have seen, firearms made foot-soldiers more effective than mounted lance-men, even mail-clad lance-men. Kings began to maintain standing armies of hired soldiers and to equip them with cannon and muskets. This made the kings masters not only of the feudal lords, but of all other classes of their subjects.

In the following sections of this chapter we shall try to illustrate some of the things just mentioned — some of the factors that aided the rise of autocracy.

THE WEAKENING OF THE CHURCH

In the Middle Age the Catholic Church, as we have seen, was powerful and influential. It not only taught religion and morals, it also did a good deal of governing. In the next centuries, from the 14th to the 17th, its influence and authority, though still great, perceptibly lessened and weakened. This weakening of the Church has been mentioned as one of the factors that aided the rise of autocracy. Let us see what weakened the Church.

The Crusades. The Crusades, in the long run, reflected unfavorably on the Church, especially on the Papacy. In the 12th century, when crusading zeal was high and winning, the popes, who started the Crusades, had great honor; but in the 13th and 14th centuries, when crusading zeal was low and losing, the popes lost correspondingly.

Too Many "Crusades." Not only did the Crusades against the Moslems fail to hold the Holy Land, and so discredited the Papacy, but in time many good people came to feel that crusading was being sidetracked and used for unworthy purposes. For example, in the contests between church and state, Crusades were preached against Holy Roman Emperors and other Christian princes. This made them common and questionable. Many loyal members of the Church thought they were being used for mere political plans, and refused to heed entreaties and instructions. An English monk, commenting on a Papal appeal for such a "Crusade," wrote: "When the faithful heard this, they marveled that he should promise them the same reward for shedding the blood of Christian men as was promised in former time for the shedding of infidel blood."

Money Burdens. Crusaders to the Holy Land were granted indulgences, that is, promises of special favor after death. To get money for Crusades, the popes began to grant indulgences to persons who stayed at home but made a gift of money. At the same time, tithes, a kind of income tax, were imposed upon the

clergy and upon the tenants of church lands. As time went on, some of these moneys were spent for other things — not Crusades; and when no Crusades were going on the moneys were collected just the same. Having much money to spend, the popes got into the habit of spending more, and various kinds of church dues and fees were raised in amount and increased in number. Most unfortunately, some of the popes were worldly and unworthy men. Not all were so — most of them were upright and earnest; but it was hard for the good popes to undo the mischief done by a few bad ones. At any rate, the taxing system of the Church grew more and more burdensome and more and more unpopular.

Failure of Political Claims. The Church was weakened not only by the seeming failure of the Crusades and by popular dislike of too heavy money burdens, but also by quarrels with the lay rulers over political claims. After the victory of King Philip IV of France over Pope Boniface VIII (see page 346), no pope seriously made such extreme claims again. Most persons came to agree with Dante, that the Church's realm was religious and moral, not political. This view did not lessen the Church's spiritual authority, but it did weaken its political sway; and the chief gainers were the national kings.

The "Babylonian Exile." The popes who followed Boniface VIII lived in France, as we have seen. (See page 346.) From 1309 to 1377, nearly seventy years, they lived at Avignon. These popes, personally, were good and gifted men, yet outside of France they were believed to be merely tools of the kings of France; and the period of their sojourn at Avignon was termed the "Babylonian Exile," or the "Babylonian Captivity." Thus they were compared to the Hebrews, who had been exiles and captives for seventy years at ancient Babylon.

This long residence of the popes at Avignon was naturally very hateful to the Italians. In 1347 the people of Rome, under the magnetic leadership of Rienzi, revolted and set up a new government, a republic. The government he proposed was to be both democratic and national. It was a challenge to the Pope as well as to other Italian rulers. In 1354 Rienzi was killed and his govern-

ment overthrown, but it was nevertheless plain that a good deal of national and anti-Papal feeling existed in Italy.

At length, in 1377, due largely to entreaties and threats by a saintly woman, Catherine of Siena, the pope returned from Avignon to Rome, and the "Babylonian Exile" was at an end.



THE PALACE OF THE POPES AT AVIGNON

The papal cathedral and residence during the "Babylonian Exile."

The Great Schism. But even worse than the "Babylonian Exile" in weakening the Church was the "Great Schism." From 1378 to 1417 there were rival popes, one at Rome, the other at Avignon. This split or division in the Church is known in history as the "Great Schism." It also led to a more or less hostile line-up of the nations. France, Scotland, Savoy, Spain, and Portugal supported the Pope at Avignon; Italy, Germany, England, Hungary, Poland, and others stood by the Pope at Rome. In 1417 the schism was healed — patched up; but thereafter the popes were relatively weaker, the kings relatively stronger.

The Conciliar Movement. For a generation or two following the "Great Schism" many persons held the opinion that a general

Church council had higher authority than the pope. The advocacy of this view was known as the "Conciliar Movement." It soon broke down, but while it lasted it divided and weakened the Church.

THE HUNDRED YEARS' WAR

In the same period with the "Babylonian Exile" and the "Great Schism" came a long struggle between the kings of England and the kings of France, known as the Hundred Years' War. It was not one war, but a series of wars, with victory now on one side, now on the other; and the whole contest stretched over more than a century, from 1337 to 1453.

Foes in Feudalism. From the time of William I and Henry II (pages 340, 341), the kings of England were supposed to be vassals of the king of France, for lands they held or claimed to hold in France. But those feudal relations were a source of perpetual trouble. The English kings tried to throw off the suzerainty of the French kings, while the latter were always on the lookout to weaken and reduce the English kings. For example, the French kings would aid Scotland against England and restrict English trade in Flanders.

Immediate Cause of War. In 1337 King Philip VI of France claimed that Gascony and Guienne, duchies in France which the English king held as fiefs, had been legally forfeited to himself. He declared war and dispatched a fleet against England. Edward III, the English king, at once trumped up a legal claim to the French throne. He made alliance with other ambitious vassals of Philip VI, and prepared for a great and decisive war.

English Victory. In the first stage of the war, 1337 to 1360, Edward III and his brilliant young son, Edward the "Black Prince," invaded France and won two notable victories — Crécy (1346) and Calais (1347). A terrible plague, called the "Black Death," swept over Europe in 1348. This stopped the war for a while. In 1356 the English won again at Poitiers, and in 1360 a treaty was made at Brétigny, whereby Edward III renounced his claim to the French throne but secured half of France south of the Loire River; also the seaport of Calais in the north; not as fiefs of the French king, but in fee simple. (See page 302.)

French Recovery. The second stage of the Hundred Years' War opened in 1369 with an attack upon the English by a new king of France. This time the advantage was with the French. They had an able general and they also profited by weakness in the English monarchy. A truce was made in 1395. England



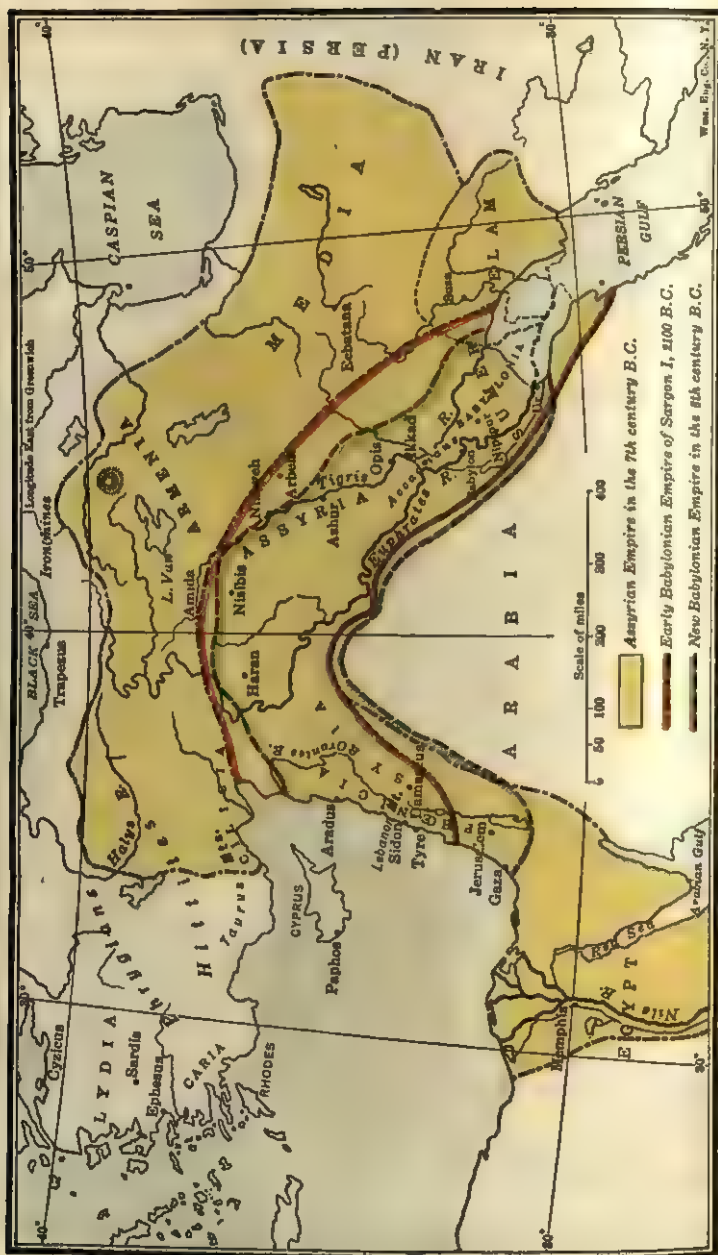
A SIEGE OF A FRENCH TOWN DURING THE HUNDRED YEARS' WAR
From a 15th-century manuscript of the *Chronicles of Froissart*.

kept Calais and a strip of coast from Bordeaux to Bayonne, but surrendered all her other holdings in France; and the English king married the daughter of the French king.

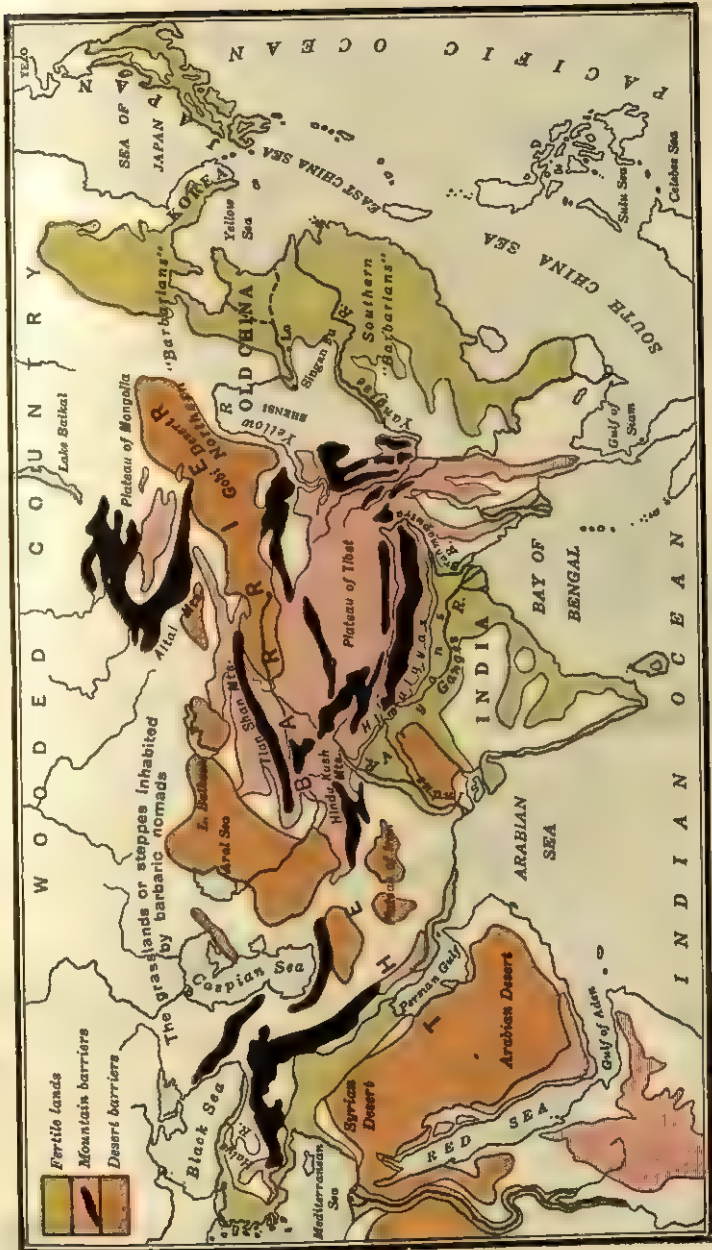
Henry V and Agincourt. The third stage of the war, 1415 to 1420, was due to weakness and disorder in France, seized upon by strength and ambition in England. The French king, Charles VI,



THE EGYPTIAN EMPIRE



ASSYRIAN AND BABYLONIAN EMPIRES









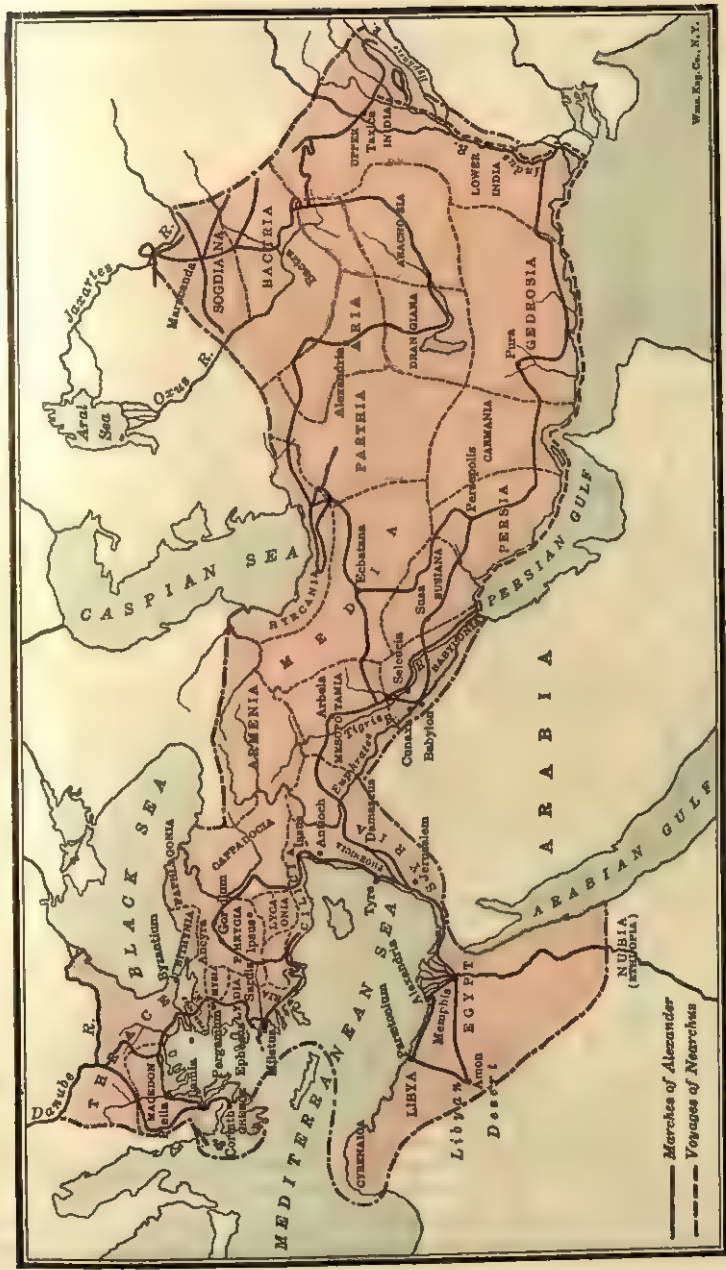
ANCIENT GREECE



(FOR REFERENCE)



PERSIAN EMPIRE, ABOUT 500 B.C.

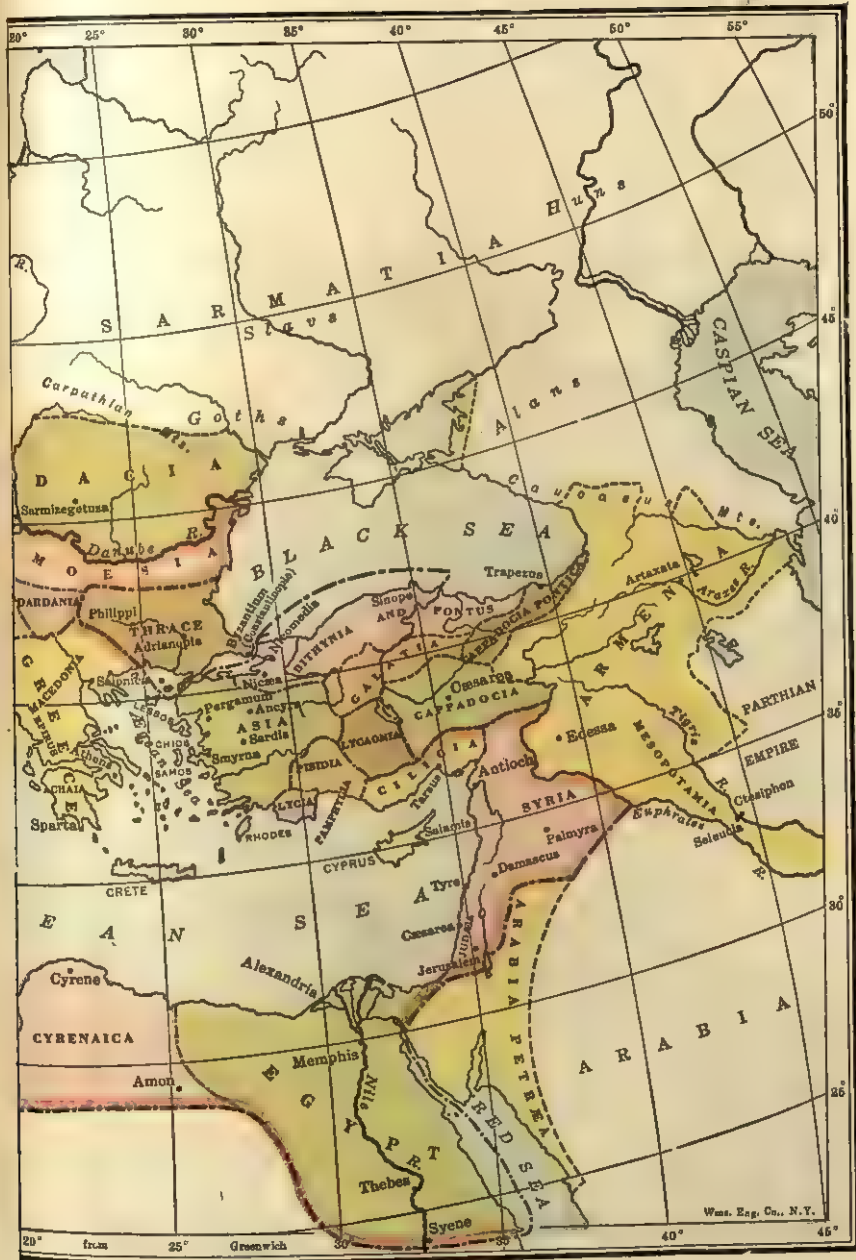


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EMPIRE OF ALEXANDER THE GREAT

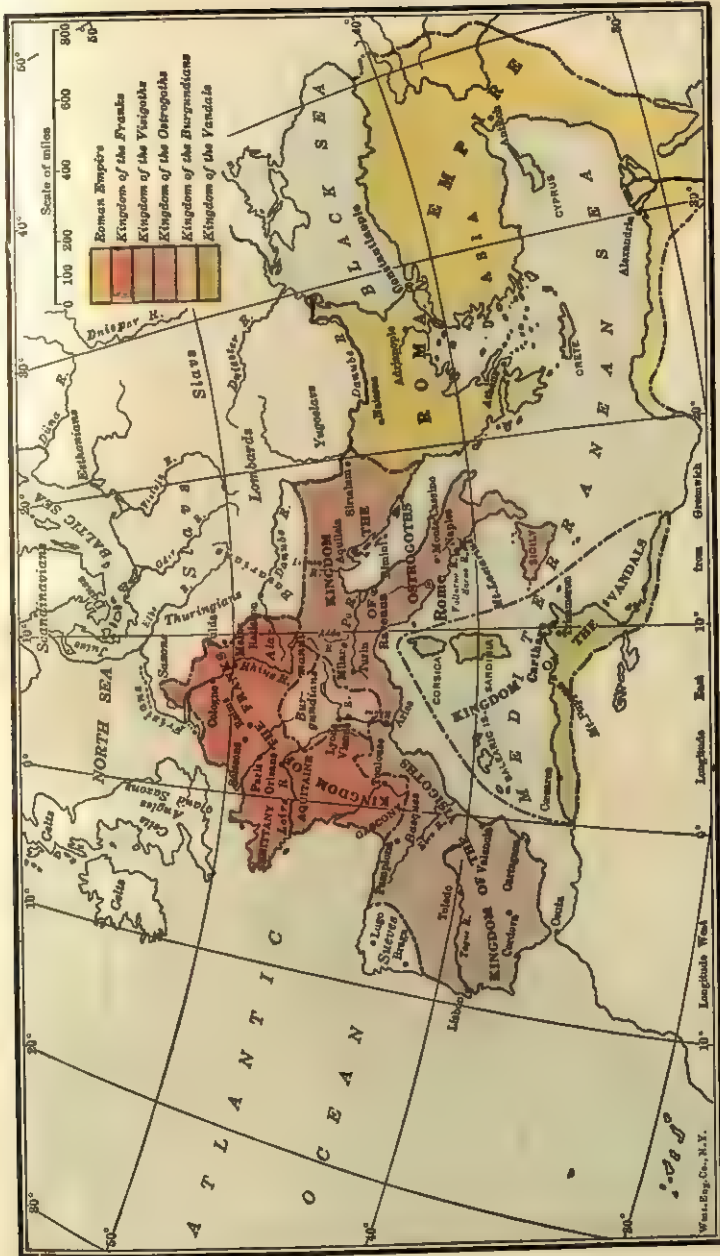
— Marches of Alexander
 - - - Voyages of Nearchus



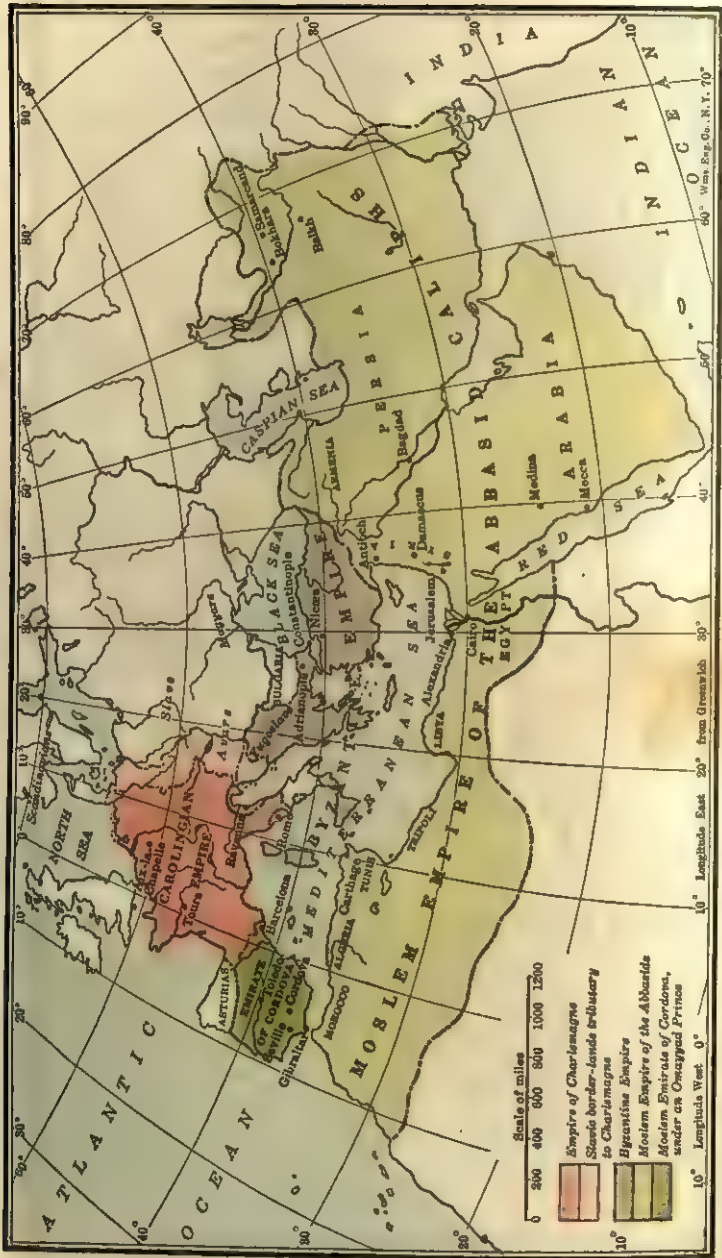




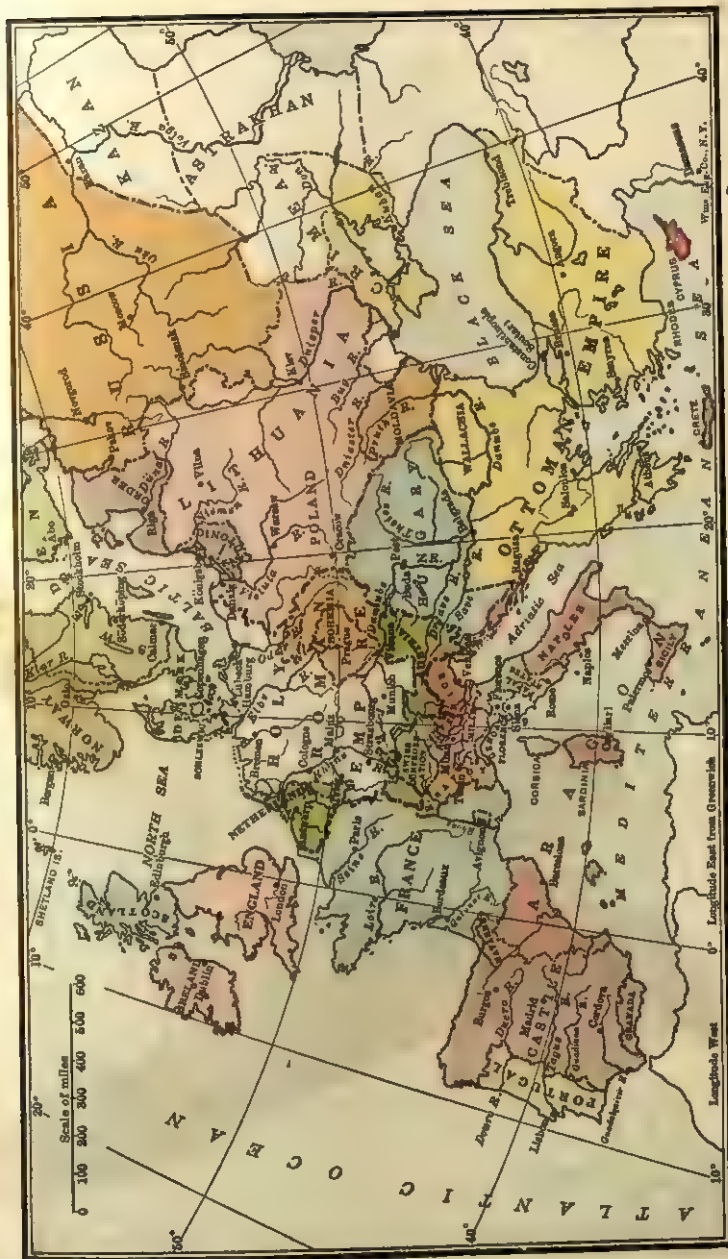
ITALY, ABOUT 265 B.C.



GERMAN KINGDOMS IN WESTERN EUROPE, 525 A.D.



CAROLINGIAN, BYZANTINE AND MOSLEM EMPIRES, ABOUT 800 A.D.



EUROPE. 1500 A.D.



EUROPE IN THE EARLY



MIDDLE AGE, 1095 A.D.



ABOUT 1200 A.D.



ABOUT 1700 A.D.

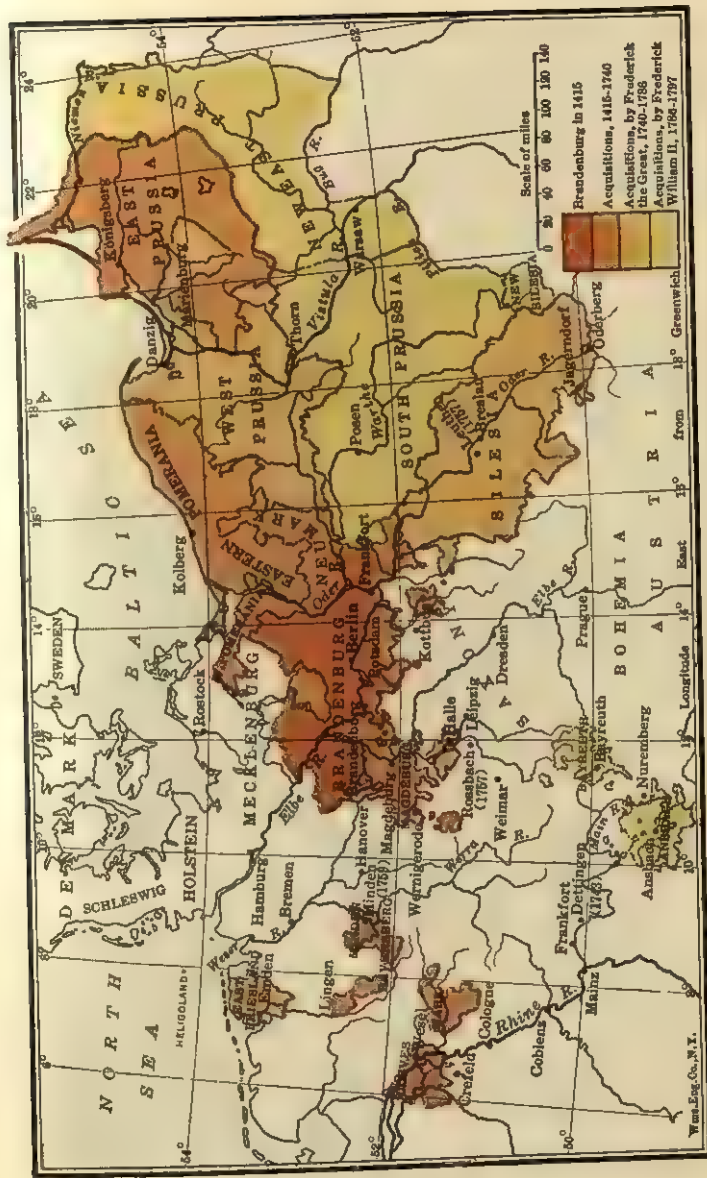


RELIGIOUS DIVISIONS



IN EUROPE, 1600 A.D.





GROWTH OF PRUSSIA TO 1797

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NORTH AMERICA, 1750



NORTH AMERICA, 1783



EUROPE AT THE HEIGHT OF NAPOLEON'S POWER, 1812



EUROPE.





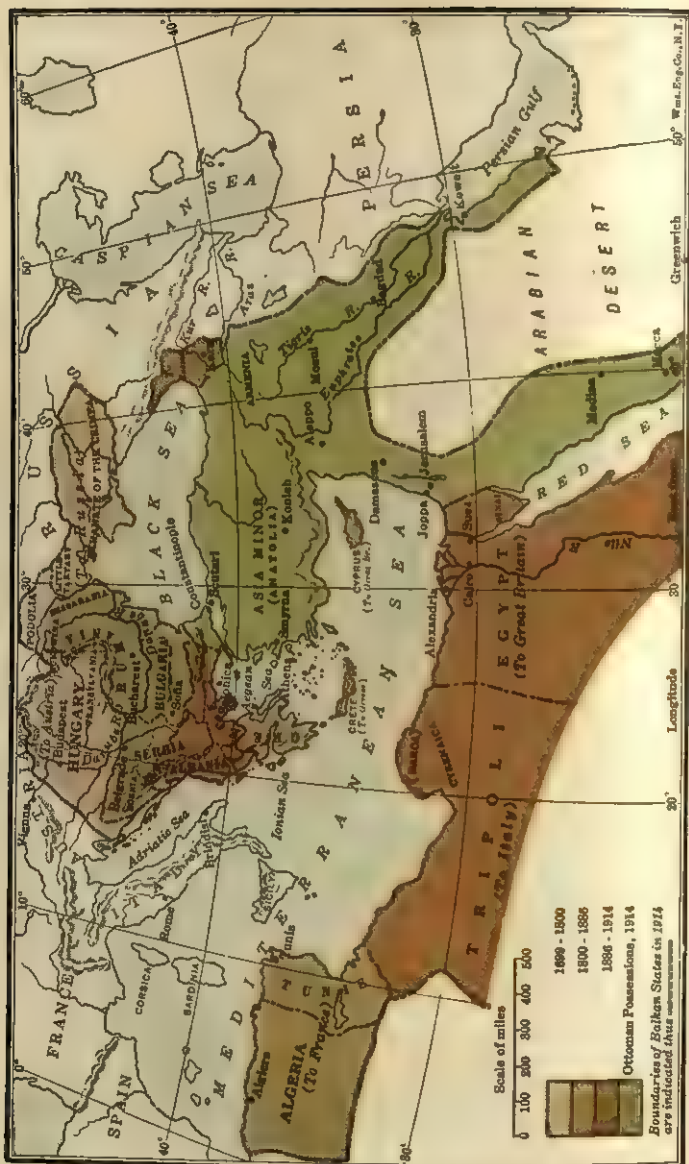
THE BRITISH



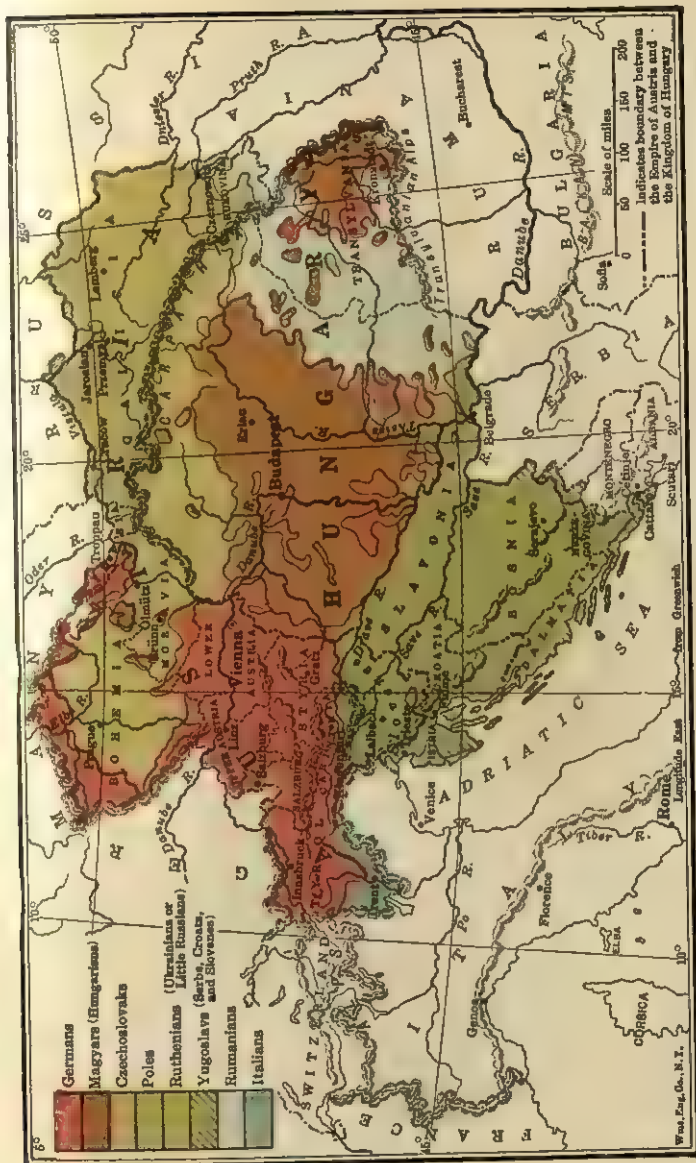
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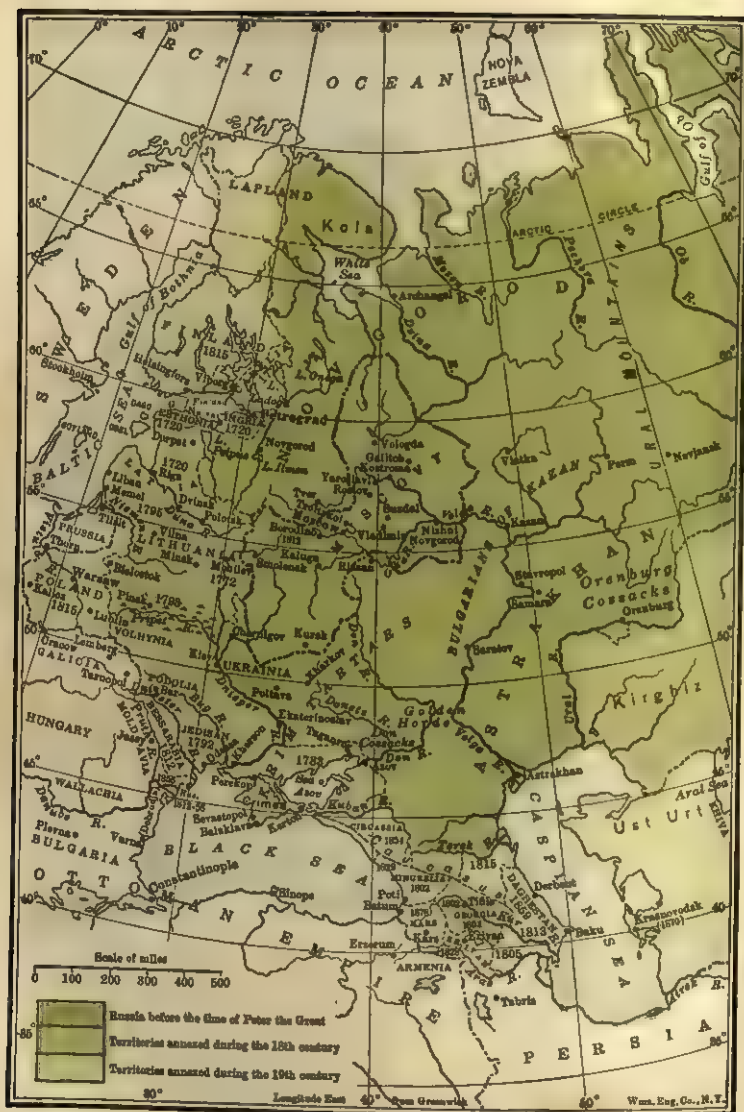
UNIFICATION OF ITALY



DISEMBLEMENT OF THE OTTOMAN EMPIRE



NATIONALITIES IN THE DUAL MONARCHY



GROWTH OF RUSSIA, 1700-1914





ASIA IN 1914





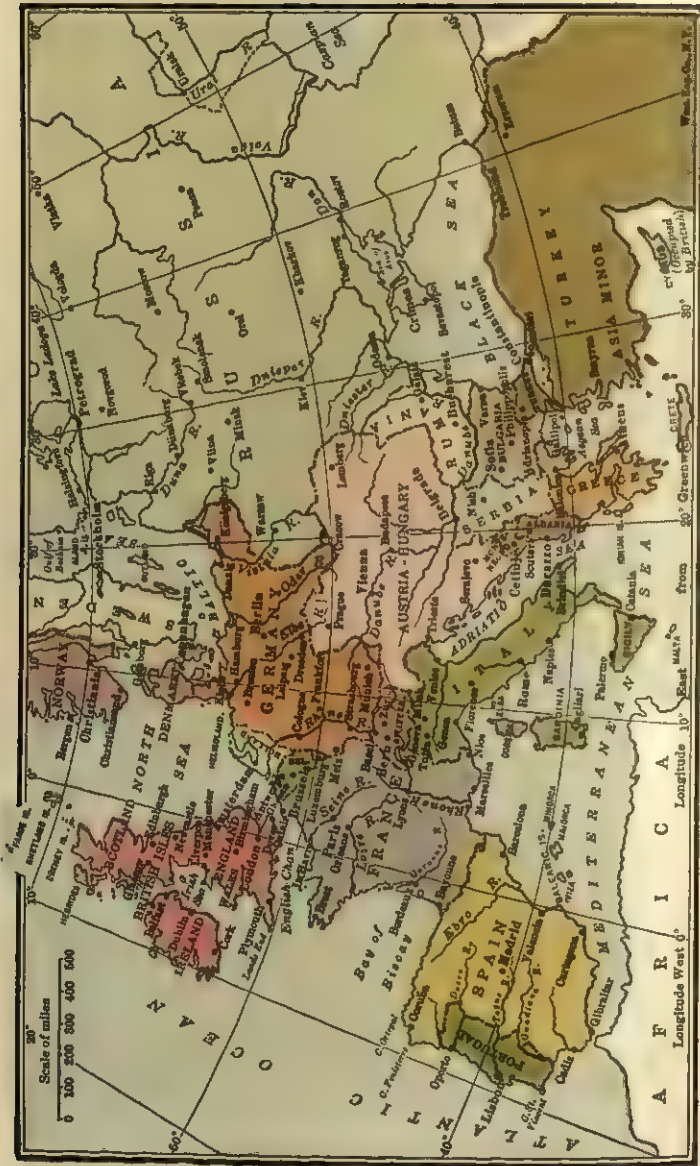
EUROPE AFTER THE

(1) Saar Basin under League of Nations until 1935, then plebiscite; coal mines to Denmark after plebiscite. (4) Plebiscites here favored Germany. (5) Upper Silesia, remain in Austria. (7) Free state of Fiume, established 1920, but annexed to Italy in (10) Vilna was part of Lithuania but was annexed by Poland, 1922. (11) Zone of Greece under treaty of 1920, regained by Turkey in 1922. (13) and (14) Republics western part was conquered by Turkey and eastern part federated with Russia, 1921.



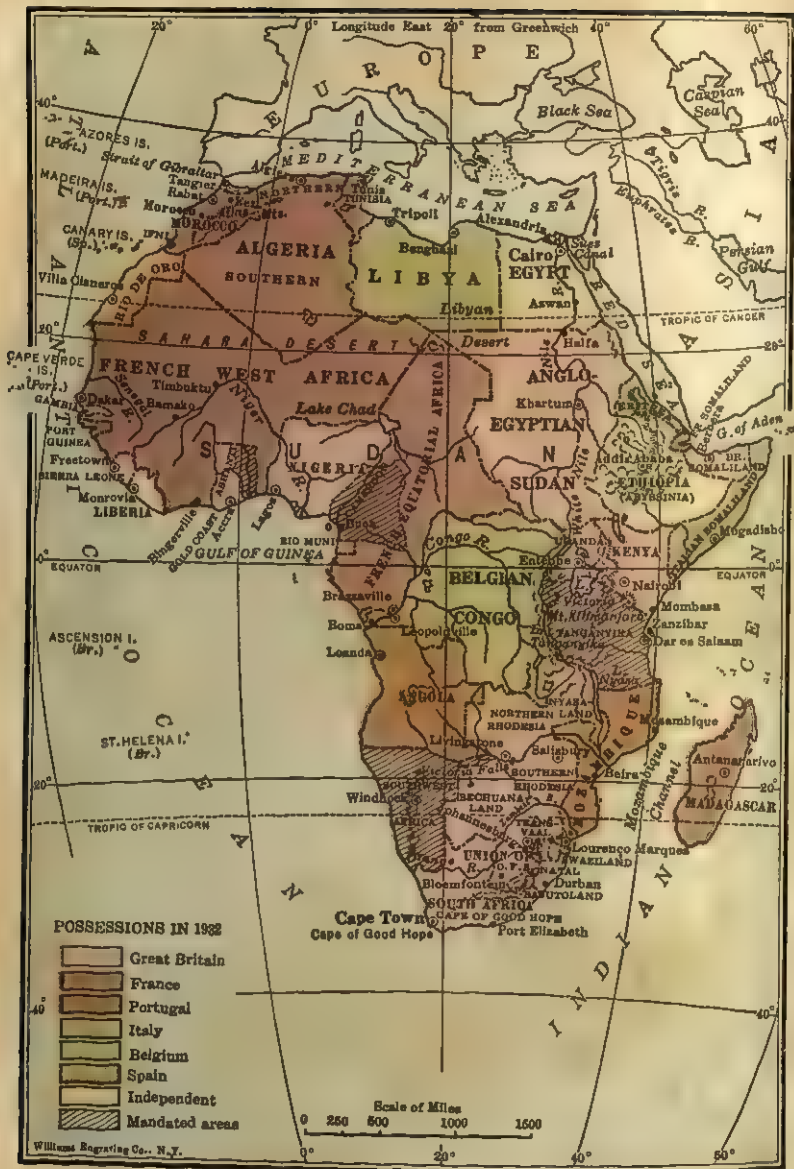
PEACE OF PARIS

France. (2) Eupen and Malmédy to Belgium. (3) Northern Schleswig annexed by rich mining district divided between Germany and Poland. (6) Klagenfurt, voted to 1924. (8) Zara, ceded to Italy. (9) Memel, district given by Allies to Lithuania, 1923. Straits under international commission; boundaries changed in 1923. (12) Occupied by federated with Russia. (15) Armenia was recognized as republic by treaty, 1920, but (16) Ceded to Greece, 1920; regained by Turkey, 1923.



EUROPE IN 1914





AFRICA IN 1932



was insane, and his feudal vassals were anxious to take advantage of the situation. The English king, Henry V, was bold and resourceful. He renewed the war with France, invaded France, laid claim to the crown, and defeated the French terribly in the battle of Agincourt (1415). He then conquered Normandy and



A BATTLE OF THE HUNDRED YEARS' WAR

From a 15th-century manuscript of the *Chronicles of Froissart*.

overran southern France. Charles VI sued for peace, and in 1420 Henry dictated the treaty of Troyes — nearly all in his own favor. By this treaty Henry obtained much of France; at the death of Charles VI, Henry was to be king of France; and Catharine, daughter of Charles VI, was to marry (and did marry) Henry.

But there's many a slip 'twixt cap and crown. In 1422 both Henry V and Charles VI died ; and although Henry's infant son, Henry VI, was proclaimed king of France as well as of England, many of the French refused to accept him. They rallied around the son of Charles VI.

Joan of Arc. Thus came the fourth stage of the war. The French who supported Charles's son, Charles VII, were at first a minority ; and for seven long years they seemed to be waging a losing fight. Then came Joan of Arc. She wielded no sword, but she carried a white banner. The men of France followed her — she led them to victory. In 1429 she drove the English away from the city of Orleans ; shortly thereafter from Rheims and other places. Then, in the cathedral of Rheims, where the kings of France had long been crowned, she had Charles VII crowned. It was her supreme moment.

It was a glorious day for Joan and for France ; but not all of the French, even then, stood by her. The next year she was allowed to fall into the hands of the English. A Norman court, in sympathy with the English, condemned her to death, and she was burned at the stake in Rouen in 1431.

But Joan's spirit made France. Her death for France seemed to draw all Frenchmen together. The English lost town after town and province after province. In 1453 the Hundred Years' War ended. Beginning as a feudal war, it ended as a national war, with France victorious, patriotic, and almost solidly united under her king. Only Calais remained in the hands of the English.

The long contest promoted the growth of national feeling in both France and England. It also promoted the growth of autocracy. The kings in both countries were loyally supported by their subjects, and their armies were now made up mainly of common men instead of lords and knights.

RISE OF AUTOCRACY IN ENGLAND, FRANCE, AND OTHER COUNTRIES

The Hundred Years' War, which at least indirectly promoted autocracy in both France and England, was immediately followed in England by a series of civil wars — the so-called Wars

of the Roses — which directly aided the rise of autocracy in England.

Wars of the Roses. The Wars of the Roses, which lasted from 1453 to 1485, were contests between rival branches of the royal family, the Lancasters and the Yorks, for the crown; and behind these two royal branches were lined up, on one side or the other, practically all the noble families in the kingdom.

Henry V's father, Henry IV, the first Lancaster king, was a usurper. One reason why Henry V renewed the war with France in 1415 was to make his subjects forget that fact. They did forget it while they were shouting about the victory at Agincourt; and they did not say much about it while Henry V lived, for he was a real king; but during the long unhappy reign of his son, Henry VI, many disgruntled Englishmen did much thinking and not a little talking. They remembered Henry IV's usurpation; they observed Henry VI's misgovernment of England; they were shamed by his surrender to the French in 1453.

This does not mean that Englishmen were losing faith in monarchy; it only means that many of them were raising questions about the Lancaster line. When the duke of York laid claim to the crown he found many friends and supporters. The long and bloody wars between the Yorks and Lancasters are called the Wars of the Roses because the Lancaster badge was a red rose, the York badge a white rose.

Summary of Events. After bitter fighting, the Yorks deposed the Lancaster king, Henry VI, and put their own man on the throne as Edward IV (1461). Ten years later the Yorks won decisively in the battle of Tewkesbury (1471), and Henry VI was murdered. Edward IV proved to be a strong king, and during the remainder of his reign he kept the Lancasters quiet. In 1483, when he died, his two young sons were imprisoned in the Tower of London and there secretly killed by their uncle, who usurped the throne as Richard III.

But Richard III was the last York king. His usurpation, his harshness, his cruelty were fatal to the York cause. Henry Tudor, from the Lancaster side, raised anew the standard of the Red Rose, and in the battle of Bosworth, 1485, defeated and slew Richard III.

The victor was crowned on the battlefield as King Henry VII. He is counted as the first king of the great Tudor line ; but he came of the House of Lancaster ; and by marrying Elizabeth of York he united the Red Rose and the White Rose. It took him ten years or more to stamp out the embers of the long war.

Effect on Autocracy. The Wars of the Roses killed off large numbers of the turbulent feudal lords and quickened the desire of the middle class for strong stable government. This aided autocracy in England ; and the Tudor sovereigns knew how to make themselves real monarchs in fact, if not in theory. They became almost absolute rulers.

Henry VII. Henry VII, the first of the Tudors, king from 1485 to 1509, repressed the nobles, ruled the country with a firm hand, and strengthened the royal power in many ways. He created a new court of law — the Court of Star Chamber — which tried cases without a jury and turned out to be an effective instrument in the king's hands. He continued to call Parliament together now and then, but managed to reduce it to an inferior position in the government. He fostered trade and enlarged the navy, and sought to avoid war. He relied on clever diplomacy and on marrying his children to the children of other kings, rather than on war, for winning prestige abroad. One of his daughters he married to the Scottish king, one of his sons to a princess of Spain.

It was during the reign of Henry VII that Columbus and the Cabots discovered America.

Autocracy in France. In France, too, after the Hundred Years' War, autocracy gained rapidly. Charles VII, who was king from 1422 to 1461, profited enormously from the stirring events of his reign — the marvelous career of Joan of Arc, the rising tide of national patriotism, the expulsion of the English, and the reunion of French lands and peoples under one scepter. All these things made the people more devoted to the crown — even a commonplace king could do almost as he pleased. Charles levied taxes without consulting the Estates General, and he built up a standing army of professional soldiers, loyal to him.

Louis XI and Burgundy. Louis XI, who was king of France from 1461 to 1483, lacked grace of soul and body even more than



UNIFICATION OF FRANCE



UNIFICATION OF SPAIN

his father, Charles VII, yet as a builder of autocracy he was one of the greatest of the French monarchs. He spent his life in reducing feudal lords — some he bribed, some he robbed, and others



KING LOUIS XI OF FRANCE

he put more or less painlessly out of the way. After a hard struggle with the duke of Burgundy, he succeeded in making the duchy of Burgundy a real part of France. By marrying his son and heir to the heiress of Brittany, he paved the way for the complete absorption of that important duchy.

Survival of Autocracy.

In the next century, the 16th, as a result of religious divisions and civil war, there was a revival of the power of the French feudal lords, but only for a time. Autocracy had been too solidly intrenched in

France in the 15th century to be speedily overthrown. In the 17th and 18th centuries autocracy reached a high degree in France.

Autocracy in Spain. In Spain autocracy supplanted feudalism during the reign of Ferdinand and Isabella, who were almost contemporary with Henry VII in England and Louis XI in France. The final victory over the Moslems in Spain and the discovery of America shed a glory on the monarchy. Ferdinand and Isabella used the church court of the Inquisition as an instrument of autocracy in Spain, much as Henry VII in England used the court of Star Chamber. They flattered the nobles, but deprived them of political power.

In Portugal and the Scandinavian countries the story was much

the same — the kings built up their own power by breaking down the nobility and by using the loyal middle class.

Germany and Italy. As we have seen, neither Germany nor Italy attained national unity up to or in the period under review, and so national monarchy was not found in either of those countries; but in both Italy and Germany there were a number of local autocrats. In Germany the princes, dukes, and counts were, many of them, very autocratic; and in Italy there was a marked tendency to change the city republics into hereditary monarchies.

Scotland and Poland. Scotland and Poland were about the only countries of Europe at this time that reached national unity without falling victims to autocracy. In Scotland strong nobles checked weak kings, and in Poland the nobles kept the kingship elective and prevented it from becoming hereditary.

Autocrats and War. The almost universal rise of autocracy in western and central Europe in the 15th and 16th centuries was attended by a notable change in the nature and purpose of war — a startling change for the worse. Feudal war in the Middle Age had been bad enough, but it was usually local and for only brief periods. The international and almost endless wars of ambitious autocrats were very much worse.

A Feature of Transition. Autocracy, with all of its effects, good and bad, seems to have been a rather necessary feature of change — a logical link in the transition from the Middle Age to the Modern Age. It broke down feudalism and invited democracy. It was closely connected with expanding commerce, classical learning, militant religion, and national feeling.

STUDY HELPS

Make four tabular lists as follows:

1. Things that limited the power of kings in the Middle Age.
2. Conditions and forces that increased the power of kings after the 14th century.
3. Factors that weakened the Christian Church between the 14th and the 17th centuries.
4. The countries in which government had been centralized (nationalized) by the 17th century.

REVIEW QUESTIONS

1. By what five things was the power of medieval kings limited?
2. Later, by what means was monarchy strengthened?
3. What was the "Babylonian Exile"? The "Conciliar Movement"?
4. Between what two countries was the Hundred Years' War fought?
5. What king commanded the English at Agincourt?
6. What were some effects of the Hundred Years' War?
7. Between what two royal houses was the War of the Roses?
8. What were some effects (results) of the War of the Roses?
9. What important voyages were made while Henry VII was king of England?
10. What five women are named in Chapter XXV? Tell something of each.
11. What was the Court of the Star Chamber?
12. Why is Avignon mentioned in this chapter? Rheims? Rouen?
13. How did the Crusades aid autocracy? How did the universities, especially Bologna, aid it?
14. What famous book aided autocracy?
15. What two well-known countries of Europe were long delayed in attaining national unity?
16. What countries achieved national unity without autocracy?

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CHAPTER XXVI

THE PROTESTANT REVOLT

In the 16th century, just when western Europe was expanding overseas in America and Asia and Africa, a notable break occurred in the Christian Church in Europe. A large number of Christians, mainly in northern Europe, revolted against the authority of the Pope, gave up some of the doctrines of the Catholic Church, and organized under different creeds and new names. The new groups came to be known as Protestants, and the break in the Church that gave rise to them is often called the Reformation. A better name, more descriptive and more accurate, is the Protestant Revolt.

This break in the Church occurred in the 16th century, but it was an outcome of dissatisfaction which had appeared in the Middle Age, and which was often shown in the 14th and 15th centuries.

EARLIER BREAKS IN THE CHURCH

From early times there had been differences of opinion among Christians — differences as to doctrine and church organization. Heresies and schisms had arisen here and there, from time to time, as we have observed.

The earliest heresies, such as Arianism, though they flourished for a time, eventually died out and disappeared. Other varieties of faith resulted in the formation of separate national churches in Armenia, Mesopotamia, Egypt, and Abyssinia.

More serious still was the schism in the 11th century between East and West — between Christians who used the Greek language and those who used the Latin, resulting in a great division into two groups, the "Orthodox" Church of the East and the "Catholic" Church of the West; though, as we remember, both

claimed to be catholic and both claimed to be orthodox. The Orthodox Christians of the East refused thereafter to recognize the authority of the bishop of Rome, the Pope; but those of the West generally acknowledged his authority.

CAUSES OF THE NEW BREAK

Political Opposition. Criticism of the Church in western Europe and opposition to its authority arose in different ways. For one thing, there was political opposition. Kings and other civil rulers resented and resisted the political power and influence of the Church. Already we have seen how Holy Roman Emperors op-

posed the popes in the Middle Age, and also how national kings in England, France, and Spain won the right to tax church property, to nominate church officials, to limit the power of church courts, and to disobey Papal decrees. But conflict between popes and kings was no new story in the 14th and 15th centuries, and it alone was not enough to cause a break in the Church.

Religious Opposition. Another kind of opposition arose from disagreement with religious teaching. For example, in southern France in the 12th



JOHN WYCLIF

Culver Service

century, the Albigenses attacked the sacraments of the Church and the priesthood — they were suppressed by a Crusade in the 13th century. In the 14th century John Wyclif (1320–1384), an English priest and a professor in the University of Oxford, took decided issue with numerous Catholic teachings and practices. He declared that the Pope was not Christ's representative on earth, but an "anti-Christ"; that monasticism was not a true part of Christianity; that the sacraments were without effect when ad-

ministered by evil and wicked clergymen ; that individual Christians should be guided entirely by what they read in the Bible, and that the Church should be subordinate to the State.

Lollards and Hussites. Though condemned by the Pope, Wyclif secured a large following in England among country gentlemen, politicians, and poor people, and after his death his writings were indorsed and widely spread in Bohemia by John Huss, a priest and professor in the University of Prague. Early in the 15th century the Lollards, as Wyclif's English disciples were called, were growing in numbers in England and the Hussites in Czechoslovakia.

But just as kings and princes had actively coöperated with the church authorities in suppressing the Albigenses, so now they sought to curb the Lollards and the Hussites. The English kings, Henry IV and Henry V, by means of fines, imprisonments, and burnings, managed to stop the spread of the Lollard movement in their country. And the Holy Roman Emperor, Sigismund, anxious to get rid of the same movement in Czechoslovakia, induced John Huss to come to a general Church council at Constance, in Switzerland. There, in spite of a solemn promise of personal safety which he had given Huss, he carried out the decree of the council and had Huss burned at the stake (1415).

The Hussite Wars. The burning of Huss was speedily followed in Czechoslovakia by a popular outbreak, half religious and half patriotic. German Catholics made war on the Czech Hussites, and the various sects into which the Hussites soon split made war on one another. These Hussite Wars lasted for several years ; then the Pope made certain national concessions, and the Catholic Church was largely restored in that region. One Hussite sect, however, the Moravian Brethren, has had a continuous existence to the present.

Moral Opposition. The third and most common kind of opposition to the Catholic Church in the 14th and 15th centuries was criticism of certain practices of clergymen and of what was termed the " corruption " of the Church. People said that the lives of some of the clergy were scandalous and immoral ; and, as we have seen, financial burdens tended to become financial abuses. It was

asserted that many bishops contrived to become very rich in worldly goods, and that the Papal court at Rome extracted huge sums of money from the pockets of "good Christians" in Germany, England, and France, and spent them lavishly on the worldly pleasures of "bad Christians" in Italy.

Some of the things complained of were clearly and wittily set forth by Erasmus in his famous book, the "Praise of Folly." He felt that the Christianity of his day lacked much of its early spiritual force, and that to reform the Church it would be necessary to give the common people a better education, to hold monks and theologians in check, and to sweep away scandalous abuses.

Demand for Reform. There were grave abuses in the Church, and there was a widespread demand for reform. At times in the 14th and 15th centuries it seemed as though the demand would be heeded and the abuses corrected. Some of the popes, many cardinals, bishops, priests, and monks, as well as many laymen, desired reform and strove earnestly for it. And the spiritual mission of the Church was not wholly neglected. The most famous and popular book of Christian devotion, next to the Bible — the "Imitation of Christ" — was written by a monk, Thomas à Kempis, in the 15th century. It indicates that the basic principles of religion were still widely taught and highly esteemed.

Summary of Conditions. A reform of the Church was actually effected in the 16th century, but it was then too late to prevent a break. By that time political, economic, and patriotic opposition to the Church, together with opposition to some of its religious teachings, had merged and fused into open rebellion of princes and peoples.

The rise of autocracy heightened the ambition of kings and princes to be autocrats in religion as well as in politics and to dominate the Church in their respective realms as they dominated the nobility, the parliaments, and the towns. The growing ambition for wealth on the part of noblemen and merchants bred in them a desire to seize the estates of the Church, to reduce taxes paid to the Church, and to put a stop to the economic dictation of the Church.

National Feeling. The development of national feeling, of national patriotism, gave popular strength to the agitation to free the Church in England, Germany, France, or elsewhere from "foreign" rule, and to transform the Catholic Church into a loose federation of national churches.

Against such tendencies of the 16th century the Papacy and many individual Christians showed firm hostility. They were unwilling to "nationalize" the Catholic Church, or to consent to the loss of its lands and revenues, or to let it fall under the complete control of autocratic monarchs.

Two Groups of Reformers. The Christian reformers of the 16th century divided into two camps: those who remained within the Catholic Church and upheld its organization and teachings, while they labored to remedy abuses; and those who broke with the Church, gave up some of its teachings, and set up new organizations — "reformed" churches. These new organizations came to be known as Protestant churches — they were churches of protest against things complained of. Thus the religious unity that had so long marked western and central Europe was broken. The break was the Protestant Revolt.

PROTESTANT CHURCHES

Martin Luther, the German Reformer. The first reformer to lead a large number of people in western Europe to break openly with the Catholic Church was Martin Luther (1483-1546). A native German, Luther became a monk at twenty-two, and shortly thereafter was appointed professor of theology in the University of Wittenberg. As teacher and preacher he was popular with the students. He was bold and outspoken, fearless in stating his opinions. At the same time he was deeply concerned about the problem of eternal salvation. Gradually he began to doubt whether it was possible to *do* anything to please God, and to believe that the only hope of humanity was simple *faith* in God's mercy on the part of each individual.

Luther's Break with the Church. Luther's break with the Catholic Church was gradual. In 1517 he first attracted wide attention in Germany by questioning openly the granting of "in-

dulgences" and the doctrine of "good works" on which indulgences rested.

An indulgence, as we remember, was a promise of special favor after death. It was a promise of remission, in whole or in part, of the punishment which might be meted out to a person after his death for sins for which he had been truly sorry and had done penance. To obtain an indulgence the penitent was expected to say certain prayers or visit certain churches or do certain other "good works." In the Middle Age going on a Crusade or giving money for a Crusade had been deemed a "good work." Indulgences are still granted in the Catholic Church, but nowadays no money payment is expected or made.

Theses and Debates. In 1517 several agents of Pope Leo X were sent out to dispose of indulgences and collect money to finish St. Peter's Church in Rome. Aroused by one of these agents, Tetzel by name, Luther posted on the church door at Wittenberg 95 theses, which he offered to debate with all comers. In these theses, or propositions, he attacked indulgences and certain papal claims. Two years later, in a public debate with a distinguished scholar, Luther denied that either a pope or a church council had any divine authority to interpret Christ's teachings. Falling back upon the tenets of Huss and Wyclif, Luther stoutly asserted the right of every individual to order his life in accordance with his own private reading of the Bible.

In 1520 Pope Leo X excommunicated Luther, and requested the Holy Roman Emperor, Charles V, to punish him as a heretic.

Luther under the Ban. The Emperor was disposed to punish Luther and his adherents, but so many persons in Germany, including princes and noblemen as well as priests and monks, sympathized with Luther that he was able to defy the Emperor as well as the Pope.

Luther Divides Germany. Luther flooded Germany with pamphlets in which he violently attacked the Pope and the Catholic Church. He won support from the pious and religious, who were shocked by his picture of abuses within the Church; from patriotic Germans, who were led to resent the subordination of their country to an Italian Pope; from nobles and princes, who were



Courtesy of the Metropolitan Museum of Art

MARTIN LUTHER

led to see how they might increase their wealth and power at the expense of Church and Empire.

At one time it seemed as though all the Germans would rebel against the Catholic Church, but when bands of peasants in southern Germany began to rebel against their rulers in state as well as in church, the princes became alarmed. This uprising of the peasants was put down with great cruelty in 1525. Then the peasants turned against Luther because he had taken sides with the nobles in this revolt. At the same time many of the nobles, especially in the south, drew back from Luther's program when they saw how it affected the peasants. Of course, the Emperor and some of the other princes were deaf to Luther's appeals, either from conviction or from policy.

The net result was that Germany was divided. Some of the little states took one side, some the other. Those in the north followed Luther and became Protestant; those in the south rejected his program and remained Catholic.

Luther Wins Scandinavia. What Luther lost in southern Germany was gained for his faith in Scandinavia, for later the king of Denmark and Norway and the king of Sweden made Lutheranism the established form of Christianity in their dominions. After the 16th century the vast majority of the people in those countries, as well as in northern Germany, were Lutherans.

The Peace of Augsburg. After protracted civil war in Germany between Catholics and Lutherans, the so-called Religious Peace of Augsburg was agreed to in 1555. In this the Emperor recognized Lutheranism as a legal form of Christianity. This was a gain for the German princes, but not always for their people, for the treaty provided that each prince could choose the religion for his people. In each state the people had to conform to the religion of their prince. This was in keeping with the autocracy of the times.

The King of England. In England some of Wyclif's words had taken root, but the religious revolt there, in the 16th century, was mainly the work of the king, Henry VIII. At first Henry opposed Luther and wrote a book against him; but later Henry broke with the Pope, and, in true autocratic fashion, carried his kingdom with him. Henry was bitterly disappointed because the Pope would

not approve a marriage that the king very much desired ; besides, he was anxious to exalt his own royal authority in church as well as in state ; accordingly, he induced Parliament in 1534 to pass an "Act of Supremacy," under which the King was substituted for the Pope as head of the church in England.

The Church of England. Step by step the church in England became the Church of England. Henry VIII wished only to be independent of the Pope — he did not wish to change the doctrines or the form of worship ; but under his son, Edward VI (1547–1553), and his daughter, Elizabeth (1558–1603), various changes were made. The Bible was declared the sole guide of faith ; the Catholic doctrine of "good works" was pronounced superstitious ; the sacraments were altered ; and the prayer books were translated from Latin to English and considerably changed.

For five years, 1553–1558, under Henry's daughter, Queen Mary, who was a loyal Catholic, England was re-allied with Rome ; but the long reign of Elizabeth served to establish Protestantism firmly. The Church of England, or the Anglican Church, was formally recognized and supported by the state. From the time of Queen Elizabeth the majority of Englishmen were Anglicans, though a minority remained Catholic. Only in the 19th century did English Catholics secure the repeal of severe laws against them. In Ireland, in spite of the fact that the English sovereigns established Protestantism by law, most of the native people remained Catholic.



KING HENRY VIII OF ENGLAND
From a famous contemporary portrait by
Holbein.

These various religious changes in England and Ireland, as in most other countries, were attended with much persecution and much confiscation of property. Many persons suffered death for their faith, and many families and institutions were made poor. This was true especially under Henry VIII and Mary and Elizabeth.

Ulrich Zwingli, the Swiss Reformer. In Switzerland, Ulrich Zwingli (1484-1531) led a revolt against the Catholic Church.



JOHN CALVIN

He differed from Luther on a few points, especially in regard to some of the sacraments and somewhat in the matter of church organization. In Switzerland, as in Germany, some little states became Protestant while others remained Catholic, and war was waged between them. Zwingli was killed in the battle of Kappel in 1531.

John Calvin, the French Reformer. John Calvin (1509-1564), a young Frenchman, proved to be more widely influential in shaping Protestant doctrines and organization than

either Henry VIII or Martin Luther. At twenty he broke with the Catholic Church, but being regarded as a heretic in France he left his native land and took refuge in Switzerland. At Geneva, from 1536 until his death in 1564, he was the city's religious oracle and political dictator. From Geneva, Calvin's teachings spread far and wide. The wide acceptance of his doctrines was due to several reasons. For one thing, Calvinism was more democratic than most other forms of Christianity, and therefore it appealed to many who were tiring of autocracy. For another thing, Calvin set forth his doctrines in a great book, "The Institutes." Although this was written when he was only twenty-six, it was so clear and concise that it was at once hailed as a masterpiece of theology, and it has ever since held a prominent place in religious literature.

Many of the Swiss followed Calvin ; so did the Hollanders and numbers of the Magyars. Huguenots (hū'gē-nōts), French Protestants, were also Calvinists. In Scotland, Calvinism, as introduced by John Knox, was adopted by the state, and in other parts of the British Isles it was accepted by many persons. The Calvinists of Scotland (and some other countries) were called Presbyterians. The Puritans and Pilgrims of New England were Calvinists.

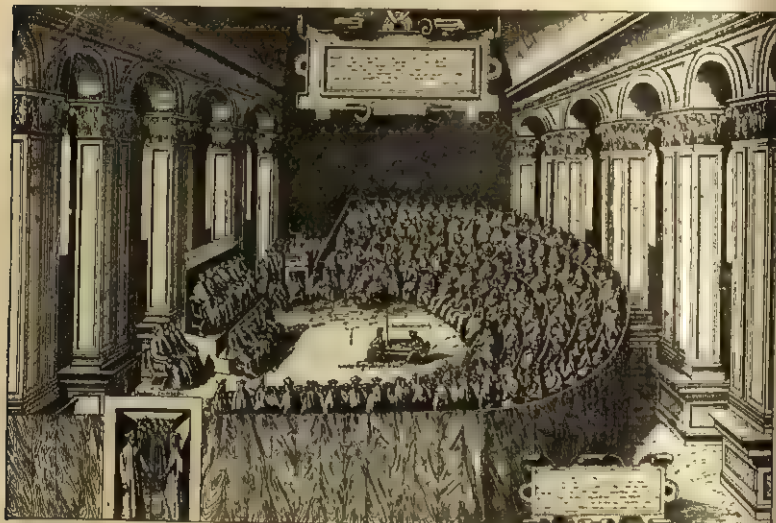
Many Protestant Sects. Lutheranism, Anglicanism, and Calvinism were the chief forms of Protestantism that emerged in the 16th century, but not the only ones. In Switzerland and Holland, for example, arose the Mennonites, followers of Menno Simons, and in England the Baptists and Quakers (Friends) soon became known. The Mennonites and Quakers took a firm stand against war. The Baptists were so called because of their preference for immersion in baptism. In general, their theology followed the teachings of Calvin.

REFORM OF THE CATHOLIC CHURCH

At the time when Protestantism was taking shape in various countries of Europe, a reformation was going on in the Catholic Church. In Italy, Austria, France, and Spain much the same kind of religious ferment was being experienced as in Germany, Switzerland, and Scandinavia, but in the former countries it resulted in a removal of abuses rather than in revolt or division.

The Council of Trent. A series of upright and farseeing popes in the second half of the 16th century vastly improved the government of the Church and gave a higher moral tone to the clergy. A general church council — the Council of Trent — was convened and kept in session for eighteen years, 1545–1563. This council made a better statement of the doctrines of the Catholic Church and provided for useful reforms in money matters and education. The service-books of the Church were revised, and a new edition of the Vulgate, the Latin Bible, was issued. A list, called the Index, was prepared of dangerous and heretical books, which Catholics were prohibited from reading. Lapses from faith were to be punished by the church court, the Inquisition, which now zealously redoubled its activity, especially in Spain and Italy.

Ignatius Loyola. One of the chief agencies of reform within the Catholic Church was a new religious order, the Society of Jesus, whose members are known commonly as Jesuits. The society was founded by Ignatius Loyola (lō-yō'lā) in 1534. Ignatius had been a Spanish soldier, who, while in a hospital, suffering from a wound, chanced to read a life of Christ and biographies of several saints. This reading, he tells us, worked such a change within him that



THE COUNCIL OF TRENT IN SESSION

From a contemporary engraving.

from being a soldier of an earthly king he resolved forthwith to become a knight of Christ and the Church, and to fight for the greater glory of God.

Work of the Jesuits. The Jesuits at once became active in the religious conflict of the 16th century. In the first place, they founded many schools and colleges, and by their wide learning and culture they won back a considerable respect for the Catholic clergy. As preachers, too, they earned high esteem by the simplicity and clearness of their sermons and instruction.

Jesuit Missions. It was in the mission fields, however, that the Jesuits achieved the most striking results. They were mainly

responsible for the recovery of Poland after that country had almost become Protestant. Similarly they conserved Catholic Christianity in Bavaria and Belgium. They insured a large Catholic following in Czechoslovakia and in Hungary. At the hourly risk of their lives they ministered to fellow Catholics in England. And what the Catholic Church lost in numbers in northern Europe was made up by missions in India and China, among the Indians of North America, and among the savages of Brazil and Paraguay.

In the Catholic missions of India, China, and America the Franciscans and the Dominicans were also active, though the Jesuits were foremost.

Concordats with Monarchs. In order to maintain Catholicism in Spain, Portugal, France, Italy, and Austria, the Pope entered into treaties, or "concordats," with the rulers of those countries, whereby the sovereigns were given special privileges in church matters. This tended, of course, to make the Church subservient to the kings. It was not until the 19th and 20th centuries, after drastic political and social revolutions, that the Catholic Church regained most of the freedom which it lost by concordats in the 16th century.

INTOLERANCE AND RELIGIOUS WARS

Outburst of Intolerance. One immediate and most unfortunate result of the religious divisions in Europe in the 16th century was intolerance. This intolerance expressed itself in religious persecution and religious wars, such as the world never witnessed before or since. The explanation lies chiefly in the fact that the rulers of every state in western Europe, whether Catholic or Protestant, clung to the old idea that political unity depended largely upon religious unity, and that therefore each state should use its power to oblige all its citizens, especially Christian citizens, to conform to one official creed.

Policies of Philip II. The Spanish, Portuguese, and Italian monarchs compelled their subjects to remain Catholic or to suffer death or imprisonment at the hands of the Inquisition. The king of Spain, Philip II, became a most fanatical champion of the Catholic Church and sought by all available means to assure the

triumph of his faith not only in his own lands but elsewhere as well. He stamped out Protestantism in Spain, and in doing so put several thousand heretics to death. He allowed only Catholics

to emigrate to Spanish colonies in America, and to keep them in the faith he invoked the aid of the Inquisition in the New World.

Philip gave military aid to French Catholics in their struggle with the Huguenots (French Protestants). He sent armies into Germany to support the attempt of the Holy Roman Emperor to crush Lutherans and Calvinists there. He married Mary Tudor, Queen of England, and thereby sought to make England Catholic. Later, when Mary's successor, Elizabeth, was queen of England, and Protestantism was being reestablished, he sent against England (1588) a vast fleet of warships, the



KING PHILIP II OF SPAIN

From a portrait painted in 1598, the year of his death.

so-called Armada, to carry his will by force. The Armada was repulsed and destroyed, partly by the valor of English seamen and partly by the violence of storms.

Philip, as ruler of the Netherlands, had to face determined opposition by a large part of the Dutch people, who had become Calvinists. A terrible war resulted. Finally, in 1648, fifty years after Philip's death, Holland was recognized as an independent state. (See page 480.)

Religious Wars in Germany. The Holy Roman Emperor and a majority of the Electors remained Catholic, but many princes became Lutheran and some became Calvinist. Protestant princes persecuted Catholic subjects; Catholic princes persecuted Protestant subjects; and Protestant princes warred with the Catholic Emperor. By the "Peace of Augsburg," in 1555, as we have seen, each prince was given leave to make his people believe as he did. This, of course, was not a happy settlement.

The Thirty Years' War. In 1618 war broke out again in Germany between Catholics and Protestants. It lasted thirty years, and so is called the Thirty Years' War. It was political and economic, as well as religious. It spread like a great fire, growing into an international war; and was one of the most ruthless and destructive conflicts in history.

It started as a rebellion in Bohemia (Czechoslovakia) on the part of Calvinist noblemen. The Calvinists were defeated by the armies of the Emperor, but soon the war assumed a broader scope. Lutheran princes of northern Germany, aided by the king of Denmark, arrayed themselves against the Emperor and the various Catholic princes who were loyal to him. Again the Imperial armies were victorious, but again the war was renewed, this time by another Lutheran king, Gustavus Adolphus, of Sweden.

Strangely enough, Gustavus was aided with arms and money by France, a Catholic country. Greed of monarchs for territory was overshadowing religious zeal. After Gustavus was killed in battle in 1632, France joined forces with the Protestant Germans, Swedes, and Dutch against the Emperor and his ally, the king of Spain, for the purely political motive of weakening her national rivals, Spain and Austria, and strengthening herself.

The Peace of Westphalia. French victories at last compelled the Emperor to make peace. The various treaties of 1648 that ended the war are known as the Peace of Westphalia. France received Alsace, excepting the city of Strasbourg; Sweden received two strips of German territory; Brandenburg annexed eastern Pomerania and several provinces owned before by Catholic bishops; Holland and Switzerland were made independent. Each German state, within the Empire, was to be free to make peace or

war without consulting the Emperor. As regards religion, Calvinists were placed on an equal footing with Lutherans and Catholics, and all church property was to remain in the hands of those who owned it in 1624.

Intolerance in England. Intolerance likewise afflicted the British Isles. Henry VIII, in his effort to establish and maintain a separate, middle-of-the-road Anglican Church, burned Lutherans and beheaded Catholics. Mary Tudor, in her attempt to restore Catholicism, persecuted and burned Anglicans and Calvinists. Elizabeth and her Anglican successors enacted drastic laws against Catholics and put many of them to death, and at the same time harassed Protestants who dissented from Anglicanism, such as Baptists, Quakers, and Presbyterians.

It was to escape persecution in England that Pilgrims came to Plymouth and Catholics to Maryland in the 17th century. Near the middle of that century, Calvinists in England were in the forefront of a fierce civil war which culminated in 1649 in the beheading of the king, Charles I. (See page 485.) But when the Calvinists were in control they were even sterner than Anglicans in persecuting Catholics.

Fire and Sword. In Scandinavia the Lutheran kings of Denmark and Sweden stamped out Catholicism with fire and sword. The Catholic kings of Poland and Hungary took the same kind of measures against Protestants. The Calvinist nobles of Scotland rose in arms against their Catholic queen, Mary Stuart, and deposed her. A fugitive in England, Mary was finally put to death, in 1587, by Elizabeth, Anglican queen of England.

France and the Edict of Nantes. France was distressed by religious wars during the greater part of the 16th century. The massacre of St. Bartholomew's Day, in 1572, in which several thousand Huguenots were butchered, was a cruel climax. In 1598, a great liberal-minded king, Henry IV, stopped religious wars in France by a famous edict, the Edict of Nantes. This gave the Huguenots civil rights and toleration in religion. Thus France was the first country to prove that national unity may exist with religious diversity. For nearly a century prosperity attended peace; but, in 1685, Louis XIV, another great king of France,

not so liberal-minded, revoked the Edict of Nantes. Then persecution and emigration afflicted France.

Slow Growth of Tolerance. The immediate effect of the 16th-century break in the Christian Church was, as we have seen, to increase religious intolerance and to cause numerous religious wars. In the long run, however, the break served to show the need of a more tolerant attitude of Christians toward one another. And gradually it was proved that tolerance and charity were possible. But it took a long time.

A Recent Development. It was left for modern times — really for recent times — to witness the triumph of the principle of religious toleration and the cessation of religious wars. Nowadays religion is generally regarded as a personal matter, free and voluntary, and religious toleration is believed to be one of the great gains for the human mind and for world progress.

THREE GREAT GROUPS OF CHRISTIANS

Long before the Protestant Revolt in the 16th century there had been a great division of Christianity between the Orthodox East and the Catholic West. (See page 290.) What happened in the 16th century was a splitting of the Catholic West into two parts, into two groups, the one still called Catholic, the other taking the new name of Protestant. Thenceforth three forms of Christianity existed side by side — Catholic, Protestant, and Orthodox. (See page 441.)

Catholic Areas. After the Protestant Revolt, Catholic Christianity was confined chiefly to Italy, Spain, Portugal, France, the southern Netherlands (Belgium), the forest cantons of Switzerland, southern Germany, Ireland, Poland, Lithuania, Czechoslovakia, most of Hungary, northern Yugoslavia, South America, Central America, Mexico, most of the West Indies, Quebec, and the Philippine Islands.

Protestant Areas. Protestant Christianity was found in northern and central Germany, Scandinavia, Finland, Esthonia, Latvia, the northern Netherlands (Holland), most of Switzerland, Scotland, England, the United States, most of Canada, South Africa, and Australia.

In some of these areas there was a good deal of overlapping. For example, Protestant minorities existed in France, Ireland, Hungary, and Czechoslovakia; Catholic minorities survived and actually grew in Germany, the Baltic States, Holland, the United



A PROTESTANT CHURCH OF THE 17TH CENTURY

From a contemporary engraving.

States, and throughout the British Empire. In general, however, northern Europe became Protestant while southern and central Europe remained Catholic.

Orthodox Areas. At the same time eastern Europe — Russia, Rumania, the Balkan regions, and Greece — remained within the area of Orthodox Chris-

tianity, although a part of it was long governed by Moslem Turks; and in another part — Russia — several heretical sects developed.

Christian Likenesses. Catholic, Protestant, and Orthodox countries continued to have much in common. They could still be classed as a unit when contrasted with the cultural areas of Islam and Buddhism. All Christians revered Jesus as their common founder and inspirer; all magnified the Bible and cherished traditions of early Christianity. Moreover, the vast majority of Protestants, like Catholics and Orthodox, retained much of the theology of the early Christian Church, such as belief in the Trinity, in the divinity of Jesus, in the fall of man and his redemption through the sacrifice of the Cross, and in a future life of rewards and punishments. Christian morals and virtues continued to be upheld by Protestants, Orthodox, and Catholics.

Theological Differences. Protestants and Orthodox both differed from the Catholics regarding the Pope's claims, rejecting his authority and government. On this point Orthodox and Prot-

estants agreed, but on other theological points they differed greatly. Protestants made important changes regarding the sacraments; also they rejected purgatory, invocation of saints, and veneration of relics. They asserted the right of each person to interpret the Bible and to do Christ's will without the aid of pope or priest. To the Protestant, final authority rested with the Bible and each Christian's reading for himself; to the Catholic and the Orthodox, it rested with a living institution or church.

Cultural Contrasts. Between Protestant and Catholic countries certain social and cultural contrasts appeared in addition to doctrinal differences. In Protestant countries monasteries, with their schools, libraries, and charities, were generally suppressed. In some instances religious paintings, statues of the saints, and stained-glass windows were destroyed, and church holidays abolished. The Puritans opposed the theater and drama, and their solemn observance of Sunday was in contrast to the joyful observance of feast and festival.

Three Facts. (1) For a long time Catholics, Protestants, and Orthodox were so engrossed in opposing one another that they largely paralyzed one another's missionary efforts. (2) The spectacle of Christians fighting one another caused many thoughtful persons to grow skeptical about the Christian religion as a whole. However, in more recent times religious wars have ceased, tolerance has been professed and practiced, and it is probable that real Christian charity is growing.

A third fact of interest in this connection is that nowadays the state does many things that the church formerly did. In other words, the Christian civilization of to-day is much more secular than that of the Middle Age. This is to some extent a result of the divisions that exist among Christians.

STUDY HELPS

1. After each of the following years, write a sentence or two telling why it was notable: 1517, 1525, 1531, 1534, 1555, 1564, 1572, 1587, 1588, 1598, 1618, 1648, 1649, 1685.
2. After each of the following places, write a sentence telling why it was celebrated: Constance, Wittenberg, Augsburg, Geneva, Trent.

3. After each of the following names, state (in writing) an important fact: Wyclif, Huss, Sigismund, Erasmus, Thomas à Kempis, Luther, Mary Tudor, Mary Stuart, Zwingli, Calvin, Knox, Loyola, Philip II, Gustavus Adolphus. .

4. Write a definition or explanation of each of the following: "Orthodox," "Catholic," "Protestant," "indulgence," "Act of Supremacy," "Huguenots," "Vulgate," "the Index," "the Armada."

REVIEW QUESTIONS

1. What notable division of the Christian Church occurred in the 11th century?

2. What one took place in the 16th century?

3. What different kinds of opposition led to the break in the 16th century?

4. Who were the Lollards? The Hussites?

5. Who was the chief leader of religious revolt in Germany? In Switzerland? In England?

6. While Luther and others were forming Protestant churches, what were another group of reformers doing?

7. What was the Council of Trent?

8. Who were the Jesuits?

9. What was a most unfortunate result of the religious divisions of the 16th century?

10. To what did this lead?

11. What was the Thirty Years' War? By what "peace" was it ended?

12. What was the Edict of Nantes?

13. What beliefs were common to Catholics, Protestants, and Orthodox?

14. In what respects did they differ from one another?

15. What is meant by saying that the Christian civilization of to-day is more secular than that of the Middle Age?

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CHAPTER XXVII

ASSAULTS ON AUTOCRACY IN HOLLAND AND ENGLAND

Feudalism grew up because all orderly government had failed ; democracy grew up because monarchy (autocracy) succeeded too well.

Monarchy (autocracy) established itself at the expense of feudalism, and was at first (in the Middle Age) limited, as we have seen, by survivals of feudalism, frequent elections, charters, and parliaments ; but in the 15th, 16th, and 17th centuries the medieval limitations on monarchy were nearly destroyed or forgotten — autocracy grew so mightily. Then a very ancient check on monarchy was resorted to again — rebellion. As a result, there were long and bloody struggles, liberty winning in some places, losing for a time in others.

Two countries in which notable early assaults on autocracy were made, successfully made, were Holland and England.

THE REVOLT OF THE DUTCH

The people of Holland and other northern provinces of the Netherlands are the Dutch. For forty years and more they fought the great power of Spain, finally winning independence for themselves and giving a conspicuous example of heroism to the world. They revolted because their kings, Emperor Charles V, and even more his son, Philip II of Spain, were autocratic and oppressive. More definitely, the causes of the Dutch revolt may be stated under four heads.

Causes of Revolt. (1) Financial — burdensome taxes. (2) Political — authority in the Netherlands too much centralized in the king, especially Philip II ; the cities and nobles deprived of

many of their old privileges. (3) Religious — efforts by Philip to make all the Netherlanders Catholic, and employing the Inquisition to that end. (4) Personal — dislike of Philip himself. Many of the Dutch and other Netherlanders loved Charles V because he had been born and reared among them, but Philip II was born and brought up in Spain; he spoke Spanish and never paid the Netherlands a visit after 1559.

Nature of the Struggle. Both sides went to extremes. Early in the revolt, some of the radical Netherlanders broke into Catholic churches, wrecked the altars, smashed the images, and did other acts of unnecessary violence. In 1566, as a climax, they ruined the splendid cathedral at Antwerp. On the other hand, the Duke of Alva, whom Philip sent to rule the Netherlands, nearly crushed all business with enormous taxes and had thousands of persons executed. The Dutch, about the same time, began to bring in fighters from the sea to aid them against Catholics and Spaniards.

The Dikes of Leyden. A tragic and heroic incident of the long war occurred in 1574. It illustrates conditions. The city of Leyden was starving — all the rats and cats had been eaten. Spanish soldiers hemmed the city in. Then the Dutch cut their dikes, and the sea came in. The water ruined the good farms, but it also drove away the Spanish soldiers, and on the rising tide a Dutch fleet came in, bringing food to starving Leyden.

The Spanish Fury. In 1576 the Spanish army in the Netherlands, left without pay or food, mutinied and fell to sacking Antwerp and other cities. That savage outburst came to be known in history as the "Spanish Fury."

Following the "Spanish Fury," deputies of all the seventeen provinces, south and north, met and agreed that they would all stand together in revolt until the king should abolish the Inquisition and restore their old-time liberties. But three years later (1579) the southern provinces decided to make peace with the king.

Reasons for Division. There were several reasons why the southern provinces made peace with Spain. (1) The southerners were mainly Walloons, French in speech, while the northerners spoke Dutch. (2) The southerners were mainly Catholics, while the

Dutch were Protestants (Calvinists). (3) Philip promised the southern provinces self-government in almost all their affairs if they would recognize him as their sovereign.

In the north, however, the revolt continued. In 1581 a union of the seven northern provinces was formed at The Hague, and the Act of Abjuration was drawn up. This was the real Dutch declaration of independence.

William the Silent. The central hero of the Dutch revolt was William, Prince of Orange. Because he wisely kept his plans to himself he came to be known as "William the Silent." Because of his persistency as a soldier and his skill as a statesman he has also been called the "Dutch Washington." Time and again he seemed to be crushed, but after each defeat he took another step towards victory. He fought with pen as well as with sword — his "Apology," a famous document, is one of the most effective arguments against tyranny ever written. In 1584 William was killed by a hired assassin, but his son Maurice and other Dutch leaders carried on.

The "Invincible Fleet." One reason why Philip of Spain sent his great fleet, the "Invincible Fleet" or the "Invincible Armada," against England in 1588 (see page 470) was because Queen Elizabeth had been aiding the Dutch. The defeat of that fleet not only saved England, it also saved Holland; for Spain's sea power was never the same afterwards.

The Invincible Dutch. The Dutch fleets and Dutch commerce grew during the war — Holland became wealthy. While Spanish soldiers were destroying Dutch cities and the wasting waters were pouring through broken dikes, Dutch ships were plundering Portuguese colonies in the East Indies. The Dutch Republic, the seven united provinces of the north, built up a vast colonial empire. Dutch ships did most of the carrying on the seas between Europe and Asia.

Truce and Peace. In 1609 a truce was arranged, though Spain did not cease her efforts to subdue the Dutch until 1648, when the independence of the Dutch Republic was formally recognized in connection with the famous Peace of Westphalia, at the end of the Thirty Years' War.

Belgium, the southern provinces of the Netherlands, remained subject to Spain until 1713, and then fell into the hands of Austria.

Results of the Dutch Revolt. The winning of liberty did not at once give the Dutch democracy, or even full religious toleration, but their revolt was one of the first blows struck against the divine right of kings. They formed a federal republic, in which the bourgeois class was very influential. Their president was styled a "stadholder," their congress was termed the "Estates-General." In the 18th century the office of stadholder was made hereditary and Holland became practically a limited monarchy.

THE REVOLT OF THE PURITANS

Tudors and Stuarts. The Tudor monarchs who reigned in England from 1485 to 1603 had tact as well as power — they controlled Parliament, dominated the Church, regulated commerce, and did just about what they pleased, and they had the good sense not to talk about it. They preserved the forms of law while in fact they ruled. They were autocrats and successful autocrats. The Stuarts, who next came to the throne, made greater claims than the Tudors, but really exercised much less power. The Stuarts wished to be autocrats in word as well as in deed, but they were not tactful — their words undid them. To be sure, there were other reasons for their failure besides their unwise words.

Reasons for Stuart Failure. (1) Although the Stuarts were blood kin to the Tudors, they were Scottish and therefore foreigners. The first Stuart king of England, James I, had first been king of Scotland — he was son of Mary Queen of Scots whom



QUEEN ELIZABETH

The last of the Tudors. She reigned from 1558 to 1603 A.D.

Elizabeth had executed in 1587. Under him the crowns of Scotland and England were united. This union became permanent, but many Englishmen were prejudiced against the Stuarts because they came from Scotland.

(2) James I, who was king from 1603 to 1625, and his son, Charles I, who held the title of king from 1625 to 1649, both talked a great deal about their "divine right" to be kings — to be autocratic kings. Although many persons took such claims seriously and accepted them, others were alarmed by them and opposed them.

(3) There were religious reasons for disliking the Stuart kings. Both James I and Charles I were zealous, very zealous, Anglicans. The Anglican Church was not popular in Scotland, where most of the people were Presbyterians; nor was it popular with all Englishmen. Some Englishmen, as we know, were Catholics. But the people who gave the Stuart kings most trouble were the Puritans.

The Puritans at first were members of the Anglican Church — some of them always remained in the Anglican Church, though others separated from it; but all of them desired to make changes in the church, one way or another. And all of the Puritans were hostile to James I and Charles I, because these kings wished to be autocrats in church as well as in state and to make everybody conform to the royal faith and the royal will.

(4) There were also economic grievances against the Stuart kings. Without the consent of Parliament, James I and Charles I imposed new taxes, especially on the merchants, shipowners, and other middle-class townsmen. Many of those classes were Puritans, and hostile to the king for that reason also.

(5) Probably the chief reasons for the Stuart breakdown were political. James I and Charles I tried much of the time to rule without consulting Parliament, and when Parliament was now and then called together the kings still insisted on having their way, in spite of opposition in Parliament. And a majority of the members of the House of Commons were Puritans! We can be sure that they did not submit tamely.

The Petition of Right. In 1628, after four years of quarreling, Parliament induced Charles I to sign a paper setting forth the

rights of Parliament. This was called the "Petition of Right." It was a sort of second "Magna Carta." Then Charles resolved to run the government without calling Parliament at all. For eleven years he managed, by autocratic methods, to get along without Parliament. The English submitted, though there was rebel-



THE EXECUTION OF CHARLES I

Culver Service

A German picture, published in 1649, soon after the execution. The figure kneeling on the scaffold is that of King Charles I. His head is being held up by one of the executioners, for the crowd to see.

lion in their hearts. But the Scottish Presbyterians took up arms. Then, in alarm, Charles summoned Parliament, in 1640.

The Long Parliament. The long-ignored Parliament came together in very bad temper. The Puritans especially were angry. They resolved that they were not going home at the king's order — they took matters into their own hands. From year to year this Parliament, or parts of it, continued in session — so long that it got a name in history as the "Long Parliament." For twenty

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OLIVER CROMWELL CONFERRING WITH LAWYERS

The Lord Protector is sitting on a corner of the bed of the King who had been put to death. The letters "C R" on the bedstead stand for "Carolus Rex" ("Charles, King"). What idea of Cromwell do you get from this picture?

years it held on. In that period a war was fought, the king was killed, and England felt a dictator's iron rule.

The Civil War. From 1642 to 1649 there was civil war and revolution in England. The king and his friends, called "Cavaliers" because they rode on horses, were at first successful; but in the end the "Roundheads," as the king's foes were called, from the Puritan fashion of wearing "bobbed" hair, were completely victorious. By that time only the most outright enemies of King Charles were left in Parliament. They, in 1649, had the king beheaded. They also declared they would have no more kings — they proclaimed England a republic, or a commonwealth.

A Military Dictator. A revolution often ends in a military dictatorship. Thus it was in England in the Puritan Revolt. The chief general of the victorious army, Oliver Cromwell, set himself up in full power. He quoted the Bible, but his word was law. He probably believed in himself as having "divine right" as thoroughly as a Stuart ever did. From 1653 to 1658 Cromwell had the title of "Lord Protector." He gave England a strong government, and dealt cruelly with the Scotch and the Irish when they ventured to resist him. His personal autocracy was successful because he was an able statesman and had an irresistible army at his command.

Collapse of the Commonwealth. After the death of Oliver Cromwell in 1658, his son, Richard, became "Lord Protector." Richard was a well-meaning young man of thirty-two, but he lacked his father's ambition and ability. He was too weak to control the turbulent generals, the republicans who wished to try new political experiments, the royalists who desired to restore a Stuart king, and the Presbyterians who planned to make their creed supreme. Richard Cromwell knew his weakness and had the good sense to resign his office.

THE RESTORATION IN ENGLAND

Restoration of the Monarchy. For a time it seemed that England would be the victim of other military dictators. One of the generals, however, ordered the election of a new Parliament; and this new Parliament, or convention, proceeded to restore the mon-

archy. They invited Charles Stuart, son of the ill-fated King Charles I, to return to England and be king. Charles was then thirty years old, and had long been an exile in other lands. Very gladly he returned and was crowned as King Charles II (1660).

By this restoration of the Stuart monarchy, the work of the Puritan Revolt seemed to be undone. The Commonwealth and Protectorate came to a sudden end. Charles II was welcomed home with bonfires and ringing bells, and England slipped back into the old forms and the old habits. Anglicanism was once more the state religion, and Dissenters were persecuted.

A Dissenter was a member of one of the various Protestant sects that opposed the Anglican Church. The latter was the state church of England, established by law and supported by taxation. Dissenters included Baptists, Presbyterians, Quakers, and most of the Puritans.

Charles II and James II. The restored Stuarts — Charles II (1660–1685) and his brother James II (1685–1688) — were at heart no less autocratic than their father (Charles I) and their grandfather (James I) had been. Both believed that they reigned by “divine right” and that they were superior to Parliament. But unlike the earlier Stuarts, the restored Stuarts disliked Anglicanism as well as Calvinism, and favored the Catholic Church. They dreamed of using autocracy to make England again Catholic.

A Growing Dream. Charles II was witty, easy-going, and tactful. He did not boast of his autocracy, and he did not profess Catholicism until he was on his deathbed. But James II was more serious and less diplomatic. He openly became a Catholic, and he publicly asserted his right to “dispense” his subjects from laws passed by Parliament. By such means he soon angered the large majority of Englishmen. Dissenters were furious at his disregard of Parliament and his favors to Catholics. Anglicans feared that their state church was endangered by an autocrat who was a Catholic. Indeed, it was a combination of Catholicism and autocracy that made the position of James II more difficult than that of any English king before him.

A Broken Dream. As long as the direct heirs of James II were his two Protestant daughters, Mary and Anne, he was endured :

better things were hoped for under his successors. But in 1688 a son was born to James II by his second wife, who was also a Catholic. That changed the situation. All English Protestants knew that, by the law of royal succession, the son, rather than one of the daughters, would inherit the throne. He would be a Catholic and would, in all probability, also hold his father's views



From an old print

KING CHARLES II GREETED BY HIS SUBJECTS ON BEING CALLED TO THE THRONE

on "divine-right" monarchy. Very quickly Anglicans joined with Dissenters in asking James's daughter Mary and her husband, William of Orange (ruler in Holland), to come over to England and take the throne. Accordingly, William and Mary landed in England, with an army, and entered London without opposition.

THE "GLORIOUS REVOLUTION"

A Fleeing King. King James, deserted even by his soldiers, fled without a struggle. So far as England was concerned, it was

a bloodless revolution. Only in Scotland and Ireland was there any real fighting, and there the supporters of James II were soon defeated. An irregular Parliament — irregular because it met without royal sanction — deposed James II and recognized William and Mary as joint sovereigns. This was in 1689.

A Victorious Parliament. This almost peaceful revolution, often described by English historians as the "Glorious Revolution," which took place in 1688 and 1689, marked the final defeat of autocracy and the triumph of Parliament in England. Thenceforth England was truly a limited monarchy, for steps were taken that gave future kings and queens little chance in that country to practise the Stuart doctrine of absolute, "divine-right" monarchy.

The Bill of Rights. Parliament clinched its victory in 1689 by passing a very important act or law known as the Bill of Rights. This act declared that the British sovereign must be a member of the Anglican Church; and no future king or queen was to claim the authority to suspend laws or free his subjects from punishment for disobeying laws, as James II and Charles II had done. The king must not levy taxes or maintain an army without Parliament's consent. Members of Parliament must not be arbitrarily imprisoned for their political actions, or deprived of their freedom in expressing their opinions. Prisoners must be tried by impartial juries.

The Bill of Rights was practically a constitution, limiting the powers of the king and safeguarding the powers of Parliament. It was in line with Magna Carta (1215) and the Petition of Right of 1628.

Other Important Laws. Several other important laws may be regarded as indirect results of the English Revolution of 1688. The *Act of Toleration* (1689) granted to Protestant Dissenters, but not to Catholics, the right to worship freely. The *Act of Settlement* (1701) provided that, since William and Mary had no children, the crown should go, after William's death, to Anne, the younger Protestant daughter of James II; and, if Anne died without direct heirs, the crown should then pass to her cousin, George of Hanover, a German Protestant prince. Finally, the *Act of*

Union (1707) made Scotland and England a really united kingdom (Great Britain), with one Parliament as well as one sovereign. We recall that the crowns of Scotland and England had been united in James I in 1603.

Political Parties. Two political parties had appeared in England during the reign of Charles II — the Whigs and the Tories. The Whigs included almost the same groups that supported the Roundhead cause in the Puritan Revolution, namely, the middle-class Dissenters, led by a few Puritan noblemen. The Tories, on the other hand, represented the Cavalier element; they were chiefly country gentlemen, noblemen, and, in general, persons of Anglican religion and conservative politics.

With the triumph of Parliament in the "Glorious Revolution" of 1688, the political parties, Whigs and Tories, became more important than before, and began to take turns in winning elections, dominating Parliament, and directing the government. Thus a "two-party system" became the rule in British politics.

Rise of the Cabinet. Another feature of later British politics — the "cabinet system" — may be regarded as an indirect product of the revolutions of the 17th century. The Stuart kings had a habit of selecting a small group of politicians, usually noblemen, as their advisers and assistants. The members of this group had charge of the several branches of government work, one looking after money matters, another directing military affairs, etc. They also met together with the king to discuss public business. This small body of advisers, under Charles II, was called a "cabal." Later it became known as a "cabinet council," or a "cabinet," because it met in a small private room (a cabinet).

Growth of the Cabinet. Prior to 1688 the cabinet consisted of the king's personal favorites. After the Revolution, however, the cabinet was less a personal council of the king and more an executive committee of Parliament. Gradually the custom was established of choosing the members of the cabinet from the leaders of the party that had a majority in the House of Commons.

For example, King William (1689-1702) appointed Whigs to his cabinet when the Whigs controlled the House of Commons, and replaced them with Tories when the Tories gained a majority

in the Commons. Queen Anne (1702–1714), though she would have preferred Tories, felt it wiser to appoint Whigs, during most of her reign. Under George I (1714–1727) the cabinet system was



SIR ROBERT WALPOLE

and fellow members of the House of Commons. Walpole is standing at the left, in consultation with the Speaker of the House.

carried a step farther. As George was a German and could speak no English, he allowed his cabinet to manage affairs as it wished — he did not even attend cabinet meetings. This, of course, re-

sulted in a rapid growth in the power and importance of the cabinet.

The Modern Cabinet. Thus, as we have seen, two essential features of the British Cabinet developed: first, the direction of public affairs by the cabinet; second, the dependence of the cabinet upon the majority in the House of Commons. A third feature, the guidance of the cabinet by a "prime minister," developed during the 18th century. The first man to be recognized generally as "prime minister," a kind of president of the cabinet, was Sir Robert Walpole, a great Whig politician, who presided over the cabinet of George I and George II from 1721 to 1742.

Summary. In the Netherlands, possessions of the Spanish kings, a long, terrible, and successful fight was made against autocracy, beginning in or about 1566. The Netherlanders, first all of them, later the Dutch provinces of the north, struggled against Spanish tyranny, aided now and then by England. In 1588 Spain's fleet against England was destroyed, Spain's sea power was broken, and Dutch ships as well as English ships had wider and richer commerce. In 1609 Dutch independence was practically secured, and, in 1648, in the Peace of Westphalia, it was generally recognized. Although the Dutch did not at once achieve democracy or secure full religious toleration, they did win liberty and at the same time struck an effective blow against the "divine right" of kings.

Autocracy, which arose in England as elsewhere in Europe in the 15th and 16th centuries, declined and almost disappeared in England as a result of the Puritan and "Glorious" Revolutions of the 17th century. By the 18th century England again, as in the Middle Age, had a limited monarchy, and, what was more, had a Parliament with a modern party-system and an essentially modern cabinet-system.

In Holland and in England religious intolerance was one cause of revolt, but in the results civil liberty gained much more than religious liberty.

STUDY HELPS

1. Give place, time, and results of each of the following: (a) the Dutch Revolt; (b) the Puritan Revolution; (c) the "Glorious Revolution."

2. Define or explain: (a) "Spanish Fury"; (b) "Apology"; (c) "Invincible Armada"; (d) "Petition of Right"; (e) "Bill of Rights."
3. Write a brief story of the rise and growth of the Cabinet System in England.

REVIEW QUESTIONS

1. In what two countries were successful assaults made on autocracy between 1550 and 1690?
2. What were the reasons for revolt against Philip II?
3. Against Charles I?
4. Against James II?
5. Who was William the Silent? Oliver Cromwell?
6. What was the Long Parliament?
7. What were the two parties in England in the time of Charles I called?
8. What two party names came into use in the time of Charles II?
9. What was the Cabinet System?
10. Who was first generally recognized as "prime minister"?
11. How did the destruction of the "Invincible Armada" affect (a) England? (b) Spain? (c) Holland?
12. In what famous treaty was Dutch independence finally recognized?
13. What is meant by a "limited monarchy"?
14. What gained more than religious liberty by the revolts in Holland and England between 1550 and 1690?

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CHAPTER XXVIII

THE FLOWERING OF AUTOCRACY ON THE CONTINENT

THE BOURBONS IN FRANCE

Autocracy developed in France at about the same time it developed in England, but it lasted longer in France than in England. Indeed, during the 17th century, while English autocracy was being attacked by the Puritan Revolution and destroyed by the "Glorious Revolution," French autocracy was in full action in the monarchy of Louis XIV.

The Bourbon Grip. There were several reasons why the French accepted autocracy longer than did the English. (1) The Bourbon family, the reigning house in France, gave to France far abler kings and ministers during the 17th century than the Stuart family gave to England. Henry IV, who issued the Edict of Nantes in 1598, was a strong, popular leader who did much to heal the wounds of the religious wars and to forward the prosperity of the country. His son, Louis XIII (1610-1643), was personally weak, but he had an able helper in Cardinal Richelieu. Louis XIV (1643-1715) was only a child when he came to the throne, but during his boyhood and youth the policies of Richelieu were skillfully carried on by Cardinal Mazarin, another great minister of state.

(2) Forces which might have opposed autocracy in France were held in check. The Estates-General, a body corresponding to the British Parliament, was ignored and not allowed to meet, after 1614, for 175 years. The fortified castles of the nobles were destroyed, and the nobles deprived of means of defying the king. Religious dissenters (the Huguenots, French Protestants) were granted toleration and civil rights from 1598 to 1685. The middle

class, which in England opposed the king, in France supported the king.

The "Grand Monarch." In 1661 Louis XIV, grown to manhood, took the government of France into his own hands. For



CARDINAL RICHELIEU

For many years (1624-1642) this famous statesman was the chief minister of King Louis XIII of France. In order to weaken the feudal nobles, he ordered the destruction of their castles. In order to strengthen the king, he reformed the local government and appointed bourgeois officials (the "intendants") to control local taxation and other affairs for the king's benefit. He greatly strengthened the royal power and laid the foundations for the autocracy of Louis XIV.

the "golden age," of French literature and art. In all matters of culture, as well as in war and diplomacy, Louis' court was the hub of the world, the envy and admiration of all Europe.

But Louis XIV did not live merely for pleasure and praise. "One reigns by work and for work," he declared. He worked

for fifty-four years he was an autocrat, an able and a flattered autocrat. Dignified, elegant in dress, polished in manners and speech, Louis XIV was a shining model of "divine-right" monarchy. It pleased him to be called the "Grand Monarch," as indeed he was. The French nobles flocked to his brilliant court. Foreign monarchs vainly strove to imitate his style. What could the people of France do but admire his glory and take pride in his power?

Art and Literature under Louis XIV. Literary men and other artists of all kinds were eager to bask in the sunshine of the king's presence, to receive pay and praise from him, the most lavish of patrons. It was the "classic age,"

hard himself, he required his ministers to work, and he chose able ministers.

Colbert, Chief Minister. In his choice of advisers and helpers Louis was notably fortunate, above all in his appointment of Colbert as chief minister. Unlike most great statesmen of those times, Colbert was neither a nobleman nor a clergyman. He was the son of a merchant, and a shrewd business man himself.

Colbert reformed French finances. He increased the king's revenue by discharging dishonest officials, and at the same time he reduced the direct tax on land, thereby lessening the burdens of the farmers.

Colbert promoted industry. Business was assisted, inventors were rewarded, merchants who started new enterprises were given premiums ("bounties"), skilled workmen were invited to come to France from foreign countries, and native workmen were forbidden to leave France. Seventeen holidays were abolished, so that there would be more time for work.

Trade and Colonies. Colbert believed that in order for France to become wealthy she must sell more goods to foreign countries than she bought from them. Accordingly, he tried to encourage exports and to discourage imports. For example, he gave a "bounty" to Frenchmen who built ships in France, while he levied a tax on ships purchased outside. He granted charters and even gave liberal sums of money to companies for the purpose of establishing French colonies in India, Africa, and America.

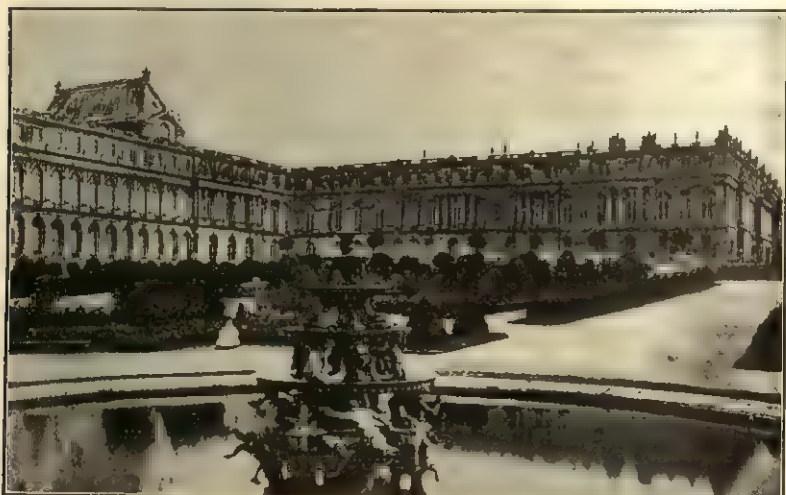
To promote trade in France, Colbert constructed canals, improved the roads, and tried to abolish the tolls and taxes that



LOUIS XIV, THE "GRAND MONARCH"

were charged on goods which were taken from one province of France to another. He built up a powerful French navy and made France a great sea-power. He also created academies to encourage science, architecture, and music. With all his public duties, Colbert attended to his own business so well that when he died in 1683, after nearly twenty years in office, he left an immense private fortune.

Defects in the Autocracy of Louis XIV. Despite the splendor of the court of Louis XIV and the really great services of Colbert,



VERSAILLES

Photo by Brown Bros.

Part of the great palace of Louis XIV.

French autocracy could hardly be permanent. Too much depended upon the will of the king, upon the whim of one man. If the autocrat were always able, wise, and good, his paternalism (his fatherly habit of doing everything for his people) would weaken his subjects — they would lose initiative and a sense of responsibility. But autocrats are not always wise and good, even if they have great ability. Louis XIV did some things that were very unwise — many persons thought them unjust and wicked.

Revocation of the Edict of Nantes. One unwise thing that Louis XIV did, shortly after the death of Colbert, was to deprive,

by a single stroke of his pen, thousands of his subjects of their right to worship as they wished. The French Protestants (Huguenots), who formed a small but important minority of the French people, had been given cherished rights by the Edict of Nantes, issued by Henry IV in 1598. (See page 472.) This edict, which had kept religious peace in France for nearly a century, was arbitrarily revoked by Louis XIV in 1685.

By this revocation, unwise autocracy lost France her leadership in the cause of religious toleration and at the same time undid much of Colbert's work for the economic welfare of France. Soon 300,000 or more Huguenots, finding themselves shorn of their privileges and prevented from worshiping as they pleased, fled to England, Holland, and Prussia, and settled in those countries. Some came to the British colonies in America. A number of those who remained in Europe joined the armies of countries that were hostile to Louis XIV.

As the Huguenots were mostly middle-class folk, merchants, and skilled workmen, their emigration was a heavy blow to the prosperity of France.

Aggressive Warfare. Another unwise thing that Louis XIV did was to waste the money and sacrifice the lives of his subjects in wars of conquest. This he did, year after year, during most of his reign. He kept up a standing army of between 300,000 and 400,000 men, which was larger than the army of any other country of his time. He had in Louvois, his minister of war, a genius for organization; in Vauban, his chief engineer, a marvelous builder and besieger of fortresses; and in his numerous able generals ready commanders. He won high renown, made untold trouble for his rivals, but in the end crippled and impoverished France.

The wars of Louis XIV will be named in the following outline of his foreign policy.

Foreign Policy of Louis XIV. In his foreign policy he had three main objects:

(1) Securing natural frontiers for France. He wished to enlarge the territory of France so it would be as big as Gaul had been in the ancient Roman Empire, and would extend, like Gaul,

to the "natural" frontiers of the Pyrenees and Alps, the Mediterranean, the Atlantic, and the Rhine River.

(2) Increasing the influence and power of the Bourbon family. As head of the Bourbon family, Louis XIV desired to obtain wealth and offices and even thrones for other members of his family — for his children and his grandchildren. He was willing to use France, in diplomacy and in war, for family purposes.

(3) Weakening the chief rival family of Europe, the Habsburgs. The Habsburgs had come into prominence a few centuries earlier as rulers (archdukes) of Austria and then as Holy Roman Emperors. (See page 333.) When Louis XIV became king of France in 1643, one branch of the Habsburg family ruled Spain, part of Italy, the Spanish Netherlands (Belgium), Franche Comté (a district now in the eastern part of France), and the Spanish colonies in America. Another Habsburg ruler, a close kinsman to the king of Spain, was Archduke of Austria, King of Hungary, King of Bohemia (Czechoslovakia), and Emperor of the Holy Roman Empire. France was surrounded by the Habsburgs. Louis disliked powerful neighbors and was especially envious of the Habsburgs. Against them he directed his foreign policy.

The Wars of Louis XIV. (1) *The Thirty Years' War.* When Louis XIV came to the throne, France, under the wily Richelieu, had already entered the Thirty Years' War (1618-1648) on the side of the German Protestants, Sweden, and Holland, against the Habsburgs of Austria and Spain. By the treaty in 1648 (Westphalia) France received most of Alsace, on the west side of the Rhine; and by another treaty in 1659 France received other territories, north and south, thus extending her borders along the Pyrenees and towards Belgium. And by the treaty of 1659 Louis XIV, then just twenty-one, married the eldest daughter of the Habsburg king of Spain.

(2) *War for the Spanish Netherlands.* When the Habsburg king of Spain died, in 1665, Louis XIV claimed that he should inherit the Spanish Netherlands (Belgium). In the war which ensued, 1667-1668, the French troops were victorious until England, Holland, and Sweden came to the rescue of Spain. Even as

it was, Spain gave up the southern part of Belgium to France, including the city of Lille.

(3) *War against the Dutch.* In 1672 Louis attacked Holland — he was angry because the Dutch had helped to protect Belgium against him, and he also desired Dutch territory to extend France to the Rhine. Besides, Holland was a keen rival of France in commerce. In this war the Habsburgs helped Holland. After six years of war a treaty was made by which Holland preserved her territory and her independence, but the Spanish Habsburgs had to cede Franche Comté to France.

(4) *Strasbourg and Luxemburg.* In 1681 Louis laid claim to Strasbourg, a free city of the Holy Roman Empire in Alsace, and occupied it with his troops. Similarly, in 1684, he seized Luxemburg and several other German towns.

(5) *War of the Palatinate.* In 1688 Louis invaded a rich district on the Rhine, known as the Palatinate, to get valuable territory and to cripple the Habsburgs. The latter were aided by Sweden and other powers, and in 1689 England and Holland also came in against Louis. After nine years of war he had to give up his claim to the Palatinate and cede back most of the towns he had seized since 1680, except Strasbourg.

(6) *War of the Spanish Succession.* In 1701 Louis thought he had a chance to humble the Habsburgs, exalt the Bourbons, and push France out to the Rhine. The last Habsburg king of Spain died, and his will gave Spain to a grandson of Louis XIV! Louis was in high glee. "There are no more Pyrenees!" he exclaimed. He meant that Spain would be annexed to France. But the Habsburgs of Austria objected — very strenuously. Twelve years of bitter war followed. Louis had the troops of Spain as well as the troops of France, but nearly all the other countries of Europe were against him. They had no wish for Louis to be any more powerful than he was.

In 1713, when peace was made, Louis was allowed to put his grandson and the Bourbon family on the Spanish throne, but strictly on condition that France and Spain should never be united. For France Louis obtained nothing. He actually lost some of the French colonies in America to England.

Effects of the Wars of Louis XIV. The "Grand Monarch" was only partly successful in his many wars. By putting his grandson on the Spanish throne he did weaken the Habsburgs. By annexing Alsace, Artois, a part of Flanders, and Franche Comté, he enlarged France. By conquering German Alsace he sowed the seeds of deadly conflicts between France and Germany. By spending the strength of France on petty conquests in Europe, he sacrificed the opportunity to build up her colonies and commerce. The money he squandered in needless wars and a showy court burdened France with debt and taxes. Famine and pestilence, as usual, went hand in hand with war. His reign of autocracy invited a reign of terror, which came all too soon.

Death of Louis XIV. Too late, Louis saw his terrible error. On his deathbed the old autocrat said to his successor, "Do not imitate my fondness for building and for war, but work to lessen the misery of my people." He died in 1715, after wearing the crown seventy-two years, the longest reign in history. But he outlived his glory. So grievously had he made his people suffer, that when his corpse was carried through the streets it was saluted by the curses of a noisy crowd, celebrating his death by deep drinking.

Decay of Autocracy in France. Louis XIV's successor, Louis XV (1715-1774), was lazy, luxurious, and unredeemed by able ministers. France was wasted by an idle court and more wars. The glory of the Bourbons was the chief thing sought, but autocracy in France was rotting in the 18th century. Under Louis XV's successor it came to a tragic end in a great revolution.

THE HOHENZOLLERNS IN PRUSSIA

The Rise of Prussia. Prussia and Russia were two young countries of Europe that became great powers in the 18th century. Prussia was not originally a German state, but was colonized and Germanized in the Middle Age by the Teutonic Knights. Later it became a duchy, and in 1618 it was inherited by a prince of the Hohenzollern family, who also ruled the German state of Brandenburg. Thus Brandenburg and Prussia were united under Hohenzollern rule, and the Hohenzollerns became very powerful.

The Great Elector. Frederick William, the Hohenzollern ruler from 1640 to 1688, weakened the Habsburgs, enlarged his territories, and built up his army. He was one of the seven princes who elected the Emperor (pages 331, 332), and was so influential that he was known as the "Great Elector."

Like the Stuarts in England and the Bourbons in France, the Great Elector was a firm believer in autocracy. When he came to the throne he found his country a constitutional state, in which a parliament, called the Diet, had a voice in making the laws, but he changed all this, so that at his death he left to his successors an absolute and "divine-right" monarchy.

The Creation of a Kingdom. At the beginning of the 18th century, the Great Elector's son and successor, Frederick I, margrave of Brandenburg and duke of Prussia, obtained from the Habsburg Emperor the right to call himself *king* in Prussia (1701). Consequently the name "Kingdom of Prussia" was applied to all the lands ruled by the Hohenzollerns, and in time the name of Brandenburg ceased to be used.

King Frederick William I. The son of Frederick I and grandson of the Great Elector, Frederick William, was King Frederick William I, who ruled from 1713 to 1740. He was a shrewd and zealous autocrat, bent upon forcing all his subjects to work, and very proud of his army. He made Prussia a thoroughly military state. Though ranking only twelfth among European states in extent and population, Prussia under Frederick William I was already fourth in military power. Its standing army of 85,000 men absorbed five-sevenths of the country's revenue. Besides, it was chiefly for military purposes that the king made education compulsory in Prussia. He believed that the more prosperous the country was, the larger army it could support.

King Frederick William I used his army less to fight than to threaten his neighbors, and by diplomacy as much as by war he added to Prussia certain Swedish territories south of the Baltic Sea. It remained for his son and successor, Frederick II, to put the Prussian army and Prussian autocracy fully into action. Frederick II is known in history as Frederick the Great.

Frederick the Great. Frederick the Great, king of Prussia from 1740 to 1786, was the greatest of the Hohenzollerns. He was rather short in stature and had bright blue eyes and a long thin nose. In his youth he had been thought most unkingly, because he showed a taste for poetry, music, and dancing ; and he

had been rigidly disciplined by his stern father. But throughout his reign he was "kingly" enough — he sought fame and glory through war and conquest, and showed eager desire to be an autocrat.

Frederick's Conquests. Frederick the Great, with the large and well-drilled army and with the full treasury which his father had left him, began his reign by seizing from Maria Theresa, the young heiress of the Habsburg possessions, the rich and populous German province of Silesia. To keep Silesia, Frederick had to fight two long and terrible wars, the



FREDERICK THE GREAT

War of the Austrian Succession (1740–1748) and the Seven Years' War (1756–1763). Austria was aided against him by various other powers, but Frederick was a military genius ; he won the wars, against great odds ; and Prussia kept Silesia.

World Wars. The wars named above were really world wars. In North America they were contests chiefly between the French and the English, and are known in American history as King George's War and the French and Indian War. (See pages 514, 516.)

First Partition of Poland. Later, Frederick joined Catherine II of Russia and Maria Theresa of Austria in dividing Poland. In 1772 they seized parts of that unfortunate country. By this seizure of a part of Poland and by his conquest of Silesia, Frederick rounded out the boundaries of Prussia and assured to Prussia a

position as a great power on an equal footing with Austria, Russia, France, and England.

Frederick an "Enlightened Despot." In the latter part of the 18th century almost every monarch on the continent of Europe was autocratic and despotic, but many of them were efficient and sought the welfare of their subjects; hence they are termed "enlightened despots." Frederick the Great was an "enlight-



Photo by Burton Holmes from Ewing Galloway

THE PALACE OF SANS SOUCI

Built by Frederick the Great at Potsdam, 16 miles from Berlin. Frederick preferred this to the larger royal palace. Sans Souci means "without care."

ened despot." He was not only interested in philosophy and literature, he also regarded himself as "the first servant of the state." "The people do not exist for the sake of the rulers," he wrote, "but the rulers for the sake of the people." He worked hard. He rose before six every morning, devoting himself to public affairs.

He did many things for the welfare of his people. (1) He filled the public offices with capable and loyal men. (2) He did much

for the economic welfare of Prussia, especially for agriculture. (3) He prepared an up-to-date code of laws. (4) He allowed religious freedom. (5) He promoted education and science.

THE ROMANOVS IN RUSSIA

While Spain, Holland, Sweden, and Poland were declining in power, Prussia and Russia were rising. At the same time that Louis XIV of France was dazzling the world, and that the Great Elector and his son were laying deep foundations for Prussia, a young Romanov named Peter was building the great northern state of Russia. He was Peter I, tsar of Russia from 1682 to 1725. He builded so long and so well that historians call him Peter the Great.



PETER THE GREAT

Peter the Great. When Peter became tsar in 1682 — the very year in which William Penn was laying out Philadelphia and Robert LaSalle reached the mouth of the Mississippi — he found Russia a large domain, but poor and backward. It was sparsely settled and had few contacts with western Europe. It had

little commerce, because it had no outlet on either the Baltic Sea or the Black Sea. The people were more like Asiatics than Europeans.

Peter was a good deal of a barbarian himself — hot-tempered and cruel, boorish in dress and manners, and a rather hard drinker. But he had brains, a strong will, keen curiosity, and tireless energy. As a youth he had a hobby of building boats, and, in order to learn more about ships and things in general, he traveled widely — in Holland, England, and other countries of western Europe. Thus he became convinced of the need of "Europeanizing" Russia.

With fierce vigor he devoted his reign to introducing the manners and customs of western Europe into Russia and to making himself and his successors autocrats. In both these aims he succeeded.

Building Autocracy. Peter lost no opportunity to strengthen his authority and to make himself an absolute autocrat. He



THE KREMLIN OF MOSCOW

An old picture of the fortress or citadel in the heart of Moscow. In the palaces within this fortified enclosure lived the tsar and his court, before Peter the Great transferred the capital to St. Petersburg. Since the revolution of 1917 the Communists have made the Kremlin the center of the government.

solemnly declared: "The tsar is sovereign and autocratic; he is responsible to no one in the world." No Stuart or Bourbon could have claimed more, and no one of them showed more ruthless skill in making such a claim good.

The Army. Former tsars had not been able always to count on the loyalty of the feudal army, even of their bodyguards. While Peter was on his travels he received word that his bodyguard had disobeyed him and was planning to dethrone him. Furiously angry, he hurried back to Moscow and proceeded to give the body-

guard a lesson. Some were whipped; two thousand were hanged or broken to pieces; five thousand were beheaded. In place of the old feudal army, he created a new army of 200,000 men, picked and paid to do whatever he commanded. With a loyal army, Peter could carry through what he desired.

The Church. Another obstacle to autocracy had been the Russian Orthodox Church. About a century before, the Orthodox Church in Russia had become independent of the Patriarch of Constantinople — it had a patriarch of its own at Moscow. The church of Russia had so much influence over the people that Peter was unwilling to let it remain as it was. He abolished the office of patriarch and put the church under a committee, the "Holy Synod," which he controlled. As a result, the Russian Church was thenceforth a faithful supporter of the tsar.

The Government. Of course, Peter introduced autocracy into the civil government of Russia, as well as into the army and the church. He abolished the Duma, a kind of medieval parliament, and in its place established a small advisory council — which he appointed. He also created a secret police to ferret out plots against him and his agents. And he brought the local officials of the whole country more thoroughly under his control.

Europeanizing Russia. Peter was resolved to make his subjects look like Europeans rather than like Asiatics. For example, he solemnly assembled the chief men of Russia and with his own hand cut off their long beards and luxuriant mustaches; and he imposed a heavy fine on any man who insisted upon wearing a beard. Next, he ordered that long Eastern cloaks be replaced with jackets and hose of English or German style, and compelled his courtiers to imitate the fashions of the French court. Like it or not, Russian noblemen had to learn to use tobacco. Ladies, moreover, were no longer to be secluded from gentlemen, after the Turkish manner, but were required to take part in the festivities of the palace.

Science and Education. The schools which Peter founded were few in number, and were chiefly for the training of engineers, sailors, and army officers, but they introduced western science and education into Russia. Skilled workmen were imported, and

in manufacturing military and naval supplies Peter gave an impetus to industry in Russia.

"Windows to the West." Russia, as Peter inherited it, was, as we have already seen, almost cut off from the open sea. To be sure, it had outlets on the Caspian Sea and on the White Sea, but the former is merely an inland lake, while the latter is blocked by ice during a large part of the year. Peter knew that if Russia was to be "Europeanized" and become prosperous it would have to develop commerce with western Europe — would have to secure ports on the Black Sea and the Baltic Sea. "Windows to the West," he called such ports.

At that time Sweden controlled the Baltic Sea and the Turks encircled the Black Sea.

War for "Windows." Peter knew that his ambitions meant war, but he did not hesitate. He made an alliance with Poland and Denmark and attacked Sweden. Charles XII, young king of Sweden, dreamed almost insanely of matching Alexander the Great, and at first in fighting Peter he won amazing victories. But Peter held grimly on, and after ten years he defeated Charles decisively at Poltava, in 1709. Sweden then ceded Russia a large area on the Baltic.

Thus Peter opened a "window to the West," and a large one; but against Turkey he did not make much headway.

A New City. At once Peter founded a new city on the Neva River, at the head of the Gulf of Finland, in one of the provinces captured from Sweden. It was named St. Petersburg. Later it was named "Petrograd," and still later "Leningrad." Peter made it the chief commercial port and the capital of Russia. Through it western ideas came in, and by it men judged that Russia was becoming a great power.

Catherine the Great. The work begun in Russia by Peter was ably continued by one of his successors, Catherine II, from 1762 to 1796. This woman was coarse, immoral, and cruel, but she was so capable that she has come down in history as Catherine the Great. Like Peter, she was an absolute autocrat, dominating the army, the church, and the civil government. And she gave Russia other "windows." She defeated the Turks and forced

them in 1774 to cede to her the north shore of the Black Sea. Already in 1772, as we have seen, she had seized a part of Poland. In 1793 she took a second slice of that unhappy land, and in 1795, the year before she died, she took a third slice, erasing Poland as an independent country from the map of Europe.

THE HABSBURGS IN AUSTRIA

Among various examples of autocratic dynasties, the Habsburgs were among the most notable. We recall that Rudolph of Habsburg was chosen Holy Roman Emperor in 1273, and that he made himself duke of Austria. (See page 333.) This Rudolph, usually styled Rudolph I, was the real founder of the greatness of the Habsburg house. From 1438 to 1806 all but two of the emperors of the Holy Roman Empire were Habsburgs.

Charles V and Philip II of Spain were Habsburgs — and autocrats. We have seen how their despotism in the Netherlands caused rebellion there, and how the Dutch finally won freedom after a long, hard struggle. The Habsburgs held and claimed countries in many parts of Europe, but they were identified chiefly with Austria, of which they were hereditary archdukes from the time of Rudolph down to very recent times.

Maximilian of Austria. In the latter part of the 15th century the head of the Habsburg family was Maximilian, a typical autocrat and a most ambitious and able prince. Not only was he archduke of Austria and Holy Roman Emperor, but by diplomacy, marriage, and war he brought under the sway of his family the most diverse peoples and the most extensive lands in Europe. He himself married the heiress of the duke of Burgundy, and, although Louis XI of France made the duchy of Burgundy a part of France, Maximilian obtained through his wife the better portion of the duke's domains. Thus Maximilian acquired the rich and prosperous country of the Netherlands — Holland and Belgium.

Then Maximilian negotiated the marriage of his only son to Joanna, the daughter and heiress of Ferdinand and Isabella of Spain; and from this marriage came two sons, Charles and Ferdinand, who figured prominently in the 16th century.

Charles and Ferdinand. Charles, known as Charles V, inherited the Netherlands, Spain, Sicily, and southern Italy; and in time he acquired the crown of the Holy Roman Empire by election and the duchy of Milan in northern Italy by conquest. Charles V, we recall, was Emperor at the time of the Protestant Revolt. Ferdinand inherited Austria, annexed the kingdoms of Bohemia and Hungary by marriage and war, and later succeeded Charles as Holy Roman Emperor.

Autocracy and War.

The union of so many different countries in the hands of one family (the Habsburgs) caused alarm among other royal families of Europe, especially in France, which was almost surrounded by the possessions of Charles V and his son Philip II. This fear and rivalry continued until the end of the



Photo from Ewing Galloway

CHARLES V

From a portrait by Titian.

18th century, and brought upon Europe many wars. In the 16th and 17th centuries the struggles between France and the Habsburgs were involved with the religious wars that distressed Europe.

In the second half of the 16th century the power of the Spanish branch of the Habsburgs received a severe blow in the successful revolt of the Dutch Netherlands, as we have seen. By the middle of the 17th century the Habsburg power was steadily declining.

The Spanish branch, which had been raised to high renown by Charles V and Philip II, 1519 to 1598, became extinct in 1700. (See page 499.) The Austrian Habsburgs became extinct in the male line by the death of Charles VI in 1740.

Maria Theresa. Charles VI before his death, in true autocratic fashion, issued a decree, called a "pragmatic sanction," asserting the right of his daughter, Maria Theresa, to succeed him. He also took the precaution to get most of the great powers of Europe to agree that his daughter should succeed to the Austrian throne. She did become queen and reigned for forty years, but she had to fight another despot at the outset. Frederick of Prussia, as we have already noted, seized Silesia — he thought he had little to fear from a girl of twenty-three. (See page 502.) France and Spain aided him, but most of Maria's people, especially the Hungarians, rallied bravely around her, and she showed unexpected ability. Moreover, Holland and England, anxious to win commerce and colonies at the expense of France and Spain, entered the war on Maria's side. She held her throne and all of her inherited lands except Silesia, which she gave up to Frederick of Prussia. This was the War of the Austrian Succession, 1740-1748.

Her Sons and Daughters. Maria Theresa married Francis of Lorraine, and their descendants continued to rule in Austria until the end of the World War, in 1918. Two of her sons, Joseph and Leopold, were Holy Roman Emperors, 1765-1792. One of her fifteen children was Marie Antoinette, the famous but ill-fated queen of France, who, with her husband, Louis XVI, perished in the great revolution. One of Maria's great-granddaughters, Maria Louisa, was the wife of Napoleon Bonaparte. Another great-granddaughter was the wife of Pedro I of Brazil; and a great-great-grandson was Maximilian I of Mexico.

In Austria, therefore, and in various other countries, the Habsburgs were able for many generations to keep up the traditions of royalty and autocracy.

COMMERCIAL AND FAMILY FEUDS

In spite of the successful assaults on autocracy in Holland and England, autocracy flowered in most countries on the continent

of Europe. Between 1650 and 1750 the Bourbons of France, the Hohenzollerns of Prussia, the Romanovs of Russia, and the Habsburgs of Austria rose to proud power, basing their claims on "divine right." At the same time they endeavored to enlarge their territories and increase their prestige at the expense of their equally ambitious neighbors. In fact, the commercial and family feuds of Europe's autocrats continued long after 1750.

Fierce wars were frequent, as we have seen, between the autocratic powers named, and others. At least four causes for these wars are easy to find: (1) Family pride and prestige; (2) desire for territory and commercial advantages in Europe; (3) desire for colonies and commerce outside of Europe; (4) more or less hostility in religion, as between Protestants and Catholics.

The last cause named did not figure as largely as the other causes, after the 16th and 17th centuries. The commercial and family feuds (wars) reached their climax in the 18th century.

Far-Flung Battlefields. The commercial and family feuds, the international and intercolonial wars, that were waged in the names of Europe's autocrats, were of course not limited to Europe. They extended as far as any of the powers had lands, trading posts, or colonies, and wherever on the seas a warship of one met a warship or a merchantman of another. As already noted (page 502), two of those wars, the War of the Austrian Succession and the Seven Years' War, were really world wars.

European Colonies in 1689. By 1689 Spain had well-established colonies in South America, Central America, Mexico, Florida, the West Indies, and the Philippine Islands. Portugal held Brazil and trading posts on the coasts of Africa and India. Holland controlled the East Indies and owned colonies in South Africa and the West Indies. England had a chain of colonies along the Atlantic coast of North America from Massachusetts to South Carolina, and trading posts in India and in the West Indies. France was colonizing Canada and the Mississippi Valley in America and was establishing trading posts in India.

Why Colonies Were Valued. Kings and statesmen desired colonies to gain more territory — to enable them to rule over wider dominions. Another reason why colonies were desired —

at least in some cases — was religion. A pious monarch considered it a privilege and a duty to bring heathen lands under Christian rule. This counted much with the kings of Spain, Portugal, and France, and to some extent with the kings of England. In the third place, when one king saw his neighbors helping themselves to colonies, he naturally felt an impulse to follow their example. But the chief reason why colonies were valued was the



THE DUTCH COLONY OF NEW AMSTERDAM

Founded in the year 1624, captured by the English in 1664, and renamed "New York."

belief that colonies would increase the wealth and power of the mother country, through taxes and trade.

Colonies and Commerce. Just as the average citizen in those days was used to increase the wealth of the state, so a colony was looked upon chiefly as a means for enriching the mother country. From her colonies Spain, for example, could get gold and silver. From her North American colonies England could obtain furs, fish, lumber, cotton, hemp, tobacco, and other supplies that she needed, in exchange for manufactured goods that she had to sell. Each autocracy tried to monopolize the trade of its own colonies. Thus Spain decreed that only Spaniards could trade with the Spanish colonies, while England passed various navigation acts, beginning as early as 1645, requiring, among other things, that goods taken to or from English colonies must be carried in English ships.

Spain, as we have observed, could get actual gold and silver from her colonies. Colonies of other powers, not having rich mines, could at least supply the mother country with valuable raw materials for manufacturing, or with goods that could be sold for gold and silver. All these things — gold and silver and other goods that could be exchanged for gold and silver — were usually obtained from the colonies in trade, that is, without the payment of gold or silver.

Gold and Silver. All economic progress in those days was gauged by gold and silver. In other words, gold and silver were looked upon as the only forms of real wealth. This view is now regarded as unsound, but it was widely held for a long time, and the political economy of the great powers of Europe was regulated in accordance with this theory, which was called mercantilism.

The Mercantile Theory. Mercantilism or the mercantile theory sought above everything else a favorable balance of trade, that is, a surplus of exports (things sold) over imports (things bought). By selling more than it bought, a country would continually increase its store of gold and silver. Colonies and commerce were thought necessary for securing such a balance of trade. As one British writer said: "The means to increase our wealth and treasure is by Forraign Trade, wherein wee must ever observe this rule: to sell more to strangers than wee consume of theirs in value."

A Cause of War. The wide adoption of the mercantile theory meant war; for the only way in which one power could trade freely with the colonies of another was to conquer them or to force the mother country to change her trade laws. And about 1689 there began a series of gigantic wars, which lasted through the greater part of the 18th century, and which decided the destinies of whole continents. In most of those wars autocratic France and Spain were arrayed against non-autocratic England and Holland.

War of the Palatinate. Already we have spoken of the War of the Palatinate, 1688-1697, in which Louis XIV of France tried to cripple the Habsburgs and to secure a rich district on the Rhine known as the Palatinate. Also, we learned how England and Holland came into the war against Louis in 1689. (See page 499.)

While this war raged in Europe, fighting also went on between English and French colonies in America. Because William of Orange (not William the Silent) was king of England, the War of the Palatinate is known in America as King William's War.

War of the Spanish Succession. From 1701 to 1713, while Louis XIV was seating his grandson on the Spanish throne and trying to unite Spain with France, England and Holland again fought against France (and Spain). On the high seas and in America England made notable gains: (1) France ceded to England the colony of Acadia, which the English renamed Nova Scotia; (2) France recognized England's claim to Newfoundland and the region around Hudson Bay; (3) Spain ceded to England the island of Minorca, in the Mediterranean, and the great fortress and naval base of Gibraltar, at the western entrance to the Mediterranean; (4) Spain permitted England to carry on a limited trade with the Spanish colonies in America.

Because Anne was queen of England during the War of the Spanish Succession, 1701-1713, it was called in her American colonies Queen Anne's War.

War of the Austrian Succession. In 1740, as we know, the Habsburg king of Austria, Charles VI, died, and his daughter, Maria Theresa, succeeded him; but some doubt about the succession, and the greed of Frederick II of Prussia for Silesia, brought on the War of the Austrian Succession, 1740-1748. Again England and Holland took sides against France and Spain, who were allies of Frederick, and soon the world was ablaze with martial fury. In America, in India, and on the seas, as well as in Europe, the great powers met and clashed. The war was destructive but not decisive. By the treaty in 1748 Frederick retained Silesia but Maria kept all the other Habsburg possessions. France and Spain gained nothing, and England kept her earlier conquests. The peace was only a pause, marking an important stage in the long fight for empire, especially for colonial empire between France and Great Britain.

This war was active in North America from 1744 to 1748, and is known in American history as King George's War, because George II was king of England at the time.



QUEBEC, ABOUT THE YEAR 1700

At this time Quebec was under French rule. It was captured by the English in 1759. (See page 516.)

The Seven Years' War. Maria Theresa was so anxious to recover Silesia that she formed an alliance with France and Russia against Frederick, and in 1756 another war began which lasted seven years. But this time England joined Frederick — because France was on the other side!

Really, war had begun again in America between France and England in 1754. Here the struggle between these two powers lasted nine years, and is known as the French and Indian War. (See page 502.) In India, too, France and England were again fighting for empire. James Wolfe in Canada, Robert Clive in India, and William Pitt at home gave Great Britain victory.

The Treaty of Paris. This war was decisive — especially as between France and England. In all four of these wars, beginning in 1689, France and England were fighting for North America; in the last two they fought also for India. England won decisively in both America and India. The terms of the treaty of peace, made at Paris in 1763, were as follows:

Frederick retained Silesia; France surrendered her claims in the St. Lawrence Valley and east of the Mississippi to her enemy, England, those west of the Mississippi to her ally, Spain; France retained a few small islands in the New World, a foothold on the African coast, and a half-dozen small trading posts in India. England was made not only mistress of the seas, but also of North America and India. Thenceforth she was the greatest of all colonial powers.

Indirect Results. The long international and intercolonial wars from 1689 to 1763 had at least three important indirect effects: (1) The weakening and discrediting of autocracy in Spain and France — a great democratic revolution broke out in France in 1789 and soon spread to Spain. (2) The partition of Poland and the prolonging of autocracy in Prussia and Russia. (3) The rise of the United States of America. It was in the intercolonial wars, especially in the French and Indian War, that the English colonists in America became conscious of their strength, saw the possibilities of union among themselves, and gained experience and training as soldiers and officers. In the French and Indian War,

moreover, were laid the causes for taxation, over which the colonies soon quarreled with the mother country.

Summary. In the 17th and 18th centuries autocracy flourished and flowered on the continent of Europe. It produced the wars we have been outlining, but also some good things; hence the autocracy of the period, in many instances, was often described as "enlightened despotism"; sometimes even as "benevolent despotism."

Frederick II of Prussia was perhaps the best example of the enlightened despots of his time, yet in the second half of the 18th century many rulers in Europe were not only autocratic and despotic, but enlightened also, and in some respects benevolent. Catherine of Russia and Joseph of Austria were other notable examples.

Catherine found time to write flattering letters to French philosophers and to pose as liberal-minded and generous. She established schools and academies, and made French the language of polite Russian society. Joseph II of Austria, the son and successor of Maria Theresa, labored to unite his people, to advance education, to reform the church, and to improve the system of landholding.

In the same period, the kingdoms of Spain and Portugal, Sweden, and Sardinia were also ruled by enlightened despots, who combined great energy and earnestness with advanced ideas of progress.

STUDY HELPS

1. Make a list of four autocratic families, with their respective countries.
2. State four causes of war in the 16th, 17th, and 18th centuries.
3. Give names and dates of five wars between 1689 and 1783 in which the British and the French were on opposite sides.
4. Name three British empire-builders of the 18th century.

REVIEW QUESTIONS

1. Why did autocracy last longer in France than in England?
2. Who was the most famous minister of state under Louis XIII?
3. Under whom did Cardinal Mazarin and Colbert serve?

4. What famous theory was Colbert applying when he encouraged exports and discouraged imports?
5. What can you say of art and literature under Louis XIV?
6. What wars did Louis XIV wage, or take part in?
7. What were his reasons for war?
8. What did Louis XIV mean in 1701 by saying, "There are no more Pyrenees"?
9. What two countries became great powers in the 18th century? What was the ruling family in each?
10. Who was Frederick the Great? What did he do?
11. What was William Penn doing when Peter Romanov became tsar?
12. In what sort of "windows" was Peter most interested?
13. What was done with Poland between 1772 and 1795? Why?
14. Why were colonies so highly valued by European powers in the 17th and 18th centuries?
15. What was the mercantile theory?
16. Why were certain despots called "enlightened" or "benevolent"?

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PART IX

REVOLUTIONARY FOUNDATIONS OF PRESENT-DAY CIVILIZATION

INTRODUCTION

In view of the revolutions of the 16th and 17th centuries, we are not surprised that there were others in the 18th and 19th centuries. Between 1750 and 1850 at least five great revolutions changed the world, connecting with those of earlier times and bringing down various forces into our present life.

The American Revolution (1775-1783) freed thirteen English colonies and set up a federal republic, which has been imitated widely in other republics.

The Intellectual Revolution, for which it is difficult to assign any dates, carried the cold tests of science into all phases of life, raising questions not only in science but also in religion, politics, education, and business.

The French Revolution (1789-1815) was a violent outbreak of the French people against autocracy and aristocracy. It put the ideas of the Intellectual Revolution into action. It was stimulated by the American Revolution and other revolutions that had gone before, and it encouraged similar movements that came later in France and other countries.

The Latin-American Revolutions (1800-1825) were a continuation of the American Revolution and the French Revolution, and resulted in the independence of nearly all the colonies of Spain and Portugal in the Americas. They also had much to do with calling forth the celebrated Monroe Doctrine.

The Industrial Revolution (1750-1850) was at first a change in the methods of spinning and weaving — from hands to machines — but it soon brought about changes in the use of coal and

iron, the running of boats and cars, the ownership of land, the growth of cities, trade and commerce, the power of wealth, the miseries of poverty. It began in England; it soon spread to France, the United States, and Germany; it is now encircling the world.

Our present-day civilization is what it is largely because of the revolutions that have taken place since 1750.

CHAPTER XXIX

THE AMERICAN REVOLUTION

Soon after the close of the French and Indian War (Seven Years' War) in 1763, the thirteen English colonies on the Atlantic coast of North America began a revolution, first of words, then of arms, and finally, with the aid of France and other European countries, won their independence from the mother country in 1783. The colonial leaders at first regarded themselves as loyal Englishmen, defending their rights as Englishmen, but they went forward step by step until they made their colonies into sovereign states and formed them into a new national government, the United States of America.

The American Revolution encouraged revolutions elsewhere, and the American federal state, though at first regarded as an experiment, has proved so successful that it has been widely imitated. England, as we have seen, paused after her 17th-century revolutions, and seemed to be content with an aristocratic Parliament and a limited monarchy. America next took the lead, starting where England left off. Like a torch passed from runner to runner, the idea of political liberty has been passed on from one nation to another, and eventually it has led to democracy.

CAUSES OF THE AMERICAN REVOLUTION

As already noted, the intercolonial wars, especially the French and Indian War, helped to bring on the American Revolution. (See page 516.) Not only did those wars make the colonists conscious of their strength, show them the possibilities of union among themselves, and give them military experience, but they brought about a situation that led to quarrels with the mother country. Navigation laws were more strictly enforced, and 10,000 British

soldiers were to be kept in America. The colonists were to be taxed to help maintain those soldiers. The colonists declared that they did not need the British garrisons, and they objected to being taxed by Parliament. They asserted that they should be taxed only by their own colonial assemblies, made up of their own representatives — certainly not by Parliament, in which they had no representatives. Quarrels of various sorts soon developed.

Navigation Laws. For more than a century Great Britain had been passing laws to regulate the trade of the colonies. For example, she had required all goods from the colonies to be shipped in British vessels, and all goods of certain kinds to be sold to British merchants. It was felt that such laws were for the advantage of England and unjust to the colonies. For a long time they had not been enforced effectively, but, following the French and Indian War, as we have seen, steps were taken to enforce them.

Customs Laws. A few attempts had been made to tax certain goods imported into the colonies, but the laws requiring customs duties, like the navigation laws, had been mostly disregarded. But in 1764 a new customs law, known as the Sugar Act, was passed, and plans were made to enforce it. This law required the payment of a duty or tax on imported sugar and certain other imports; also a tax on certain exports. The colonists disliked such handicaps on their trade, and they objected to being taxed by a distant power. But officers of the crown were stationed at the ports, to board ships and collect the taxes.

Writs of Assistance. To evade paying the taxes on imports, some importers smuggled, that is, dodged the regular ports, ran their ships in at out-of-the-way places, unloaded them at night, and hid the goods where the officers could not easily find them. Then the courts gave the officers writs of assistance — written orders authorizing them to search houses as well as ships for taxable goods. The searching of houses under writs of assistance aroused much opposition.

The Stamp Act. In 1765 Parliament passed an act requiring that newspapers, pamphlets, legal documents, etc., bear revenue

stamps. The sale of these stamps was expected to net the government much money. This tax plan provoked anger and violence. Colonial assemblies passed resolutions of protest; a congress made up of delegates from nine colonies met in New York and made an appeal to the king (George III). The colonies were learning to organize and act together.

The Quartering Act. The Stamp Act was repealed in 1766, but Parliament asserted that it had the right to tax the colonies, and additional soldiers were sent over to enforce the laws. The act authorizing the stationing of these soldiers in American towns was called the Quartering Act. Under it 1000 soldiers were sent to Boston. Quarrels and fights soon occurred. Boston was a storm center. There, in 1773, a shipment of tea, on which a tax had been imposed, was destroyed by a mob. Then, to punish Boston, Parliament passed an act closing the port of Boston to commerce. War broke out in April, 1775.

Summary of Causes. Among the many causes of the American Revolution were the following: (1) Acts of Parliament taxing the colonies and interfering with their trade. (2) Writs of Assistance — orders or warrants issued by the courts, authorizing revenue officers to search houses for smuggled goods. (3) Punitive acts of Parliament, that is, acts intended to punish the colonists for resistance, such as the Boston Port Act. (4) Eloquent and persistent agitation — James Otis against Writs of Assistance, Patrick Henry against the Stamp Act, Samuel Adams against everything British, Thomas Paine for independence. (5) Quartering of British troops in American towns, and resulting quarrels and riots, such as the "Boston Massacre" of 1770. (6) The effective argument, "Taxation without representation is tyranny." (7) The potent and growing feeling of the Americans, that they were able to take care of themselves and to walk alone.

THE DECLARING OF INDEPENDENCE

Desire for more liberty grew into a determination to be independent — that is, on the part of some of the colonists. Not all the people of Great Britain supported King George and Parliament in coercing the colonists: it could not be expected that all

the colonists would support Samuel Adams, Thomas Paine, Thomas Jefferson, and others in striking for independence. Some Americans were loyal to the king — they were called “Loyalists” and “Tories.” Another group remained more or less undecided and indifferent. But a third group was active in the fight for



DRAFTING THE DECLARATION OF INDEPENDENCE

Brown Brothers

Photograph of a painting by Chapelle.

liberty — they were called “Patriots.” The patriots carried the day — after long years.

Continental Congress. A body of delegates representing the colonies met from time to time, mostly at Philadelphia, and carried on, or tried to carry on, the business of the colonies and the waging of the war. This body was known as the “Continental Congress.” George Washington was made commander-in-chief of the Continental (American) armies. A committee, composed of Thomas Jefferson, Benjamin Franklin, and others, drew up a Declaration of Independence, which was adopted by Congress on

July 4, 1776. This declared the "United Colonies" to be "Free and Independent States." About the same time each state adopted a constitution (fundamental law) for itself, and the next year the Continental Congress drew up the Articles of Confederation, which were to be a constitution for the United States.

Benjamin Franklin and others were sent to France and other countries of Europe that were known to be unfriendly to Great Britain, asking for recognition and aid. Thomas Paine continued to assert that monarchs have no divine right to rule their fellow men; Thomas Jefferson went so far as to argue that frequent revolutions were a good medicine for democracy; and Patrick Henry thrilled the patriots with his peroration, "Give me liberty or give me death!"

THE WINNING OF INDEPENDENCE

The winning of independence, of liberty, meant death to many. For eight long and bitter years the little patriot armies fought on, often defeated, sometimes suffering cold and hunger, as at Valley Forge in the winter of 1777-1778, or in the flooded plains of Illinois in 1778-1779, but now and then winning a victory, as at Trenton and Princeton, at Saratoga, at Cowpens and King's Mountain, and at Yorktown.

Soon after the notable victory of the Americans at Saratoga, in eastern New York, in October, 1777, France gave promise of open aid, and early the next year she made an alliance with the United States. Spain made an alliance with France, and Holland, too, was soon fighting Britain. Thus the thirteen states had valuable and sorely needed allies — not so much because those allies loved America as because they hated and feared Great Britain. To be sure, individual heroes, like Lafayette from France, Von Steuben from Prussia, and Pulaski from Poland, generously came to Washington's aid; but governments are usually not generous except for self-interest.

England's Many Foes. France, in the long struggle from 1689 to 1763, had lost her chief colonial possession — Canada — to England, together with much in India; so France naturally cherished the hope of regaining something, and of weakening

England. Spain had lost Florida, Minorca, and Gibraltar, and aimed to recover them. Holland was continually losing to England's growing commerce, and in this case England declared war upon her. Some of the other European countries, disliking England's practice of searching and seizing neutral vessels in war-time, formed a league of armed neutrality to defend their commercial rights against England.

England's Handicaps. Thus Great Britain in the American Revolution had to fight many foes. To add to her troubles, there was a threat of rebellion in Ireland; and, as we have seen, not all Englishmen favored the war. In Parliament, William Pitt, Edmund Burke, and Charles James Fox were openly friendly to America. While sending soldiers and ships to America, England had to defend her own south shores against France and Spain; she had to send fleets to fight the French and Dutch in the North Sea, in the Caribbean Sea, and in the distant Bay of Bengal. England was fighting on three continents.

Reasons for American Success. Britain's handicaps, of course, contributed to America's chances for success. And French money, men, and ships were valuable aids to America; yet, the valor and the endurance of the American patriots, men and women, were effective and essential, and should never be forgotten. It is interesting to know that W. E. H. Lecky, a distinguished British historian, estimated the character and service of Washington as the greatest factor in American success in the Revolution.

Among decisive incidents of the Revolution, we may point to the American victory at Saratoga in October, 1777, the French Alliance in February, 1778, and the surrender of Cornwallis, chief British commander, to Washington and his French allies at Yorktown, Virginia, in October, 1781. The treaty of peace was signed at Paris in September, 1783.

Results of the War. (1) The United States achieved political independence. (2) France regained two small colonies, Tobago in the West Indies and Senegal in West Africa. (3) Spain recovered Minorca and Florida. (4) Holland gained nothing — was actually a loser.

Though France gained little materially, she had the satisfaction

of seeing England's oldest and most important colonies separated from her. It was a serious injury, though not a mortal blow, to Britain's colonial empire.

Effect upon France. The American Revolution had an important effect upon France. Her enormous naval and military expenditures in the war helped to bankrupt the royal treasury, and bankruptcy soon led to the fall of the French monarchy. Moreover, many Frenchmen, having aided the Americans to revolt against a king, were all the more ready to revolt against their own king. The French Revolution soon followed.

British Compensation. While the American colonies were breaking away from England, Warren Hastings was strengthening the British Empire in India. Lord Cornwallis, who surrendered to Washington at Yorktown in 1781, succeeded Hastings in 1785, and proved as successful in India as he had been unfortunate in America.

Immediately after 1783, two other important extensions of British power occurred. One was the occupation of the Straits Settlements, which gave Great Britain control of the Malay Peninsula in southeastern Asia. The other was the settlement of the vast island-continent of Australia, which had been almost unknown until the famous voyage of Captain James Cook in 1770.

THE UNITED STATES CONSTITUTION

During the Revolution each colony (state) revised its own charter or constitution, if it had one, or drafted a new one. The old colonial assemblies became the legislatures of the independent states. A few years after the Revolution the old Federal Constitution, the Articles of Confederation, which had been drawn up by the Continental Congress during the war, was replaced by a new constitution framed by a special body of delegates, which met at Philadelphia, and which is known in American history as the Constitutional Convention of 1787.

The New Constitution. The new constitution, the Federal Constitution of 1787, made at Philadelphia, is still the Constitution of the United States. It has been changed but little — in form; for the various amendments are mainly extensions and

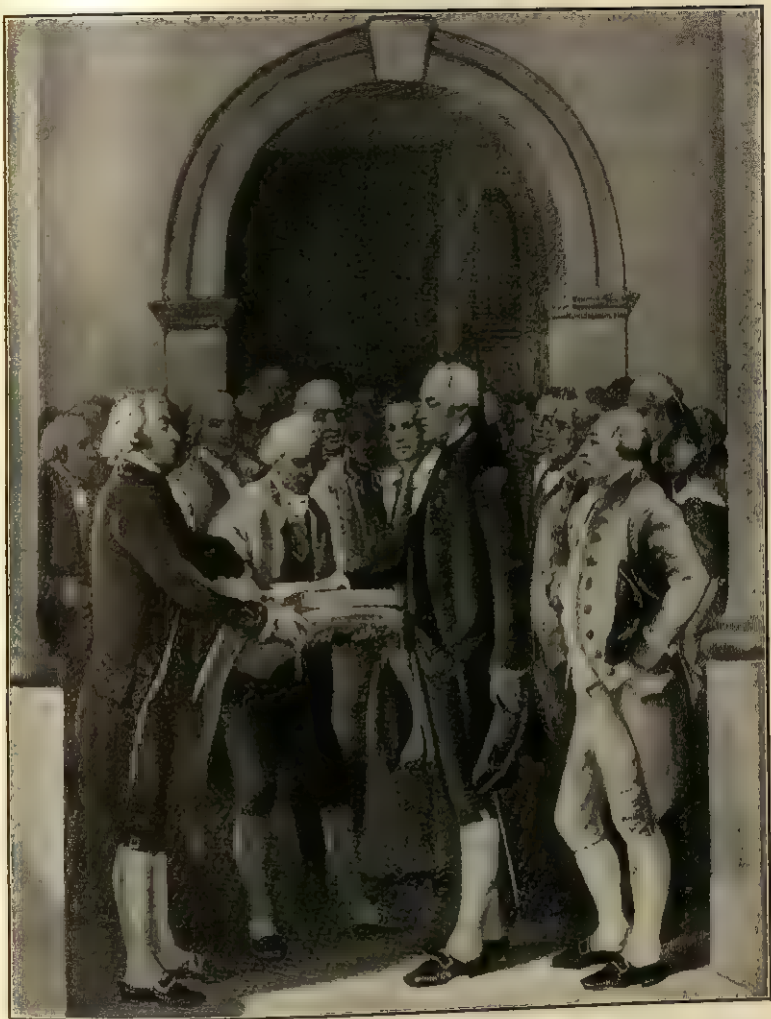
additions ; but it has been changed a good deal by interpretation and usage — it has taken maturer shape by stress and growth, chiefly in the direction of nationalism and democracy.

Profiting by experience under the old constitution, the framers of the new one in 1787 gave the federal government more powers — for example, to tax and to regulate commerce. They also provided a government in three branches instead of one — under the old constitution the national government consisted only of the Continental Congress. In the new government there was a Congress, the legislative body ; but there were also an executive branch, at the head of which was the President, and a judicial branch, at the head of which was the Supreme Court.

“Checks and Balances.” The three branches of the national government, under the Constitution of 1787, which was put into effect in 1789, were intended to “check and balance” one another. Not only so, but the Senate, the upper house of Congress, elected by the state legislatures, was to check and balance the House, which was elected by popular vote. Giving all the states equal representation in the Senate was to enable the small states to check and balance the large states, which have more representatives in the House.

Lack of Democracy. Only about half of the white men, none of the Negroes, and no women, were allowed to vote. Voting, however, was in the hands of the individual states, not being regulated by the national government. Most of the men who made the Constitution and launched the national government under it, for example, Washington, John Adams, and Alexander Hamilton, were aristocratic rather than democratic. They distrusted the common people — they aimed at balancing democracy with aristocracy.

Growth of Democracy. As time went on democracy grew. State constitutions were made more democratic, giving more men the right to vote. Consequently the federal government also became more democratic, since the larger numbers of state voters took part in electing members of Congress. The method of electing the President, too, was made more democratic as various states put into the hands of the voters, rather than of the state



INAUGURATION OF WASHINGTON

George Washington taking the oath as the first President of the United States, April 30, 1789. The ceremony was held in Wall Street, New York City.

legislatures, the right of choosing the "electors" who in turn would choose the President and the Vice President. By the time of Andrew Jackson, who served as President from 1829 to 1837, the American republic was well launched on the rising tide of democracy.

SIGNIFICANCE OF THE AMERICAN REVOLUTION

The American Revolution was a fuller expression of the principles of the English revolutions of the 17th century. It greatly strengthened the idea of the "right of revolution," the right of a people to overturn an oppressive government. The government set up was not very democratic, but, as we have seen, it was made more democratic gradually.

Following the Revolution, Americans put to the test various political forms which have deeply influenced the United States, and, by adoption elsewhere, many other nations. As American experiments we may mention: (1) An elected President in place of an hereditary king. (2) A written constitution as the basis of the government and as a check on the government. (3) No hereditary aristocracy. (4) Separation of Church and State. (5) A system of "separation of powers" and "checks and balances." (6) A federal republic — a new thing in a large country. (7) The election of law-makers (in the states and for the lower house of Congress) on an arithmetical basis — one representative to so many people.

The United States was the first modern republic on a large scale — there are republics on every continent to-day. And here was the first great modern experiment in federalism — state rights active in a national union. The whole world has been deeply influenced by the establishment of a republic and the growth of democracy in America.

STUDY HELPS

1. Name several great revolutions which occurred between 1750 and 1850.
2. State the causes of the American Revolution.
3. Point out several "checks and balances" in the federal constitution, made in 1787.
4. In a sentence each (your own words), enumerate seven or eight "American experiments."

REVIEW QUESTIONS

1. How did the French and Indian War help to bring on the American Revolution?
2. What were writs of assistance?
3. How was Boston punished for her "tea party" of 1773?
4. What was the Continental Congress?
5. How did Benjamin Franklin assist in gaining American independence?
6. What countries did Britain have to fight from 1778 to 1783?
7. What prominent British statesmen were friendly to the American colonies during the Revolution?
8. Why did America win in the Revolution?
9. What were important results of the American Revolution?
10. How did the American Revolution help to bring on the French Revolution?
11. What was the first constitution of the United States called? In what respects was it defective?
12. When was the new (present) constitution of the United States framed? Where? By what body?
13. What were (are) some notable features of this constitution?
14. What can you say of democracy in the United States?
15. What was the significance of the American Revolution?

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CHAPTER XXX

THE INTELLECTUAL REVOLUTION

The English Revolutions occurred in the 17th century, and replaced autocracy with aristocracy and put an end to active conflict between the Church of England and rival Protestant sects. The American Revolution occurred in the 18th century, and established a new nation and provided new foundations for experiments with political democracy and general religious toleration.

During the centuries when these English and American Revolutions were occurring — the 17th and 18th — numerous scholars and other thoughtful persons throughout Christendom were developing and expressing new ideas which have had a tremendous effect upon our present day — so tremendous that they may be said to constitute an Intellectual Revolution.

A Gradual Movement. The Intellectual Revolution did not begin all at once. It was a gradual movement and grew out of several earlier movements: (1) the increased knowledge of and interest in distant places and persons — a result of the expansion of Europe from the 14th to the 17th century; (2) the growth of wealth, and the ensuing leisure and inclination to study, on the part of the middle and noble classes — a result of the growth of commerce and the use of cheap labor in Asia, Africa, and America; (3) the changing conception of the universe — a result of the wider study of the Copernican theories of the 16th century; (4) the reaction against the bigotry and intolerance which had accompanied the bitter religious conflicts of the 16th and 17th centuries; and (5) the reaction against the evils and suffering which were caused by the sordid dynastic and colonial wars of the 17th and 18th centuries.

The Intellectual Revolution of the 17th and 18th centuries embraced (1) the stressing of the importance of natural science; (2) the

rise of "natural religion" and of skepticism about Christianity; (3) the rise of the idea of "progress"; and (4) the application of a critical spirit to religion, politics, education, and economics.

MODERN SCIENCE

Method. The methods in science that Francis Bacon and René Descartes had advocated and demonstrated in the 17th century (see pages 405, 406) came to be more generally taken up by the scientists of the 18th century. Careful observation and patient experiment came to be the rule, and great results were achieved.

Physics. In physics the most illustrious name of the later 17th and early 18th century was probably that of the Englishman, Sir Isaac Newton. He did many notable things, but he is best known by his discovery of what he called the universal law of gravitation — the "pull" by which every body attracts every other body: the force that draws an apple from the twig to the earth and at the same time draws the earth towards the sun. Leibnitz the German, and Newton too, applied mathematics to the service of physics. Franklin the American and Galvani the Italian were others who won renown. In connection with the former we think of the lightning rod, and we have preserved the name of the latter in the "galvanic" battery. Volta, another famous Italian physicist, gave us the "voltaic" cell or battery.

Within the 18th century the barometer and the thermometer, which had been employed in various forms before, were worked out more accurately and put to more practical uses.

Biology. Biology, the science of life, was carefully studied in both plants and animals, and some very important discoveries were made. In the 17th century William Harvey, an eminent English surgeon, had discovered and described the circulation of the blood in the human body, and physicians of the 18th century were thereby enabled to treat various diseases more effectively. Albrecht von Haller, a Swiss scientist (and poet), who was contemporary with Benjamin Franklin, won a name as the "father of modern physiology." Buffon the Frenchman and Linnæus the Swede, who also lived in the same decades with Franklin, made

extensive studies of animals and plants, thus advancing greatly the new sciences of zoölogy and botany. Edward Jenner, an English physician who lived a generation or two later, proved that the dread disease of smallpox could be prevented by vaccination.

Chemistry. In the 18th century the foundations of modern chemistry were laid by Joseph Priestley, Antoine Lavoisier (lä'vwä'syă'), and Henry Cavendish. Priestley and Cavendish were Englishmen; Lavoisier, a Frenchman. Oxygen was dis-



A CHEMICAL EXPERIMENT

The picture shows Lavoisier, the most famous French chemist of the 18th century, conducting an experiment. His wife is keeping a record of the experiment.

covered, water was separated into its elements, and a beginning was made in the use of modern scientific terms in chemistry.

Science in High Favor. One reason for the rapid development of natural science in the 18th century was the high favor it enjoyed at the hands of rulers. Kings granted large pensions to scientists; British ministers bestowed well-paid offices, and petty princes showered valuable gifts upon them. Observatories with ponderous telescopes were built, often at public expense, in almost every country of Europe. Groups of learned men everywhere banded together in societies or "academies." The Royal Society of London, founded in 1662, listened to reports of the latest

achievements in mathematics, astronomy, and physics. The members of the French Academy were granted pensions by Louis XIV. Newton was one of their honorary members.

Never before had there been such interest in science, and never before had there been such opportunity to learn. Printing was now well developed, and frequent reports on all branches of knowledge were issued by the learned societies. Encyclopedias were published, professing to give full information about the findings in all the new sciences. It became quite the fashion to be a scientist, a philosopher, a savant of some kind, to dabble in chemistry, perhaps, and to dazzle or mystify one's friends with one's knowledge and skill.

Leisure and Learning. Books were still too expensive for the common person, but nobles and men of the middle class could buy them. The growth of wealth that attended the expansion of industry and trade brought leisure and learning, as well as luxury.

NATURAL RELIGION AND SKEPTICISM

One of the outstanding features of the 18th century was the appearance of a large number of doubters of Christianity. Discoveries in natural science seemed to incline many persons to seek a "natural" religion, that is, a religion based on men's understanding of nature, and not on the Bible or any other historical authority. Such an attitude put men more or less in conflict with the Bible and Christianity, which recognize the supernatural and rest largely upon history.

In the history of the Christian Church there had often been reformers, who attacked this or that doctrine or abuse, but never before, with the possible exception of the Italian humanists of the 15th century, had there been such a large number of influential men who ventured to assail the very foundations of Christian belief. During the last quarter of the 17th century certain English philosophers, elated with the discovery of natural laws, went on to apply the newer scientific methods to religion. They were disposed to acknowledge only such laws as science could demonstrate, and they termed many things that Christians believed only "superstition." They favored living in accordance with "natural

law"; but just what this was had to be left largely to the judgment of each man to determine.

The Deists. The men who held such views were called Deists. They were not atheists — they claimed to recognize God, as the name *Deist* implies; but just what they did believe or teach as religion was vague, uncertain. On the negative side, what they questioned and attacked was more definite. Deism in the minds of most people soon came to stand for disbelief of the Bible and denial of Christian teaching.

From England to France. Deism was important in several ways, especially for France, whither it was carried from England. (1) For a large part of the upper classes, it destroyed reverence for the Church, and prepared the way for the religious experiments of the French Revolution.

(2) It encouraged philosophers to evolve new systems and to formulate new "laws."

(3) While casting doubt on particular religions, it demanded toleration for all.

(4) It was responsible for a marked increase of indifference to religion. People too lazy or too ignorant to study Deism carefully, used its surface arguments to justify their indifference.

Voltaire. The chief literary exponent of Deism and rationalism in the 18th century was François Arouet



VOLTAIRE

(ä'röö-ä'). He was a native of Paris, born in 1694, and died in the same city in 1778. He is famous as Voltaire, a name that he assumed.

His sharp tongue and sarcastic pen were a source of constant danger to Voltaire. For libel he was imprisoned a year in the Bastille, a grim old castle that symbolized Bourbon tyranny. At

times he was the idol of Paris. In Germany he was favored by Frederick the Great until he cut the king with his sharp tongue. He visited Catherine the Great of Russia. He also lived in Switzerland for a while. He wrote on various topics, and like all "philosophers" of his time, he played at science.

Three years in England gave Voltaire an acquaintance with English rationalism and a keen admiration for it. About 1733 he wrote *Letters on the English* — in which he set forth deistic philosophy and sharply criticized church and society.

Voltaire was not an acutely original thinker, yet he was the most versatile and clever writer of his age. When he went back to Paris at the age of eighty-four, the ladies called him an amusing old cynic. A cynic he was — his life work was scoffing. Yet he was the intellectual dictator of Europe.

But Voltaire was not alone in the work of spreading discontent, as we shall see.

THE IDEA OF PROGRESS

Prominent in the intellectual revolution of the 18th century was the idea of progress. It was a natural thing in an age of achievement. Scientific discoveries following upon geographical discoveries gave men confidence — optimism. Inventions and industry, expansion and wealth, all led the same way — at least for the more fortunate classes.

It seemed as if the Golden Age were dawning: the human mind seemed to be awakening from the slumber of centuries to conquer the world, unravel the mysteries of life, and to discover all the secrets of the universe. Confident that only a little thought would be necessary to free the world from vice, ignorance, and superstition, philosophers turned boldly to attack the vexing problems of religion and morality, to criticize state, society, and church, and to point the way to a new and earthly paradise.

Elation and Contempt. Elation over new ideas and achievements gave rise to contempt for the past, praise of the present, and hope for the future. There was a new faith in human reason and in the chance for mankind to become perfect; accordingly, the critics were forward-looking and forward-planning.

Rationalism. This critical enthusiasm has usually been styled "rationalism" because its champions sought to make everything *rational* or reasonable. Its foremost representatives were to be found in Great Britain between 1675 and 1725, but their ideas were destined to exercise a far greater influence in France than in England — thanks to Voltaire and others.

WIDE APPLICATIONS OF THE CRITICAL SPIRIT

Rationalism, the critical optimism of the 18th century, was applied to all phases of life, as we have already observed. We may note here some of its applications in more detail.

To Religion. In religion there was emphasis on "good works" more than on faith. The humanitarian spirit was rising — there were criticism of slavery, demand for reform of prisons, a growth of the idea of religious toleration, and a decline of religious persecution. Such things were found among Catholics and Protestants alike.

To Politics. In politics there were criticisms of autocracy and pleas for personal liberties, as, for example, in some of the writings of John Milton; and there were substantial gains for liberty registered in the English Petition of Right (1628), the American Declaration of Independence (1776), and other famous documents.

Locke, Montesquieu, and Rousseau. Among those who spoke for the people and against the kings, none were more notable than the Englishman, John Locke, and the Frenchmen, Charles Montesquieu (môn'těs'kē'û') and Jean Jacques Rousseau. Montesquieu and Rousseau wrote in the 18th century and were influenced by Locke, who had lived and written in the 17th century. One of Locke's main theses was that all government exists, or should exist, by consent of the governed.

Montesquieu argued that every government should be framed so as to fit the character and needs of the people under it. He thought that liberty is safest when guarded by a separation of powers in the government: that is, not allowing any one man or group to have the three powers of making law, enforcing law, and judging. For this reason he greatly admired the English

government, in which, he believed, the three powers were well divided. Moderation was his motto.

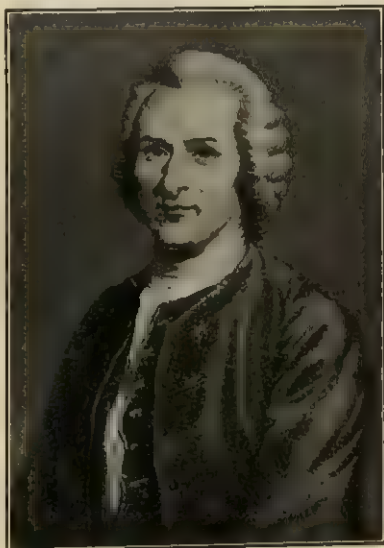
Rousseau was much more radical. His own life was irregular and turbulent, his theories were revolutionary. Like Locke, he taught that government is based on a social contract, that is, the consent of the governed. He made the "social-contract" theory famous. He deemed a republic the best form of government — it is the most sensitive to the desires of the people.

Rousseau is classed as a Deist, but he thought of God as much more human and merciful than did most of the Deists. In spite of his shortcomings, Rousseau had some fine qualities. He loved nature in an age when other men simply studied nature. And he seemed to have a sense of the Great Commandment: he felt that "to love God above all things, and your neighbor as yourself, is the sum of the law." But revolution rather than moderation was his

motto. Napoleon Bonaparte in later years declared that if Rousseau had never lived there would have been no French Revolution.

Along with their pleas for liberty, Rousseau and others also made pleas for nationalism. On education, too, the ideas of Rousseau have had great influence.

To Education. Many of the ideas set forth about education in the 18th century seemed (and were) revolutionary. There was criticism of church schools and agitation for more general education by means of state schools. Thomas Jefferson was a famous American who set forth views on these matters that were very similar to those advocated by various Europeans.



ROUSSEAU

To Economics. Long-accepted theories of business, of wealth, of what the state should or should not do with reference to business, came in for their share of criticism in the 18th century. The Physiocrats, a group of writers in France, attacked the mercantilists (pages 513, 603, 604), attempting to shift emphasis from commerce and the "balance of trade" to farming and mining. They opposed protective tariffs and other methods by which the

state might regulate business, and favored more freedom, more liberty. Every man, they held, has a right to work and trade freely, so long as he does not interfere with the similar rights of others.

Adam Smith. Adam Smith, a Scotchman, taught the new economic freedom in a famous book, *The Wealth of Nations*, which appeared in 1776, the year of American independence. Smith's book was a declaration of independence for industry. He held that each employer of labor, each

seller of goods, should be allowed freedom — the state should "let him alone." He would be led by an "invisible hand" to promote the good of all. Thus only could the true wealth of a nation be advanced.

The Wealth of Nations helped the middle class — it turned out to be the wealth of the bourgeoisie. The lower classes were left more miserable than ever. Meanwhile, mercantilism was broken down. Smith's book made for "natural rights" and "natural laws." (See pages 603, 604.)

STUDY HELPS

1. Rule six columns, with headings as follows: Scientific Method, Physics, Biology, Chemistry, Politics, Economics. In the proper columns write most of the personal names in Chapter XXX.



ADAM SMITH

2. Write a definition or explanation of each of the following: skepticism, "natural religion," Deism, rationalism, nationalism, Physiocrats.

REVIEW QUESTIONS

1. What was the Intellectual Revolution? What did it embrace?
2. It grew out of what earlier movements?
3. It went on during the time of what other revolutions?
4. Who first described the circulation of the blood in the human body?
5. What was one important reason for the rapid progress of natural science in the 18th century?
6. How did new discoveries in natural science affect the religious beliefs of many persons?
7. Who was the chief literary champion of Deism in the 18th century?
8. Which appealed most to 18th-century philosophers, the past, the present, or the future? Why?
9. What was the critical optimism of the 18th century called? Why so called?
10. How did the Intellectual Revolution affect toleration in religion? Autocracy? Invention? Slavery?
11. What economists attacked mercantilism?
12. What social class was most benefited by Adam Smith's work?

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CHAPTER XXXI

THE FRENCH REVOLUTION

The French Revolution was an uprising of the French people against autocracy and aristocracy, beginning in 1789. Just when it ended is hard to tell, for one change led to another during a period of more than twenty years; and just how it ended is not easy to determine, for the cherished dreams of liberty were not quickly realized. Aristocracy was crushed but not killed, and autocracy came back under one guise or another from time to time. But tremendous changes took place in France, and those changes were communicated in a measure to every country of Europe; for the people in many other countries were also suffering, and they strove to respond when France gave the signal.

The English revolutions of 1642 and 1688 were political and religious; the American Revolution of 1776 was chiefly political; but the French Revolution of 1789 was political, social, religious, and economic.

CAUSES OF THE FRENCH REVOLUTION

As already indicated, France in the 18th century was typical of other countries in Europe. Almost everywhere the "old régime" meant oppression of the masses by the aristocrats. Three reasons may be given why revolution broke out first in France: (1) The autocratic French kings were more inefficient than any others. (2) The French philosophers were more influential than any others. (3) The French people were more affected than any others by English and American examples of revolution.

Inefficiency of the Kings. If Louis XV (1715-1774) and Louis XVI (1774-1792) had had the shrewdness and ability of Frederick the Great of Prussia, France might have been saddled with autoc-

racy almost as long as Prussia. But Louis XV was neither great nor "enlightened." He devoted himself to a life of ease and self-indulgence. He allowed his mistresses and favorites to rule him and France also. He took no pains to reform the government or to lessen expenses. In fact, he spent money more lavishly than Louis XIV.

Louis XVI was well-meaning, but weak-kneed and wabbly. In Turgot he had an able minister of state who attempted reforms, but as soon as the nobles protested against a reduction of their privileges the king dismissed Turgot from office. This was in the year 1776, the year of the American Declaration of Independence. Even the oppressed Third Estate of France heard of that great document and caught some of its meaning.

Bankruptcy of the French Monarchy. Louis aided America not because he loved democratic revolt, but because he feared and hated England. He helped America, he helped the cause of liberty, but it was the last straw for the French treasury, and France sank completely into bankruptcy. The king's ministers besought the nobles and the higher clergy to surrender their privileges and shoulder some of the national burdens, but in vain. Nero, it is said, fiddled while Rome burned. The French nobles danced while the peasants starved.

The Old Social Order. The nobles and the higher clergy of France, a comparatively small group, owned most of the land, enjoyed special social and political privileges, but paid little or no tax.

The clergy were the First Estate of the realm; the nobles were the Second Estate; the peasants, the serfs, and the bourgeoisie (the business men and the professional men of the towns) — the mass of the people of France — made up the Third Estate.

Heavy Burdens of the Third Estate. As we have seen, the First Estate and the Second Estate, a small group (in all fewer than 300,000), owned most of the land of France, enjoyed special privileges in comparative idleness, but paid little or no tax. The Third Estate, 20,000,000 or more, owned but little land, enjoyed few privileges, paid the bulk of the taxes, and suffered grievously under heavy burdens.

The peasants, most of whom were tenants, hardly ever saw their landlords, but they could always count on seeing the landlord's agent when the rents fell due. And the king's officer never failed to collect the heavy taxes. The nobles despised the peasants, and the peasants hated the nobles and the higher clergy.

The bourgeoisie were not quite so badly off as the peasants, but many of them suffered from numerous restrictions on industry and trade, for the king still held to the mercantile policy, mercantilism.

Influence of the Philosophers. Though many French peasants were ignorant and some were stupid, there were large numbers in the Third Estate who were well educated and who furnished an eager audience for the radical philosophers of the 18th century. Vol-



THE BURDEN OF PRIVILEGED CLASSES

This cartoon was drawn in 1789, the year of the Revolution. It shows a peasant carrying on his back a clergyman and a nobleman. What is the meaning of the cartoon? What popular feeling does it express?

taire was even more popular in his own country than he was abroad. Montesquieu, as we have seen, praised the liberties of England and criticized autocracy. Rousseau was most radical in demanding rights for the people, and he was listened to earnestly. As already observed, Napoleon Bonaparte was of the opinion that if Rousseau had never lived there would have been no French Revolution. We may be certain that without Rousseau the Revolution would have followed a different course.

The Intellectual Revolution, the work of the scientists and the

philosophers, led naturally to political and social revolution, in France as well as elsewhere.

The English and American Revolutions. The Intellectual Revolution gave the French people (and others) ideas of freedom, of fraternity, and awoke in many of them hostility towards autocracy and aristocracy. The English revolutions of the 17th century gave them a near-by example that seemed to be permanently successful. The American Revolution provided an example that was fresh and promising. Moreover, in the bold fight of the Americans the French had had a part — it inspired them to similar action.

ACHIEVEMENTS OF THE FRENCH REVOLUTION

We recall how King Charles I of England, when in 1640 he came to the end of his financial rope, called Parliament; and how Parliament, in no friendly mood, took things into its own hands. In like manner, King Louis XVI of France, in 1789, faced with bankruptcy, called together the Estates-General, the national parliament of France.

The Estates-General had been ignored for 175 years. They had not been summoned or allowed to function since 1614. According to old custom, each Estate had voted as

a unit, and two out of the three could carry any measure. As a rule, the First and Second Estates had joined forces to outvote the Third Estate.

The Third Estate Asserts Itself. In 1789 the Third Estate, conscious that it represented the bulk of the nation, and ably led by an energetic nobleman — Count Mirabeau — who had deserted his own social class to make common cause with the bourgeoisie, demanded that the Estates-General should organize as a single



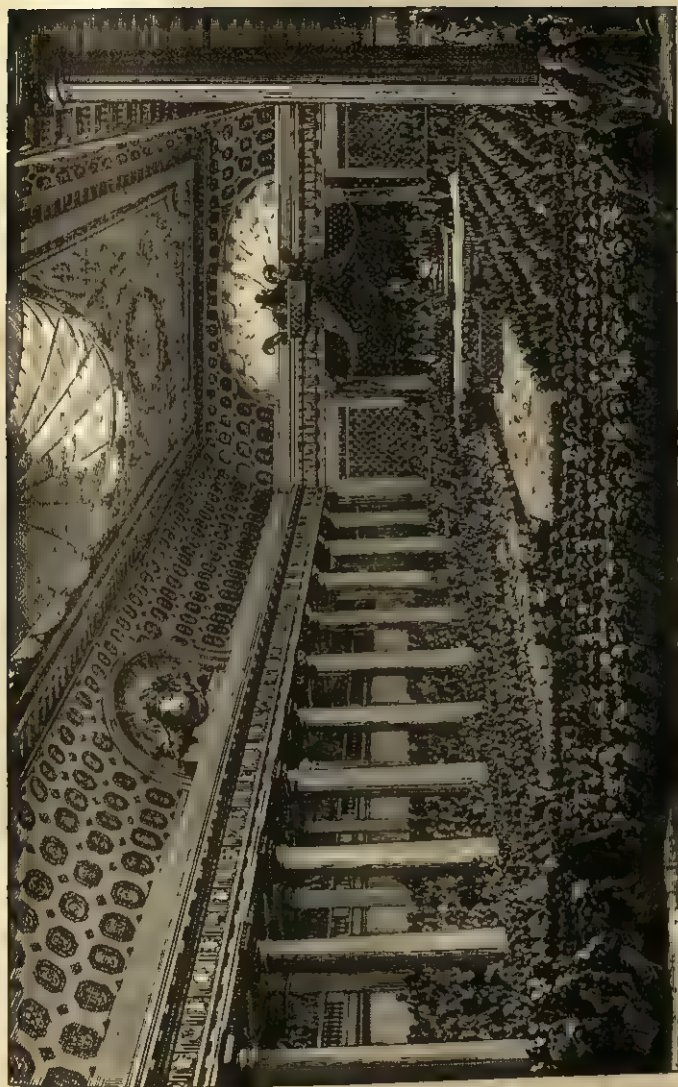
MIRABEAU

body — a “National Assembly” — in which each member should have one vote, and a majority of those voting should carry a measure. This demand of the Third Estate was backed by a few of the liberal members of the Second Estate (including Lafayette), by a considerable group of the lower clergy in the First Estate, and by a strong sentiment in the nation at large.

Oath of the Tennis Court. The majority of the Second Estate were bitterly hostile to the demand of the Third Estate, and at first Louis XVI, unwilling to displease his beloved nobles, also opposed the Third Estate. On June 20 (1789) he went so far as to shut its members out of the meeting place in the royal palace. Then those men precipitated the Revolution. They went into a large building near by, which was sometimes used as a tennis court, and there with outstretched hands they took a solemn oath, as members of the “National Assembly,” not to separate until they had drawn up a constitution for France. The Oath of the Tennis Court was a defiance of the king and a declaration of the end of autocracy.

Fall of the Bastille. Soon the king yielded — he directed the three Estates to sit together as a “National Assembly” and to vote “by head.” But shortly a gradual movement of royal troops towards Paris and Versailles made it appear that the king intended to overawe the Assembly. The king was requested to withdraw the troops, but refused. Then Paris came to the rescue. The people of the city, goaded by hunger, and feeling that their own cause was identical with that of the Assembly, rioted for three days, and on the third day, July 14, 1789, captured the Bastille, a royal fortress and prison, a symbol of Bourbon autocracy. Frenchmen still celebrate July 14 as their great national holiday.

The Cockade King. Louis XVI seemed to accept what had been done. He withdrew his troops from the vicinity of Versailles and Paris and confirmed the appointment of Lafayette as commander of the new National Guard. He visited Paris in person and delighted the populace by adorning himself with a red-white-and-blue cockade, the colors of the new national flag of France.



THE OPENING SESSION OF THE ESTATES-GENERAL, 1789

The clergy sit on one side, the nobility on the other, and the Third Estate in the rear, facing the throne.

But in a short time schemes were on to increase the king's military force at Versailles. On the night of October 1 (1789) soldiers arriving there were given a supper, and as their wine glasses were emptied their spirits rose higher for royalty and royalist songs were loudly sung. News of the "orgy," as it was termed,



REVOLUTIONISTS ATTACKING THE BASTILLE

From an old print

This famous fortress-prison was captured by the revolutionists on July 14, 1789, and destroyed soon afterwards. July 14 is now celebrated as the French national holiday.

spread like wildfire in Paris, where hunger and suffering were worse than ever. The city was starving while Versailles was feasting. Rage and excitement rose to a high pitch.

The March of the Women. On October 5 a long line of the poorest women of Paris, including some men dressed as women, riotous with hunger and rage, armed with sticks and clubs, marched

out the twelve miles from Paris to Versailles, screaming "Bread! bread! bread!" They surrounded the royal palace, demanding bread of the king.

Only the fixed bayonets of the king's guards kept the screaming mob from breaking into the palace. Even the king's soldiers wavered, because they knew the women were starving. Lafayette, who had followed with the National Guard, became the man of the hour. He, with his own force, undertook to guard the royal family, and sent the king's soldiers back to their barracks. But the wild tumult continued all through the night, and in spite of Lafayette's care several of the palace servants were killed.

When morning came the compliant king agreed to accompany the mob back to Paris; so on October 6 the long procession made history — the same hungry women from Paris, crowds of other hungry folk who joined them, the National Guard led by Lafayette on his white horse, and in the midst of the noisy throng the king's coach, in which rode the king, his wife, and their children. All along the route the mob shouted, "We have the baker and the baker's wife and the little cook-boy — now we shall have bread."

Probably they were disappointed — certainly the royal family were, for they never went back to their beautiful palace at Versailles.

Collapse of the Old Order. The attack on the Bastille in July was the signal for similar action outside of Paris. In many regions the oppressed peasants attacked and burned the houses of the nobles, taking pains to destroy feudal title-deeds. In some places residences of bishops were ransacked and pillaged. The towns substituted new elected officers for the king's agents and organized National Guards of their own. The old law courts, whether royal or feudal, ceased to function. The old system of local government collapsed. The summer of 1789 really ended Bourbon rule, and the seizure of the king in October merely symbolized an already accomplished fact.

Demand for Reform. Louis XVI had summoned the Estates-General to help him raise money, but his subjects demanded redress of grievances and help for themselves. Petitions, called

cahiers (ká'yās'), came in from every part of the country — they expressed loyalty to the king, but they demanded reform. Many of the Third-Estate *cahiers* asked that the privileges of the nobility be abolished and that equality of all classes before the law be established.

Measures of Reform. As soon as the Estates-General had transformed itself into the National Assembly it began the work of reform. The greatest and most permanent achievements of the French Revolution were effected during the two years from 1789 to 1791, before war and the "Reign of Terror" came.

The "August Days." The abolition of old privileges took place in the famous "August Days" of 1789. On August 4 a young noble, a relative of Lafayette, rose in the National Assembly and made an eloquent plea for the peasants, attacking the special privileges of the upper classes. Immediately it was moved and carried that feudal privileges cease, that serfdom be abolished, and that all classes be taxed alike. Within a week all special privileges, whether of classes, cities, or provinces, were formally swept away by vote of the National Assembly, the king consenting.

The peasants were now free to till their farms as they saw fit and enjoy the fruits of their labor without paying tithes to the Church or feudal dues to the nobility. Later the large estates of the nobles were broken up and divided among the peasant tenants, who thereby became full owners of the land they worked. The bourgeoisie were relieved of the heaviest burdens of taxation and enabled to take part freely in politics and industry.

Declaration of the Rights of Man. The second great achievement of the National Assembly was a famous document, a clear statement of human rights and liberties. England had its Bill of Rights (1689), and America had its Declaration of Independence (1776); France now (1789) was given its "Declaration of the Rights of Man and of the Citizen."

This great document, which reflected the spirit of Rousseau's philosophy, became the program of the French Revolution and deeply influenced all later political thought. A few of its most striking sentences are these: "Men are born and remain free and equal in rights." The rights of man are "liberty, property,

security, and resistance to oppression." "Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its enactment. It must be the same for all." "No person shall be accused, arrested, or imprisoned, except in the cases and according to the forms prescribed by law."

Religious toleration, freedom of speech, and liberty of the press were affirmed.

Anti-Catholic Legislation. A third act of the National Assembly revolutionized the relations between the French State and the Catholic Church. The majority of the members of the Assembly were inspired with the skeptical, deistic, and anti-Christian philosophy of Voltaire; so the Assembly passed a series of drastic laws against the Church. Lands were confiscated, monasteries were suppressed. The number of bishops and priests was reduced, and they were to be elected by the people and paid by the state.

A conflict at once developed in France between the Church and the National Assembly. This conflict weakened popular support of the Revolution, for many of the people were devoted to the Church.

Financial Reforms. The chief reason why the Assembly authorized confiscation of church property was to rescue the state from bankruptcy. National finances were in great confusion. It was impossible to collect direct taxes at once, bankers could not be induced to make loans, and so church lands were seized and made security for the issue of paper money. In time taxes were levied and collected. Though they yielded more than they had done before the Revolution, they were less burdensome, because they were more evenly distributed. Equality of taxation was not the least among the achievements of the National Assembly.

Establishment of Limited Monarchy. Amid other sweeping reforms, a constitution was written (1791) which established limited monarchy in France in place of autocracy.

By the constitution of 1791 voting was not extended to all citizens, but only to "active citizens" — those who paid taxes; and the right to hold office was restricted to owners of property. No "House of Lords" was provided for: there was to be only one chamber, the "Legislative Assembly," elected by all "active

citizens." The king was to have a "suspensive veto," that is, the right to postpone for a time the execution of an act of the Legislative Assembly, but he was deprived of all control over the army and navy, over the clergy, and over local government.

The king thought that many of these checks on his power were very radical — many of his people thought they were not radical enough; and as time went on, and dangers threatened, changes became more radical.

ATTACK BY THE KINGS

Soon certain kings outside of France undertook to restore Louis XVI to place and power — they threatened the Revolution and its reforms in France. We shall see how this came about and what it led to.

Threatened Thrones. When other kings of Europe saw the king of France engulfed in a revolution, they feared for their own crowns and their own thrones. Some of them knew, no doubt, that their own people had just as much reason to revolt as the people of France. The French Revolution was a menace to the existing order — the old order: the autocrats and the aristocrats in all Europe were in danger. Even Edmund Burke, who had shown favor to the Americans in their revolt against England a few years before, opposed the French Revolution: he feared a social revolution in England.

The Émigrés. Many of the nobles and higher clergy of France had left France. They sought help from outside — from other kings who might sympathize with the king of France. These emigrants, *émigrés* (ā'mē'grā'), naturally wanted to recover their houses and lands and ancient privileges. They urged the monarchs of Europe to take action against the revolt in France.

Sympathetic Kings. No doubt all the kings in Europe sympathized with the king of France. Some of them soon showed a disposition to aid him. Emperor Leopold II of Austria, brother of Queen Marie Antoinette, wife of Louis XVI, had a deep personal interest in the fate of the French royal family.

A Flight That Failed. The French people had their eyes open — they knew that kings outside were planning to come in, that is,

to intervene in behalf of Louis XVI. If such intervention proved successful, it would undo the Revolution and the reforms already accomplished. They had no disposition to permit such intervention; they determined that they would not permit outsiders to restore the *émigrés* to their privileges or Louis XVI to his power.

Unlucky Louis XVI himself made the situation suddenly worse by trying to escape from France. He and the queen escaped from Paris and fled towards Germany, but at Varennes, near the border, they were caught and sent back. This was in June, 1791. Thereafter Paris was their prison rather than their capital, and their cause was weakened. The attempted flight showed that they were in league with the nobles and in opposition to the bulk of the nation. It enraged the *émigrés* because it failed; it alarmed and enraged the leaders of the Revolution because it almost succeeded.

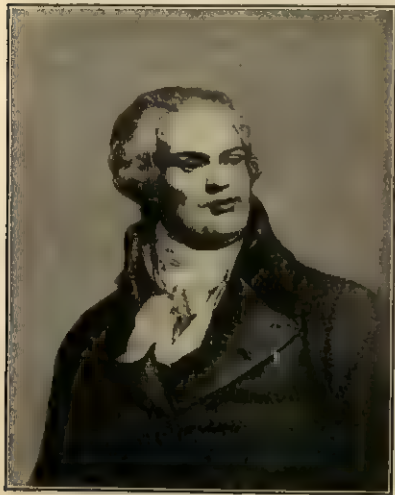
The Declaration of Pillnitz. In August, 1791, Leopold of Austria persuaded Frederick William II of Prussia to join him in the Declaration of Pillnitz, to the effect that the two monarchs considered the restoration of order and monarchy in France an object of common interest to all the sovereigns of Europe. And Austria and Prussia prepared to invade France with an army.

Defense and Defiance. The French leaders of revolution prepared for defense, and some of them favored making France a republic at once. In April, 1792, when Leopold refused to withdraw his troops from the frontier and to expel the *émigrés* from his territories, France declared war against Austria and Prussia. Red liberty caps were worn and the "Marseillaise," a new hymn of freedom, soon to become the national anthem of France, was sung.

Lafayette, commander of the raw French army, had ambition greater than his ability. He struck quickly to conquer Belgium, whose ruler was Leopold, but failed. Louis XVI secretly aided Leopold.

Brunswick's Proclamation. Then the Duke of Brunswick, commanding the allied armies of Austria and Prussia, invaded France from the east and issued a solemn proclamation to the people of France, declaring his intention to restore the king, to punish rebels, and, if any member of the royal family were harmed, to destroy Paris.

No doubt the Duke looked upon his proclamation as a masterpiece, and expected great results from it. Great results did come from it, but different from those he expected or desired. The French, instead of overthrowing the constitution of 1791 and restoring autocracy, overthrew the limited monarchy and established a republic.



DANTON

One of the foremost leaders of the Revolution. He was sent to the guillotine in 1794 during the Reign of Terror.

Massacre and Execution.

The mobs of Paris and other radicals seized control, the king's residence was stormed and the king was imprisoned. The next month, September, 1792, when news came that the Austrians and Prussians were besieging Verdun, nearly 2000 royalist prisoners in Paris were massacred. On September 20, a French army under Dumouriez defeated the invaders at Valmy. Other stirring incidents marked the autumn and early winter; and on January 21, 1793, the king,

poor Louis XVI, was beheaded near the overturned statue of his hated predecessor, Louis XV.

The First French Republic. On September 22 (1792), when the news of the victory at Valmy reached Paris, the French Republic was proclaimed. That day was made the first day of the Year I of a new calendar. The new republic in America was not to stand alone in the world. The French Republic was the second great republic born of revolution.

Democracy and Defiance. Soon after the execution of Louis XVI, England, Holland, Spain, and Sardinia joined Austria and Prussia against the French Republic; but the French defied autocracy and aristocracy, and threatened to spread revolution throughout Europe.

War and Terror. The years of the First French Republic were stormy and bloody. Peasants in the province of La Vendée, incited by outsiders and devoted to the Catholic Church, rebelled against the new government. Dumouriez, the able general, went over to the enemy, but Lazare Carnot became a great "organizer of defense." The leaders of the Revolution differed among themselves: some were less radical, some more radical. The more



THE EXECUTION OF LOUIS XVI

Culver Service

From a contemporary print. The picture gives a fairly good idea of the guillotine. The king's body is seen lying flat on the platform; the heavy knife of the guillotine has already fallen, and the head is being shown to the crowd by Samson, the executioner.

radical ones gained control, as is usually true in revolutions, and cut off the heads of many recent friends as well as many ancient foes. The worst "reign of terror" was probably in 1793 and 1794, when Robespierre was dictator. The queen, Marie Antoinette, was one of the victims. But Robespierre's day of death came quickly enough, too, in July, 1794.

The Guillotine. The guillotine, still used in France, became famous as the machine used in executions. It consists of two

upright posts between which a heavy knife rises and falls. It was named for a Dr. Guillotin, who advocated its use as quicker, surer, and more merciful than an ax in the hands of a man. When a victim was held under the heavy knife, it fell true to the mark and the head was instantly severed.

It is estimated that 2500 persons were executed in Paris during the Reign of Terror and close to 10,000 in other parts of France.

Winged Victory. In the midst of civil war and factional strife, France was cleared of foreign enemies. Then Carnot was justly hailed as the "organizer of victory." Frenchmen went gladly to war singing the "Marseillaise" and waving banners on which were inscribed the watchwords of the Revolution, "Liberty, Equality, Fraternity." Those words were the wings of victory.

MILITARY DICTATORSHIP OF NAPOLEON BONAPARTE

A Notable Year. The year 1795 was notable in French history. The National Convention, which had framed a constitution for the Republic, came to an end. The Republic was launched, under the constitution. Lawmaking was in the hands of two bodies, both elected indirectly by the people. The executive authority of the Republic was vested in the "Directory," a board of five managers or directors, chosen by the lawmakers.

In the same year the coalition of six powers, which had been formed to destroy the work of the Revolution, was broken up by the continued military victories of the French armies. Only Austria, Sardinia, and England remained at war with France, and the latter two in half-hearted fashion. It seemed that the French Revolution might come to an end that year. But in 1795 Napoleon Bonaparte began to leap into fame.

The Idol of the Army. In 1795 Napoleon was twenty-six. He was an Italian by ancestry, born in Corsica under the French flag. In 1793 he had aided Carnot in expelling the English from Toulon. In 1795 he posed as a friend of law and order, and at the same time added to his reputation, by defending with cannon the National Convention against the last mob-riot in Paris. He had read Rousseau, had associated for a time with Robespierre, and gave show of sympathy with the Revolution and the overthrow

of monarchy. But he never missed a chance to advance Napoleon. In ten years he made himself dictator in France; then he undertook to make himself master of Europe.

General and First Consul. In 1796 and 1797 Napoleon, at the head of a French army, won brilliant victories over the Austrians in northern Italy. The next two years he struck at England by invading Egypt, where he called upon the Pyramids to witness the valor of French soldiers and did other spectacular things that read well in the newspapers at home, but he did little damage to England.

While Napoleon was in Egypt, 1799, England, Austria, and Russia formed another coalition against the French Republic; the French Revolution seemed more dangerous to monarchy in 1799 than it did in 1792. Then the French generals in Europe failed; the French armies without Napoleon were defeated and driven out of Italy, and the new republics they had set up speedily collapsed. Then Napoleon, the hero, came home from Egypt. All Frenchmen turned to him. He personified the army; Frenchmen had come to worship the army. And Napoleon's ambition was equal to his fame and opportunity.

In a short time the Directory was turned out of doors. A new constitution, using the names and forms of a republic but suited to a military dictator, was drawn up, and Napoleon was First Consul.

As First Consul, Napoleon in 1801 and 1802 flattered Russia into peace, defeated Austria again in battle, and came to terms with England. For the first time since 1792 France was at peace with the world. "Liberty, Equality, and Fraternity" were saved from foreign foes.

General and Emperor. Napoleon more than ever was the French hero. By popular vote in 1802 he was made Consul for life, and by another vote in 1804 he was made Emperor. But France was still called a republic as well as an empire.

Bonaparte, as Napoleon I, Emperor of the French, did not entirely undo the Revolution; he attempted to complete it; and he centralized the government within himself. From his time to the present France has been a highly centralized state, whatever it has been called — empire, kingdom, or republic.

Statesman and Diplomat. Napoleon proved himself a statesman as well as a soldier. He did not return the church property that had been confiscated, but he did restore some of their privileges to the clergy and recognized again the authority of the Pope in certain appointments. He established the Bank of France as part of an improved money system; he provided for good public schools, culminating in the University of France. He



THE EMPEROR NAPOLEON I

built highways and canals and adorned the city of Paris. He attempted to restore the colonial empire of France that had been lost by Louis XV. A good start was made in 1800 when he induced Spain to cede back to France the vast region in America called Louisiana. Soon afterwards he tried to make good the French title to the island of Haiti, but in 1803 he gave it up; and the same year he sold Louisiana to the United States.

Lawgiver. Napoleon, aided by expert lawyers, did a great work of peace

in compiling and publishing improved codes of laws. His work put the laws into a clear, simple system. It was not faultless, but it embodied the best fruits of the Revolution, such as civil equality, religious toleration, and personal freedom. The "Code Napoléon," as his system of laws was called, long remained one of the best codes in the world.

Emperor and Conqueror. Before Napoleon came upon the scene, the leaders of the French Revolution had declared it their plan to overthrow autocracy and special privilege in all Europe.

With this policy Napoleon was in ardent sympathy. He also knew that it would afford splendid opportunities to glorify Napoleon.

The dictatorship of Napoleon therefore meant war, not peace. War, in the minds of his people and his soldiers, meant giving liberty, equality, and fraternity to Europe. In his mind it meant also conquest and personal power.

More Brilliant Victories. Between 1805 and 1810 Napoleon was at war with most countries of Europe and won more brilliant victories in battle. The Austrians, the Prussians, and the Russians all felt the crushing force of his mailed fist. He mapped out new kingdoms on the wrecks of old dynasties, and put his kinsmen on made-to-order thrones. For example, he set up one of his brothers as a king over part of Germany, another as king in Spain, and a brother-in-law as king in southern Italy. But he still was a statesman as well as a conqueror. Among the ideas of the French Revolution that he carried to various countries of Europe, not the least was that of nationalism. In both Italy and Germany he pointed the way to national unity.

His Last Great Victory. In 1809, Austria, trying to free herself from Napoleon's domination, was defeated in the battle of Wagram, and as a result was forced to cede territory to Napoleon and give him Maria Louisa, the proud Habsburg archduchess, as his wife.

But Wagram was Napoleon's last great triumph. His head was turned by too much power — he soon overreached himself. Having started his career as a "child of the Revolution" and as a missionary of the gospel of equality, he had become a self-centered despot. He was sacrificing thousands of human lives in combats that could no longer be defended in any name of liberty, equality, or fraternity.

His First Great Defeat. From 1806 to 1810 Napoleon undertook to strangle England with a trade blockade, known as the "Continental System." He tried to prevent the importation of English goods to any part of Europe. It was too much — too much for any stretch of his power, too much for Europe long to endure. Russia, and other countries, began to admit British goods. Then, in 1812, Napoleon with a large army

invaded Russia. But the Russians outgeneraled him. They fell back before him and led him 800 miles into the heart of Russia. Then the city of Moscow, where he took shelter, was burned over his head. His army, weakened by long marches and side attacks, was not only in the heart of Russia, but also in the grip of the cold Russian winter. His long retreat from Moscow was one of the most horrible episodes in history. A mere remnant of his



NAPOLEON IN THE BATTLE OF WATERLOO

Cutler Seretco

“grand army” got back to the Rhine. A million lives were sacrificed that dreadful year — and not even glory for Napoleon!

Napoleon had tasted of defeat before. In 1798, for example, the French fleet that was aiding him in Egypt and Syria was defeated at the mouth of the Nile by the British fleet, commanded by Lord Nelson. In 1805 his ambitious plans had suffered more severely, again at the hands of Nelson, when the French fleet and the allied Spanish fleet were beaten at Trafalgar. But the fatal winter in Russia compassed Napoleon's first great defeat on land. It was the beginning of the end.

His Second Great Defeat. In Saxony, near Leipzig, in October, 1813, Napoleon met his second great defeat. For three days his army battled against the combined forces of Russia, Prussia, England, Sweden, Austria, and other countries. Because so many countries were engaged, the battle of Leipzig is often called the Battle of the Nations. Napoleon was worsted. The next year (1814) he was captured and exiled to Elba, a small island in the Mediterranean.

His Third Great Defeat. In March, 1815, while the Congress of Vienna, a group of old-order diplomats that was trying to undo the work of Napoleon and the French Revolution, was still in session, Napoleon escaped from Elba, returned to France, rallied his old veterans and enlisted some new men, and for a hundred days again defied Europe. But at Waterloo, on June 18, he was thoroughly and finally defeated. This time he was sent to St. Helena, another small island, but far enough away in the South Atlantic so that never again did he reach France alive.

RESTORATION OF THE KINGS

The Congress of Vienna, 1814-1815, stood for the old order of things: it tried to "put the past upon his throne" again. The ideas of the French Revolution were uprooted as much as possible. Napoleon had torn up old maps and made new ones; he had deposed many kings and princes, rearranged their territories, and to the latter had given new governments and new names: all this was undone, in large measure. Autocracy, even enlightened monarchy, had received some terrific setbacks since 1789. Napoleon out of the way, the kings had their day again. They were brought forward and restored, in many cases, to their old estates — for a while. But political and social conflict continued: the French Revolution had given a promise to Europe that would not be denied.

Louis XVIII in France. In France the chief social and political reforms of the Revolution were allowed to stand, but France was given a king again — Louis XVIII. He was a Bourbon, the brother of Louis XVI. He was Louis XVIII because he counted Louis XVI's young son, who died in 1795, as Louis XVII. Louis XVIII reigned till 1824, when he died.

Italy and Germany. Italy was broken up again into several duchies and kingdoms (see map, pages 610-611). The rich northern provinces of Lombardy and Venetia were given to Austria. But the ideas of liberty, caught from the French Revolution, and of union

and nationalism, taught by Napoleon, were not forgotten. They were cherished in Italian hearts until the liberation and unification of Italy were achieved some years later.

Napoleon stood for unity more than for liberty. In Germany too he had done a great deal towards the consolidation of the numerous small states, deposing many of the petty kings and princes. The Congress of Vienna, as we have seen, had more regard for the kings than for the people, and gave but little heed to natural or national unities. However, in Germany some of the kings and princes were left out in the cold.

Germany was not



LOUIS XVIII

Compare him with Louis XIV. Note that democratic long trousers have come into style. The King is holding his Charter in his hand. Why did the artist put the Charter in the picture?

broken up into as many little states as had existed before Napoleon's work. Instead of the hundreds of little kingdoms, principalities, and duchies, the Congress made thirty-eight, and these were organized into a union called the German Confederation. It was a loose association, but it was better than none. It was a step towards real union.

There was a general restoration of the old rulers, or at least of old dynasties, but the restoration was not complete; nor did it last. In spite of his selfishness and his criminal disregard for human life, Napoleon gave some of the better things of the French Revolution to western Europe, and they were not wholly lost. They outlived him, and they outlived the restored kings.

PERMANENT RESULTS

The French Revolution fell short of many of its high aims, and its terror and its tragedy are much to be regretted, but it had a number of permanent results, some of great value.

Abolition of Feudal Privileges. In the "August Days" of 1789 the National Assembly, elated with generous impulse, swept away many old vested rights. Serfdom was abolished, feudal dues were given up, tithes and all sorts of special privileges were surrendered by the clergy and the Church.

The bourgeoisie, the middle class of the towns, were relieved of the heaviest burdens of taxation and enabled to participate freely in politics and industry. Later, their chances for making money were further increased by the abolition of royal monopolies, internal tariffs, and the guilds.

The peasants gained most from the "August Days." (See page 550.) Peasant ownership of small farms, a distinctive mark of French agriculture in the 19th and 20th centuries, goes back in origin to the "August Days" of 1789.

Social and Economic Reforms. The National Assembly destroyed special privilege and made a beginning of social and economic reforms. The National Convention, soon following, proceeded on the same principles, ending Negro slavery, abolishing imprisonment for debt, and giving women protection in their property claims in common with men. Other important measures to lessen the inequalities of wealth were carried through; for example, new laws of inheritance were passed, whereby no person might bequeath his property to one heir to the exclusion of the others, but requiring that all children inherit equally, or as nearly so as possible. This rule of inheritance has distinguished modern France among European countries.

The Metric System. Many of the reforms of the National Convention were too extreme. The one specifying that a man should be addressed as "Citizen" instead of "Monsieur" seemed trivial. The attempt to substitute a new calendar for the old one, for the purpose mainly of doing away with the remembrance of historic Christianity, was a vain effort and did not prove lasting.

But the establishment of a new system of weight and measures, based on the number ten, for convenient reckoning, turned out to be a great improvement on the old systems. This new system, the "Metric System," has been adopted by almost all civilized nations except those that speak English.

The Declaration of the Rights of Man. The Declaration of the Rights of Man, drawn up in 1789, soon took its place in history alongside other great documents of human freedom like Magna Carta and the Declaration of Rights in England, the "Apology" of William the Silent in Holland, and the Declaration of Independence and the Federal Constitution in the United States. It was (and is) one of the great and permanent achievements of the French Revolution.

Ideas of Equality. The watchwords of the French Revolution, as we have already observed, were "Liberty, Equality, Fraternity." Many crimes were committed in the name of liberty; equality was an uncertain, unsteady, and to many an undesired dream; and fraternity, so fair in theory, often failed in practice; nevertheless, liberty and democracy were certainly promoted by the French Revolution. By liberty we mean a reasonable degree of freedom prescribed and protected in law, and by democracy we mean a sovereign and effective share in government by the average citizen.

Another idea that should be recognized here was that of nationalism. It was an idea which was emphasized by the French Revolution and which was spread all over Europe by Napoleon Bonaparte.

Ideas in Action. Some one has said that the French army of the Revolution was "equality on the march"; and another has said that the French bayonets were so effective because they had ideas at their points. All this means that the French people themselves

were inspired with high aims, and that other peoples of Europe saw the high ideals they were fighting for and accepted them — at least in a measure. The ideas, the best ideas, of the French Revolution finally revolutionized all western Europe.

To be sure, these ideas were not new. They were the ideas of the Intellectual Revolution (not to go back any farther) and of the American Revolution. The French Revolution gave them new and effective expression in Europe.

Hostility between State and Church. Among the results of the French Revolution were a growth of skeptical criticism of the Christian religion and a quarrel between state and church in France that has appeared rather frequently from time to time ever since.

The Code Napoléon. Inasmuch as Napoleon Bonaparte was a "child of the Revolution," we may set down his doings, good and bad, as results of the Revolution. His wholesale slaughter of able-bodied Frenchmen (and others) in twenty years of war certainly had deep effects of lasting evil. On the other side we must not forget his great work of peace, the Code Napoléon.

National Unity. Napoleon, as we have seen, carrying out in part a fundamental principle of the Revolution, promoted a sense of nationalism. He also aided peoples of the same language in actual steps towards political union. In France he centralized the government. In Italy and Germany, also, he gave examples of more or less national unity in the governments he set up. Nationality in Europe, as well as democracy, was notably advanced by the French Revolution.

STUDY HELPS

1. Locate each of the following places and tell why it is famous: Versailles, Varennes, Valmy, Jena, Wagram, Moscow, Trafalgar, Leipzig, Elba, Vienna, St. Helena.
2. Make a drawing of the guillotine.
3. Learn to sing the "Marseillaise."
4. Define or explain each of the following: *cahiers*, *émigrés*, "Cockade King," La Vendée, the Directory, the Code Napoléon, the Metric System.
5. What can you write down under the following heads: Constitutions, Declarations, Bills, Proclamations, Law Systems?

REVIEW QUESTIONS

1. What was the French Revolution? Why is it hard to tell when and how it ended?
2. Why did revolution break out first in France, rather than in some other country of Europe, in the 18th century?
3. What were some of the chief causes of the French Revolution?
4. Who were the "First Estate"? The "Second Estate"? The "Third Estate"?
5. For how many years did Charles I of England fail to summon Parliament? For how long was the French parliament ignored?
6. What was the oath of the Tennis Court?
7. Why did July 14 become the French national holiday?
8. What were the "August Days"? Why important?
9. What were the watchwords of the French Revolution?
10. Why did neighboring kings invade France in 1792, and later?
11. What was the Declaration of Pillnitz? Brunswick's proclamation?
12. Why was the year 1795 notable?
13. What did Napoleon do regarding the French Revolution?
14. What important legal work did he have done?
15. How did his conquests and dictatorship affect nationalism?
16. What was the Congress of Vienna? What did it do?
17. What were some permanent results of the French Revolution?

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CHAPTER XXXII

LATIN-AMERICAN REVOLUTIONS

Most of the countries of South America, Central America, Mexico, and the West India islands, called Latin America because they were colonized by the Spaniards, Portuguese, and French, revolted and won their independence early in the 19th century. The Latin-American revolutions followed the American Revolution and the French Revolution in time, and, to some degree, also as results.

The history of Latin America, beginning with the first voyage of Columbus, may be studied under four heads (periods): (1) Discovery and Exploration — 1492-1550; (2) Colonization and Exploitation — 1550-1800; (3) Revolution and Independence — 1800-1825; (4) Sovereignty and Self-Development — 1825- . . .

We are here concerned mainly with the third period, the period of revolution and the winning of independence.

INFLUENCE OF THE UNITED STATES, FRANCE, SPAIN, AND PORTUGAL

The causes of the Latin-American revolutions were both internal and external, that is, some developed mainly in Latin America itself, while others were communicated from outside — from Europe and from North America. In Latin America, colonies mostly of Spain and Portugal, taxation was burdensome, and most of the land was held by a few rich landlords who enjoyed special political and social privileges. Spaniards born in Spain, and Portuguese born in Portugal, enjoyed many privileges and favors in Latin America that were not enjoyed by Creoles, that is, Spaniards, Portuguese, or French who were born in Latin America. And, of course, the Indians and mixed races had various reasons for complaint. Many of them had been enslaved and robbed and

otherwise oppressed for generations. Accordingly, the Creoles, the Indians, and the mixed races in Latin America were dissatisfied and ready for revolt.

But external influences and conditions also played a very effective part in bringing on the revolutions in Latin America ; and those external influences came chiefly from the United States, France, Spain, and Portugal.

External Causes of the Latin-American Revolutions. One cause, partly external, has already been indicated in the second part of the outline given above — “ Exploitation.” It was the policy of European countries, of Spain especially, to work their colonies for the profit of the mother country. This, along with trade restrictions and the other things already mentioned, made the colonists, particularly the Creoles, the Indians, and the mixed races, ready to strike for freedom.

Then, in 1776 and the years following, came the example of the thirteen English colonies in the North — their stirring Declaration of Independence, their heroic fight, and their successful rise as independent states.

The Intellectual Revolution, crystallized in the writings of John Locke, Voltaire, Montesquieu, Rousseau, and Adam Smith, had a telling influence in Latin America, among the more intelligent classes ; and from 1789 to 1800 the French Revolution afforded another stirring example abroad. Between 1801 and 1803 the Negroes of Haiti, a large island in Latin America itself, fighting for freedom, won against the soldiers of Napoleon.

Napoleon Bonaparte. Unwittingly, Napoleon did much to prepare conditions in Europe that led to revolution in Latin America. In 1807 he invaded Portugal. To escape him, the royal family of Portugal took ship and went to Brazil, their great colony in South America. This was the first step in a series of events that led to Brazilian independence. The same year and the next, 1807 and 1808, Napoleon invaded Spain, deposed King Ferdinand VII, and made his own brother, Joseph Bonaparte, king of Spain. Soon after, when Joseph was proclaimed king in the capital cities of Spanish America, the people there refused to accept him ; instead, they shouted allegiance to Ferdinand.

They began to fight Napoleon's usurper. In a short time their fight developed into a struggle for independence.

In the Latin-American revolutions the leaders were mostly Creoles, Indians, and men of mixed blood. Several prominent generals were Indians, or part Indians. Most of the higher clergy were loyalists, but many of the lower clergy were active revolutionists; for there were religious grievances that contributed somewhat to the revolutionary movement.

MIRANDA, A POLITICAL PIONEER

In Latin America, as well as in British America and other countries, revolution was due in considerable measure to individual agitators. One of the most conspicuous and influential of the early leaders of revolution in South America was Francisco de Miranda, born of Spanish parents in Venezuela in 1750. To Venezuela and Miranda belong the honor of starting the revolts that ended in freeing the Spanish colonies of South and Central America.

Before the fight for independence began in Latin America, Miranda took part in the American Revolution and the French Revolution. Although he was a captain in the Spanish army in Venezuela, he resigned in order to serve under Lafayette in the American Revolution. He then began to lay plans for the independence of Venezuela. In various countries of Europe he was cordially received. The French Revolution enlisted his ardent sympathies — he joined the army of the Republic and rose to the rank of major-general.

Being held partly responsible for a defeat of the French in 1793, Miranda fled to England, still trying to enlist aid for Venezuela. In 1797 a conspiracy was put on foot in Venezuela, but failed. In 1803 Miranda went to New York, where he found means to fit out two ships and about 200 men. With these he sailed to Venezuela in 1806. He was aided somewhat by the British from Trinidad, and led two expeditions along the coast. He gained possession of one or two coast towns, but could make no headway because of the hostility of the upper classes and the indifference of the masses.

In 1810 Miranda organized another expedition. By that time

revolutionary sentiment, thanks to Napoleon as well as to Miranda, was stronger. In Caracas, the capital of Venezuela, the leading citizens had already deposed their governor and set up a revolutionary government. Largely as a result of Miranda's activity a revolutionary congress, representing various parts of the country, was assembled. This congress, in 1811, proclaimed the independence of Venezuela.

Declaration and Dispute. This was the first formal declaration of independence that was made by any of the Spanish-American colonies. The congress of Venezuela also framed a federal constitution, attempting to unite the several states of Venezuela in a central government. This constitution showed the influence of both the United States Constitution and the French Declaration of the Rights of Man. But in Venezuela, as in the British colonies and in France, there were different factions, and support of the revolution was not unanimous. Quarrels between Miranda and other leaders weakened their cause. Miranda was taken prisoner by another faction of revolutionists in July, 1812, and shortly thereafter he fell into the hands of the Spanish authorities. He was sent a prisoner to Spain and there died, chained to a dungeon wall, on July 14, 1816.

A Significant Day. Miranda, political pioneer, died a prisoner for the sake of freedom, and even the day of his death was significant. July 14 was Independence Day in France, the anniversary of the storming of the Bastille. And in Venezuela, and in other parts of Latin America, other hands took up his patriotic task.

BOLIVAR IN THE NORTH

The falling mantle of old Miranda was taken up in the northern regions of South America by the young Bolivar.

Simon Bolivar (1783-1830), of a wealthy Creole family, was also born in Venezuela. He studied law in Spain and traveled extensively on the continent of Europe. In Paris he witnessed some of the last scenes of the French Revolution. In 1809, returning from another visit to Europe, he traveled through the United States, where he became an ardent admirer of the growing young republic and resolved to join the movement for independence in

Venezuela. During the next fifteen years, as soldier and statesman, now elated with victory, now cast down in defeat, he led the revolt in Venezuela and neighboring countries to a long delayed but finally successful conclusion.



SIMON BOLIVAR

Can you explain why this statue was set up in Caracas, the capital of Venezuela?

At Caracas. In 1812, about the time Miranda was captured, the Spaniards gained control of Venezuela, and Bolivar fled to an island in the Caribbean Sea. Thence he went to New Granada, the country west of Venezuela, now known as Colombia, where he joined the revolutionary forces of that country, got command of an army, and defeated the Spaniards in several battles. His army increased after each victory, and from New Granada he marched back into Venezuela, entering Caracas, the capital, in triumph on August 4, 1813. He was received in Caracas with high acclaim by the patriots, and was made absolute dictator in civil and military affairs.

Defeats and Desertions.

After more victories over the Spanish armies during the next year or two, Bolivar suffered defeat in two battles. The revival of the royalist power at this time in Spanish America was due largely to an event in Europe — the return of Ferdinand VII to the Spanish throne in 1814, after the loosing of Napoleon's grip on Spain. As noted above, the revolts in Latin America were at first aimed largely at Napoleon and his

usurper in Spain. Accordingly, in 1814, when Ferdinand, the former king of Spain, was restored, many revolting Venezuelans resumed their allegiance to him.

A Decisive Victory. After his defeats, noted above, Bolivar went to New Granada, Jamaica, and Haiti, assembling other revolutionists who, like himself, had been expelled from Venezuela. In December, 1816, he landed on an island of Venezuela, near the mouth of the Orinoco River, convoked a congress, organized a government, and took up the fight again, and won some victories over the king's generals. In 1819 he set out to unite his forces with those of New Granada. He led his soldiers up the Orinoco to its sources in the Andes Mountains, then crossed the lofty Andes by the difficult Paya Pass. In those regions of perpetual snow the cold was so intense that all the horses perished, as well as many of the soldiers. But in time the remnant of his little army got across into New Granada, and on August 7, 1819, the Spaniards were decisively beaten at Boyaca. Bolivar entered Bogotá in triumph. Soon he was recognized as president in both New Granada and Venezuela.

The Liberator. During the next four or five years Bolivar aided the revolutionists in Ecuador, Peru, and Bolivia. By 1825 the Spanish forces were expelled. Bolivar, resigning his military dictatorship, was elected to the highest civil offices, though he had bitter enemies. He was widely hailed as the "Liberator," the "Washington of South America." Bolivia, a part of the vast region of Peru, was named in his honor. Five countries, Venezuela, Colombia, Ecuador, Peru, and Bolivia, hold him in grateful remembrance.

His Helpers. Among the able generals who fought with Bolivar in the wars of liberation was a young Indian, Antonio Paez. Born in 1790, he was only twenty when the revolutions got well started, but he lived to be eighty-three. He was the first president of Venezuela, after independence. In 1860 he was Venezuelan minister to the United States, but a few years later he was exiled from his native land, the victim of an insurrection. The last three years of his life were spent in New York City, where he died in 1873.

Bolivar and Paez were aided in their wars for freedom by some 5000 British and Irish soldiers, veterans of European wars, who, after the overthrow of Napoleon, went to Latin America and joined in the struggle for independence.



Photo from Ewing Galloway

JOSÉ DE SAN MARTIN

The national hero of Argentina, who freed Chile and Peru from Spanish rule.

lieutenant-colonel in the Spanish army and returned to Argentina. There, the next year, he went to Buenos Aires and threw in his fortunes with the revolutionists. In January, 1813, he defeated the Spanish viceroy at San Lorenzo, and in the following year he was placed in command of the insurgent army in Peru.

San Martin in Peru and Chile. Peru, the first center of Spanish power in South America, was its last stronghold of loyalty. Peru held steadily to Spain, for the most part, long after revolution was rife in the neighboring countries.

SAN MARTIN IN THE SOUTH

While Bolivar, Paez, and others were leading the revolution in Venezuela, Colombia, and other countries in the northern part of South America, insurrections against Bonaparte, and later against Spain, were taking place in Argentina and other southern countries of the great continent. Among the leaders of revolution in the south, José de San Martin was probably the ablest.

San Martin in Europe. San Martin (1778-1850) was born in Argentina, but as a child was sent to Spain for education. Later in Spain he served with distinction as a soldier against Napoleon. In 1811 he gave up his commission as

In 1814 and the years following, San Martin conceived the plan of first freeing Chile and then, from Chile, striking at the Spanish strongholds in Peru. This plan he carried out. With Mendoza, across the Andes in Argentina, as his headquarters, he spent 1815 and 1816 collecting and training an army, which he called the "Army of the Andes." It was made up of men from Argentina and Chile; and in collecting and drilling these men San Martin was ably seconded by Bernard O'Higgins, son of a former Irish governor of Chile.

The Army of the Andes. In January, 1817, San Martin set out from Mendoza with a well-drilled army of 4000 men, headed westward. They crossed the snow-capped Andes by difficult passes, at an elevation of 13,000 feet above sea-level. This feat may justly be compared with the crossing of the Alps by Hannibal and Napoleon. On February 12 they fell upon the Spanish army at Chacabuco, near Santiago, and defeated it.

Somewhat over a year later, March 19, 1818, San Martin was defeated by the Spaniards; but on April 5 (1818) he retrieved his fortunes by a decisive victory at Maipo, a few miles south of Santiago. This battle ended the Spanish power in Chile, and San Martin could concentrate on Peru.

From Chile to Peru. After the victory at Maipo, San Martin went to Argentina again to enlist aid to conquer Peru. A fleet of Argentine and Chilean ships was collected off the coast of Chile, under the command of a British officer, Lord Thomas Cochrane. The fleet was manned largely by British and American sailors. By August, 1820, San Martin had collected another small army of about 4000. With his soldiers on Cochrane's ships he sailed from Valparaiso, Chile, and landed at Pisco, on the coast of Peru. In July, 1821, San Martin entered Lima, the capital of Peru, and proclaimed the country an independent republic.

At the beginning of this successful campaign in Peru, San Martin was outnumbered by the Spaniards nearly four to one, but many of the Indians in the Spanish armies favored independence and therefore deserted to San Martin.

Meeting of San Martin and Bolivar. In July, 1822, San Martin had an interview with Bolivar, who had come down from the north

They met at Guayaquil (gwī'ā-kēl'), Ecuador. San Martin expected to find Bolivar a generous patriot, and offered to serve under him, but he soon found that Bolivar was much concerned about his own personal advancement. Seeing that he could not work happily with Bolivar, San Martin resigned his authority and retired from Peru in September, 1822, leaving Bolivar in full control. By December, 1824, General Sucre, for whom one of the capitals of Bolivia is named, aided by Bolivar from Colombia, had beaten the last Spanish army in Peru, completing the liberation of that country.

San Martin's Last Years. After retiring from Peru, San Martin spent some time in Chile, later going to Argentina. Being annoyed by political enemies, he finally went to Europe, where he spent the last years of his life. He died at Boulogne, France, in 1850. Among all the South American patriots of the revolution period he was certainly one of the ablest, and perhaps the most unselfish. Argentina, Chile, and Peru owed their independence chiefly to him. Bolivar is often called the "Washington of South America," but in the opinion of some writers San Martin is more deserving of the title.

Mexico and Central America. Revolution began in Mexico in 1810, two native priests, Hidalgo and Morelos, being prominent leaders. They soon paid for their patriotism with their lives, but the fight for liberty was carried on by others from year to year, and by 1821 independence was won. Shortly thereafter a federation of the Central American States was formed, modeled in government after the United States of North America.

From Colony to Kingdom in Brazil. As we have seen, when Napoleon invaded Portugal in 1807, the royal family of Portugal fled to Brazil. In 1815 Brazil was proclaimed a kingdom, with the same political status as Portugal. In 1820 there was a democratic revolution in Portugal, but, strangely enough, the leaders thereof proposed to reduce Brazil to the status of a colony again. In opposition to this, and stimulated by the movements for liberty around them, the Brazilians established their independence in 1822; but they called their government an empire, not a republic, though it had a liberal constitution.

Brazil was fortunate in achieving its independence with comparatively little war or bloodshed.

By 1825 or earlier nearly all the colonies of Spain, Portugal, and France in South America, Central America, Mexico, and the West Indies had established their independence. The most notable



RIO DE JANEIRO

Photo from Ewing Galloway

Capital of Brazil. The city has a population of two millions. Buenos Aires, in Argentina, is slightly larger. It was at Rio that Don Pedro I ruled as first emperor of an independent Brazil; and at Rio, too, the Brazilian Republic was proclaimed in 1889.

exceptions were Cuba and Porto Rico, which continued to be colonies of Spain.

THE FEELING ABROAD

The revolutions in Latin America between 1800 and 1825, leading to independence and the establishment of republics, were doubtless looked upon with sympathy and favor by most citizens of the United States. In Europe, also, the liberals, that is, those who favored nationalism and opposed autocracy, viewed with pleas-

ure the triumphs of liberty and the gains for nationalism in Latin America. In the British Isles and in France, too, there was much sympathy for the Latin-American revolutions. On the other hand, the conservatives and the reactionaries, represented by the Congress of Vienna, and with great strength in Spain, Austria, Russia, and Prussia, stood for the old order of things, and of course looked upon democratic revolution anywhere with much alarm.

Revolutions always are uncertain and dangerous. To the autocrats and aristocrats of Europe, such revolutions as those in the United States, France, and Latin America were doubly dangerous. Any revolution may wind up in a military dictatorship, but democratic revolutions strike first at crowns and special privileges.

The Shadow of Vienna. Not only did the Congress of Vienna try to "put the past upon his throne" again, but the men who directed that congress strove earnestly to keep "him" there. This was especially true of Prince Metternich, the able Austrian statesman, who had dominated the Congress of Vienna. We shall see, as we go on, that he took it as his life task to oppose a firm "barrier to the torrent of revolution." He was a conservative of the conservatives.

The Quadruple Alliance. In 1815, soon after the close of the Congress of Vienna, the victors organized the Quadruple Alliance, a league of Austria, Russia, Prussia, and England. By this means Metternich hoped to have the decisions of the Congress of Vienna enforced. And he also hoped that the Quadruple Alliance would be able to suppress or prevent revolutions. But the task was much more difficult than he imagined. At the very time when the new Alliance was being formed, the Latin-American revolutions were going on — and they went on, as we know, to a successful conclusion. Likewise, between 1820 and 1823 there were revolts against autocratic rulers in Spain, Portugal, Naples, Sardinia, and Greece. An Austrian army quelled the revolts in Italy, and a French army put down the revolution in Spain; but Metternich's program was not running smoothly. Great Britain was losing sympathy with it — Great Britain actually withdrew from Metternich's system.

The Holy Alliance. The Holy Alliance is often confused with the Quadruple Alliance, in connection with the events that led up

to the Monroe Doctrine. The Holy Alliance was a league formed by Tsar Alexander of Russia, in 1815, to advance the precepts of Christianity — justice, charity, and peace. He persuaded the king of Prussia and the Austrian Emperor to join with him in this League, to begin with, hoping that all the other monarchs of Europe would do the same. Most of them did so (the Pope, the Sultan of Turkey, and the British government holding aloof), but nobody except Tsar Alexander seemed to take it very seriously. Metternich looked upon the Holy Alliance almost with contempt, though he was anxious to use it in any way he could to forward his own program.

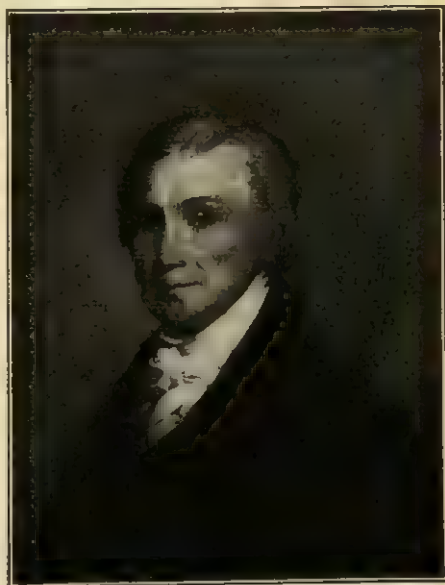
THE MONROE DOCTRINE

All students of American history have heard of the Monroe Doctrine — we shall now see how it was called forth by the international situation that we have been studying.

In 1822 the French king, in accordance with Metternich's program, proposed to assist Spain in subduing her revolting colonies in America. Both England and the United States objected. The new republics in Latin

America were much more favorable to British trade than Spain had been — England did not want those countries put back under Spain; nor did she want France to get control of them.

The United States had recognized the new republics as independent and sovereign states. Besides, President Monroe felt that any interference in the New World by the autocratic powers of the Old World would be "dangerous to our peace and safety."



PRESIDENT MONROE

Russia in North America. Monroe's famous doctrine was aimed in part at Russia. From very early times Russia had control of Alaska, mainly through trading posts; and in 1821 the Russian government in a ukase, or official order, laid claim to all the Pacific coast of North America down to the 51st parallel of latitude, that is, to Vancouver Island. This claim alarmed both the United States and Great Britain, for they both also claimed that region.

The Gist of the Doctrine. Accordingly, in a message to Congress, in 1823, President Monroe stated that the United States would not interfere in European affairs, and at the same time warned the powers of Europe not to interfere in America. There must be no more "colonization" of America by European powers. Europe must not extend her "system" — Metternich's system of allied monarchs — to America.

Significance of the Monroe Doctrine. In issuing this warning to the Old-World autocracies, the United States took the position of a champion or guardian of the new Latin-American republics, though her chief motive was self-defense. And one important reason why this warning by the United States was so carefully respected by the allied powers of the Continent was because Great Britain took the same position at the same time.

The Monroe Doctrine has undergone important changes in the course of world events since 1823, but from a study of the period of revolutions it is easy to see what it was originally, and why it was proclaimed in 1823. It certainly counted for much in protecting the new republics of the New World.

STUDY HELPS

1. Briefly outline the history of Latin America.
2. List the causes of the Latin-American revolutions.
3. Write the names of leaders of the Latin-American revolutions.

REVIEW QUESTIONS

1. What is Latin America? Why so called?
2. Were the causes of the Latin-American revolutions mainly similar to or different from those of the American Revolution? In what were they similar? In what different?
3. How did Napoleon Bonaparte help to bring on the Latin-American revolutions?

4. In what armies did Miranda serve? In how many (and what) revolutions did he take part?
5. What can you tell about Bolivar?
6. Can you see any special reason why British and Irish soldiers went to Latin America after 1815?
7. Who was the chief revolutionary leader in the southern countries of Latin America?
8. What royal family of Europe spent several years in Latin America? Where? Why?
9. The independence movement in Latin America was looked upon with disfavor by the rulers of what European countries?
10. What was the Monroe Doctrine? When proclaimed? Why?
11. What was the significance of the Monroe Doctrine?
12. What five Latin-American countries pay special honor to Bolivar?
13. Which Latin-American country did the Spaniards first gain and last lose?
14. In which Latin-American country is the Portuguese language spoken?

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CHAPTER XXXIII

THE INDUSTRIAL REVOLUTION

While the French Revolution and the Napoleonic wars were making a bloody and fiery tragedy on the continent of Europe, a change occurred in England that, in the long run, has made the siege of the Bastille and the battle of Waterloo seem almost insignificant in comparison. This change was the Industrial Revolution. No other event in all modern history has affected the life of the common man more tremendously, or opened up wider vistas of human progress, or caused keener suffering and discontent.

A revolution does two things — it overthrows an old order and, in its place, sets up, or tries to set up, a new order. And the revolutions of history have been of different kinds — they have taken place in different fields. Some have affected government — have been political; some have affected the church — have been religious; some have affected the life and privileges of certain groups of people — have been social. Many, perhaps most, great revolutions have been attended with much noisy and destructive violence — war, executions, migrations, confiscations; but some, like the Intellectual Revolution, have taken place more quietly, but none the less effectively.

The Industrial Revolution was mainly peaceful, because it was mechanical; but it was destructive as well as constructive; and, after it got well started, it was very noisy.

WHAT THE INDUSTRIAL REVOLUTION WAS

The Industrial Revolution was a fundamental change or series of changes in the methods of producing cloth, iron, steel, and other manufactured goods. It was largely the displacing of hand work by machine work.

Its Broad Scope. A brief survey, to begin with, may aid us. (1) Machines driven by steam engines or by water power were invented to take the place of human labor in making cloth and other commodities. (2) The age of iron and coal was ushered in by a long series of inventions which made it possible to produce and use coal, iron, and steel on a large scale. (3) The invention of the steam locomotive and the steamboat revolutionized transportation and commerce. (4) Millions upon millions of working people who had previously labored in their own homes with hand-looms or simple tools, now left their homes to work as wage-earners in the factories, mines, and mills, which speedily became numerous. (5) Capitalism gained immensely in power and importance, because the new factories, mines, and railways were owned and controlled by capitalists. The capitalists were also the employers of the workers. (6) The old restrictions upon industry and trade imposed by the guilds and the mercantilist statesmen were swept away to clear the field for free business competition. This, however, was a temporary phase. (7) Industry and commerce expanded enormously, soon overshadowing agriculture, flooding the market with machine-made goods at low prices, and making it possible for common people to have more conveniences. (8) Population, increasing at an unheard-of rate, was more and more con-



Courtesy of the Metropolitan Museum of Art

AN OLD SPINNING WHEEL

centrated in cities, which were the industrial and commercial centers, until the majority of the people were no longer to be found in the country, but in cities.

Time and Place. Economic history has no Waterloo, no peace treaties, no elections, to serve as milestones, so it is hard to fix the time of the Industrial Revolution, but we may say that it was getting well started while the American Revolution and the French Revolution were going on. We can, with a good deal of certainty, point to England as the chief place. We may say that the Industrial Revolution had its beginnings in the 17th century or earlier; that its progress became very noticeable in England during the second half of the 18th century, and still more so in the 19th century; and that during the 19th and 20th centuries it has been communicated from one country to another throughout the world.

In this chapter we shall tell the story of the Industrial Revolution in England, as it took place in the second half of the 18th century and the first half of the 19th century.

THE NEW TEXTILE MACHINERY

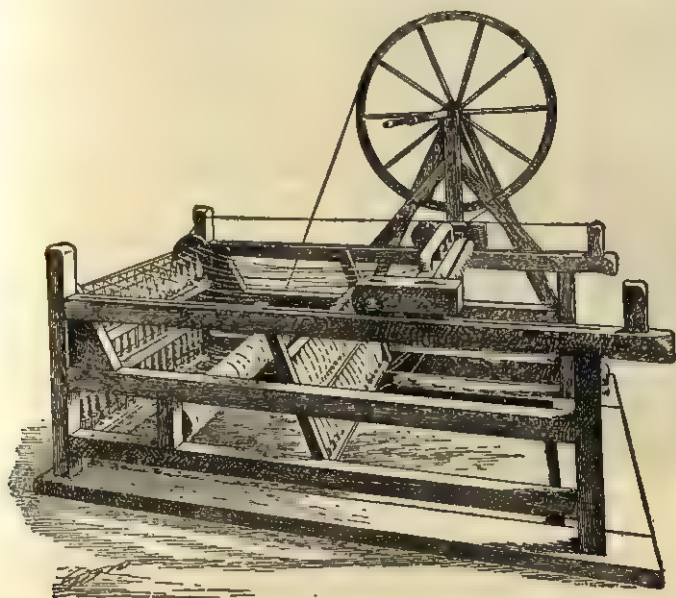
Wheels have made history. We have observed this fact even in our study of ancient times. The Industrial Revolution affords the most striking illustration of it, for mechanical inventions produced the Industrial Revolution, and machines are largely wheels, in one form or another.

The Spinning Jenny. Necessity, we say, is the mother of invention. This means that great need calls forth great effort. Inventions are also called forth by favorable conditions — civilized people, trade, growing demand for manufactured goods, etc. And sometimes a lucky accident leads to an important invention or discovery.

One day an English weaver by the name of James Hargreaves happened to see his wife upset her spinning wheel. This was a very simple machine consisting chiefly of one large wheel which turned a spindle on which the thread was spun and wound. When Hargreaves saw the wheel continue to turn after it had fallen over, with the spindle pointing up instead of being flat, he got the idea

of putting several spindles in an upright position, in such a way that they could all be turned by one wheel.

The outcome of this accident was that James Hargreaves, who was also a good carpenter, went to work and made a machine with eight upright spindles, and with bars or clamps to take the place of human fingers in guiding and holding the threads. With this new machine a skillful operator could spin as many threads as eight



A "SPINNING JENNY"

The number of spindles tells how many threads this machine could spin at the same time.

women with eight of the old-fashioned wheels. But James Hargreaves gave his wife, whose name was Jenny, credit for his invention; and in compliment to her he called it the "Spinning Jenny."

Probably James Hargreaves's wife was very proud of him, but his spinning and weaving neighbors were not. When they discovered that he had made a machine which might rob them of their work, they broke into his house and smashed the "Spinning Jenny." James then moved to another town and began to make

and sell Spinning Jennies, some of them big enough to spin a hundred threads at a time.

It was in or about 1765, the year of the famous Stamp Act, that Hargreaves made the first Spinning Jenny.

Arkwright's Water-Frame. Just about the same time, a shrewd barber by the name of Richard Arkwright made a spinning machine in which the loosely

twisted strands of wool or cotton were drawn out between pairs of rollers and then twisted tight by spindles, which were also a part of the machine. Arkwright's first machine was run by horse power, but later he used water power, and accordingly his invention became known as the "water-frame."

Soon Arkwright had a number of factories or mills, in which his water-frames made money for him so fast that he became wealthy — also honored. In 1786 he was knighted by the king. Arkwright, like

Hargreaves, encountered much hostility because his inventions threw men and women out of their jobs as hand-workers, but he was one of the first millionaires made by machinery. He was also one of the first mill-owners to use steam engines in his factories.

Crompton's Spinning Mule. Neither Hargreaves nor Arkwright, however, had solved the whole problem. The thread made by the Jenny was fine but weak, that made by the water-frame was strong but coarse. A young man named Samuel Crompton undertook to combine the two machines in such a way as to use the good points of both. In 1779 he built what is called a spinning mule, because, like the animal of that name, it was a hybrid. He put twenty or thirty spindles on a movable carriage or frame in such a way that when the carriage was pulled out a certain distance

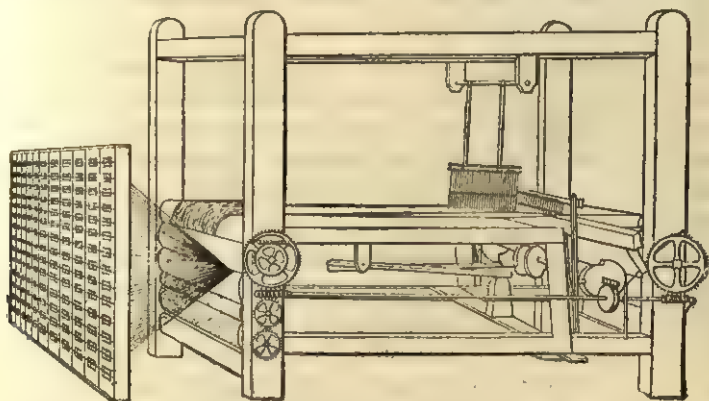


SIR RICHARD ARKWRIGHT

from the rollers through which the unspun fibers were fed, each spindle would draw out a strand of fibers, twisting as it went; and then, after the fibers were twisted tightly enough to stand the strain, the rollers were stopped while the carriage was pulled still farther away, so as to stretch the thread and make it finer.

With this machine stronger and finer thread could be spun than by hand, and spun very much more rapidly and cheaply. As time passed, the spinning mule was improved — it is still in use to-day.

Cartwright and the Automatic Loom. A few years after Crompton invented the “mule,” an English clergyman by the name of



CARTWRIGHT'S POWER LOOM

Cartwright used cog-wheels and levers to do the work of human hands.

Cartwright invented an improved loom — an automatic weaving machine. After numerous improvements by other inventors, this loom was generally adopted. By 1813 there were 2400 such looms in England; by 1833, 85,000. Thousands of hand-loom weavers lost their jobs; they fought a losing battle against machinery. And because many hand-spinners and hand-weavers were too old to learn new jobs, there was much poverty and suffering.

New Machines and Cotton. The new machines for spinning and weaving were at first used almost exclusively by the makers of cotton cloth. The reason is interesting. Before the 18th cen-

tury, cotton cloth had been regarded in England as a luxury and was chiefly imported from India. At the beginning of the 18th century, however, the makers of woolen cloth persuaded Parliament to prohibit the use of "calico" (as Indian cotton cloth was called), in order to protect the woolen industry, then England's greatest pride. The result was not quite what Parliament expected. As people still wanted much cotton goods, English cotton weavers were able to do a thriving business. Not only were the English cotton manufacturers anxious to increase their output by means of machinery, but they were free to do so, being unhampered by the mercantilist regulations which did hamper the older and more important woolen industry.

Hargreaves's Jenny, Arkwright's water-frame, Crompton's mule, and Cartwright's automatic loom brought about an enormous expansion in the cotton trade, while the spinners and weavers of wool still clung to the old hand methods. In course of time, however, the new machines were used for wool—also linen and silk—but cotton had obtained a lead over the others.

The Cotton Gin. In 1793 an invention was made in America that meant a great deal to the cotton industry in England and all other countries. It was the invention of the cotton gin, by Eli Whitney. This was a machine for separating the seeds from the fibers of raw cotton. It made the growing of cotton more profitable and the supply of cotton for spinning and weaving much more abundant.

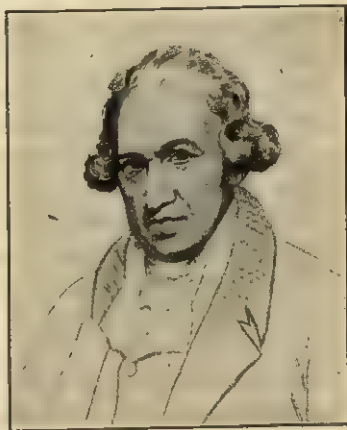
Water Power. For a number of years after the invention of spinning machines and automatic looms, the power to run them was supplied by water wheels. In the 1770's and 1780's cotton mills sprang up like mushrooms along swift creeks and rivers. By 1788 there were 143 water-power cotton mills in England. But toward the end of the century, water wheels began to be displaced by a new source of power, the steam engine.

JAMES WATT AND THE STEAM ENGINE

Earlier Steam Engines. James Watt is commonly called the inventor of the steam engine, but he really did no more than improve it. Even before he was born, steam engines of various types had been invented, one type being used in English coal mines to

pump out the water which so often flooded the coal pits. Such an engine had been invented in 1705 by Thomas Newcomen.

James Watt (1736–1819) was working as a maker and repairer of scientific instruments at the University of Edinburgh, when a model of Newcomen's engine — the one most generally used for pumping mines — was brought to him for repair. Watt observed that it wasted much heat and time because with each stroke of the piston the steam in the cylinder had to be condensed by cooling, and then the cylinder had to be heated up for the next stroke. After puzzling over the problem for some time, he decided to let the steam escape through a valve into a separate condensing chamber, which would be kept cool constantly, while the main cylinder remained hot.



JAMES WATT

Watt's Beelzebub. When Watt tried to construct such an engine he encountered difficulties that would discourage most men. No iron-workers seemed skillful enough to make the cylinder perfectly round, or the piston rod absolutely smooth and straight, or the valves tight. He had just about given up his experiments when a wealthy friend, who thought the engine might be used profitably in his own coal mines, paid the inventor's debts and persuaded him to try again. Finally, in the year 1769, Watt's first steam engine was finished. It was called "Beelzebub," quite appropriately, for it not only breathed fire and smoke, but acted like the prince of demons.

Even then Watt seemed doomed to failure, because his friend was no longer able to give him money. But fortunately a rich hardware manufacturer of Birmingham, Matthew Boulton, took an interest in the invention, brought "Beelzebub" to his factory for repair, and formed a partnership with Watt for the manufacture of steam engines.

Uses of the Steam Engine. The first engines Boulton and Watt sold were designed as pumps to drain the water out of coal mines or to pump air for blast-furnaces. Watt, however, continued to improve his engine and at length invented a way to connect the piston, which moved back and forth in a straight line, with a wheel in such a manner as to turn grindstones, or to drive the machines of cotton mills. One of his greatest improvements was made in 1782, when he arranged the valves in such a way that the pressure of the steam was applied to the backward as well as to the forward stroke of the piston.

Printing and Transportation. Among the many new uses that were discovered for the steam engine was its application, in 1814, to the working of printing presses. This was important because it made possible the printing of books and newspapers cheap enough for the common people. At an even earlier date steam trains and steamboats had been started upon their history-making careers. Later on we shall study them further.

COAL AND IRON

The invention of machines and of engines to drive them may be regarded as a determining factor of the Industrial Revolution. Closely connected, in the chain of causes and results, was the increased use of coal and iron. The period before the Industrial Revolution might be called an "age of wood," so extensively was wood used for fuel and for tools. Only a small amount of coal was mined. Iron was expensive and scarce, because the methods of manufacturing it were crude. It is not surprising that the first machines were made of wood rather than of iron.

The New Fuel. One of the first great steps forward towards the "age of coal and iron" was the substitution of coal for charcoal in the furnaces used for smelting iron ore. Smelting is the process of melting crude ore and separating the metal from dross.

There was plenty of coal to be had for the mining, whereas the supply of wood for charcoal was being exhausted; so, early in the 17th century, an Englishman who had his eyes open to the situation tried the experiment of using coal instead of charcoal. It was a fruitful idea, but it failed to work at that time. A cen-

tury later another English iron-maker, by the name of Darby, obtained better results by using the coal in the form of coke. But a coke fire could not be made very hot unless fanned by a strong blast of air, so "blast-furnaces" were developed. To "raise the wind" Darby used a large pair of bellows, operated by a water-wheel.

Smeaton's Blower. A still better way of producing a strong current of air in a furnace was discovered in 1760 by John Smeaton, an engineer employed in a Scottish iron foundry, where coke had been used with rather poor results. For the old-fashioned leather bellows, Smeaton substituted an air pump consisting of four large iron cylinders, fitted with pistons and valves and run by water power. With Smeaton's pump-blower, coke could at last be used successfully for smelting iron.

Henry Cort's Process. When coke was used as fuel, the "pig iron" produced in blast-furnaces was found to contain impurities which made it too brittle for many purposes. How to transform pig iron into the purer and tougher forms known as wrought iron and steel, was a puzzling problem until about the year 1784, when Henry Cort discovered that if the pig iron were heated in a special furnace and stirred or "puddled" while very hot, most of the impurities could be removed. Glowing with heat, the purified metal was then taken from the furnace and, instead of being beaten out with hammers, was pressed into the form of bars or sheets by means of heavy rollers.

Thanks to these new methods, cheaper and better iron was available for use in machinery, tanks, and boilers. An unusually bold inventor even built a ship of sheet iron.

Pig Iron. The rough, heavy bars of cast iron were called pig iron because of their arrangement in the sand bed where they were cast. The molten iron was allowed to run out into a large, long mold in the sand, with a row of smaller molds on each side. The large mold, with the small molds alongside, resembled a sow with a row of young pigs, hence the name, "pig iron."

The Slide-Rest. Any one who has ever seen an automobile motor or an engine of any kind taken apart knows how important it is that the cylinders and pistons be "true," that is to say, accu-

ately and smoothly shaped. To bore a cylinder accurately or to make a valve air-tight was impossible so long as it was done by hand, for no workman can hold a tool absolutely steady in his hand. This problem was solved in 1794 by means of the "slide-rest."

The "slide-rest," invented by Maudslay, was a contrivance to hold a boring-bit steady while the piece of metal bored was also held steady in the same line. Another arrangement of the same invention held the cutting-tool steady while the piece of metal that was being cut into a cylinder was swiftly rotated on a lathe or turning machine. This may seem to be a simple invention, but it made a world of difference in the success or failure of steam engines and iron machines of every sort.

The High-Pressure Engine. One of the most serious difficulties met with in early steam engines was the tendency of boilers to blow up if the pressure of the steam became very high. As soon, however, as boilers could be made of strong sheet iron, the use of steam at high pressure became much safer, and the engine could be vastly improved. The size of the cylinder and piston could be reduced and the whole engine could be made smaller and simpler. To Richard Trevithick, who made this improvement (about the year 1800), the steam engine owes almost as much as to James Watt.

STEAMBOATS AND STEAM TRAINS

When it was seen that steam could be used successfully to turn the wheels of machines that stood still, inventors began to think of using it also to move ships and wagons.

Roads and Canals. Before we go on with the story of how steam was applied to cars and boats, a word may be said about the earlier means of transportation.

Before the 18th century the roads in England were so atrociously bad that wagons could not be used very much, and merchants used pack horses to carry their goods from place to place. It is easy to see that trade could not become very extensive unless better means of transportation were found.

Macadam Roads. In the 18th century, and still more in the 19th, much was done to improve the roads so that stagecoaches, trucks, and wagons could be driven over them. The type of road

known as "macadam" takes its name from John McAdam, a Scottish engineer who introduced the use of broken stone to make roads harder and firmer, and built many thousands of miles of splendid roads early in the 19th century. During the same period many canals were dug to provide cheap transportation for coal and other heavy materials.



A COACH

Culver Service

Coaches and stagecoaches like this were in common use before railroads were built in the 19th century.

The Steam Locomotive. By the year 1800 the steam engine had been perfected to such a degree that it could be used in locomotives. To Richard Trevithick, the inventor of the high-pressure engine, belongs the credit of making the first steam locomotive of any practical value. This was in 1801. The idea was taken up enthusiastically by engineers in the coal-mining districts, because a successful steam locomotive would solve the big problem of hauling coal from mine to market.

Stephenson's Improvements. One of those engineers was George Stephenson (1781-1848), who might be called the father,

or at least the stepfather, of the railway locomotive, though what he did was not to invent it, but to improve it and make it popular.

When a group of mine owners were planning to build a railway between Stockton and Darlington, in northern England, Stephenson persuaded them to use steam locomotives instead of horse-cars. In the year 1830 Stephenson provided locomotives for a railway



THE "DE WITT CLINTON"

The *De Witt Clinton* was one of the first locomotives built in America. In 1831 it covered the distance from Albany to Schenectady in 46 minutes. The cars were simply stagecoaches on special chassis.

which had been built between Liverpool and Manchester — the first important railway in the world.

The engines and cars of Stephenson's day may look ridiculously small and clumsy, judged by our standards, but to people who had known nothing swifter than the stagecoach they were nothing less than miraculous.

Robert Fulton and the Steamboat. The steam engine was used to propel boats by several inventors, but first place is usually given to Robert Fulton (1765-1815). He was not first in time, by any means, but he was lucky enough to launch his boat on the flood that led to fortune.

Fulton was a young American artist of Irish parentage. While studying painting in England, he made the acquaintance of James Watt and other men interested in mechanical engineering, and before long he abandoned the art of painting for the art of invention. Knowing that Napoleon Bonaparte took considerable interest in inventions, Fulton went to France. In Paris, in 1803, he launched his first steamboat on the Seine River, and also exhibited a submarine torpedo boat. Failing to receive much



THE "CLERMONT"
Fulton's steamboat.

encouragement, he returned to the United States and there built a paddle-wheel steamer, the *Clermont*, to run back and forth between New York and Albany, on the Hudson River. This was in 1807, and the *Clermont* steamed into success because it was a practical boat. This could hardly be said of earlier steamboats.

Steamboats and Steamships. In 1811 Nicholas Roosevelt built a steamboat at Pittsburgh and ran it down the Ohio and the Mississippi to New Orleans. This was the first steamboat on those rivers. In Great Britain the first successful steamboat was Henry Bell's *Comet*, which made its first trip on the Clyde River in 1812.

In 1819 the *Savannah*, a ship with steam engines, crossed the Atlantic from Savannah, Georgia, to Liverpool, but in her the engines were purely auxiliary. She was fitted with full sails, and when the wind was good or the seas too rough for steaming, the paddle-wheels were unrigged and taken in on deck. The beginning of real steam voyaging across the ocean was made by the *Sirius* and the *Great Western* in 1838. In the meantime steam-



THE "GREAT WESTERN"

One of the first ocean steamships. She crossed the Atlantic from Bristol to New York, in 1838, in 15 days.

boats were multiplying on the rivers, and by 1850 they were very numerous.

It was not until the second half of the 19th century that the steamship rose to epoch-making importance in international commerce and in naval warfare, as we shall see in a later chapter.

THE QUIET HOME

The mechanical inventions which we have been studying brought about revolutionary changes in the homes and lives of the men and women who worked as spinners, weavers, dyers, carpenters, and blacksmiths.

The Old System: Hand-Work at Home. Before the age of machinery some industries were still based on the gild system of the Middle Age, each master-workman having his own little shop in his home or near it, with perhaps a few apprentices and a young journeyman or two to help him. The weavers of cloth, for the most part, were not organized in gilds, but usually they lived and worked in little country cottages. Oftentimes the weaver had a garden and kept a cow. Though a few wealthy cloth dealers established shops or factories, in which a number of weavers were employed, most weavers preferred to work at home, where they could be their own masters. And everywhere the wooden spinning wheels and the small, simple looms were operated by the skillful hands (and feet) of the workers.

The New System: Machine-Work in Factories. Machinery not only changed the nature and increased the speed of spinning and weaving, it also changed the conditions of labor and affected profoundly the lives and habits of the laborers. A workingman could hardly have a water-wheel and an automatic loom, or a blast-furnace, or a steam engine, in his own small cottage. The invention of machines for spinning cotton yarn resulted immediately in the building of factories or mills, beginning about the year 1770.

Each mill contained several machines driven by one water-wheel and tended by a dozen or more workmen. Then came weaving mills, after the invention of the automatic loom. The iron industry, also, was based on the factory or foundry, rather than on the domestic system; and so was the making of pottery. By the year 1800 there were already several hundred factories in England — and there were a few in New England.

Samuel Slater. In 1789 Samuel Slater, a young Englishman who had studied Arkwright's machines very carefully, came to Pawtucket, Rhode Island, where, by the end of the next year, he had equipped a factory with spinning machines made from memory. England was very careful not to allow any machines — even models of machines — to be sold to other countries; but Slater carried them to the United States (under his hat, we may say), and in time they reached other countries also.

The Waning of Home Industry. As the 19th century dawned and went into its first quarter, factories in England and elsewhere became more and more numerous, until, in some industries, the factory system had almost completely replaced the home system of manufacture. The spinning wheels that the women and girls had kept busily humming from early morning till late at night stood idle in the corners of the rooms, or were pushed out of sight in the attics. The hand looms that had creaked and thumped, beating time to the whirring wheels, were also, most of them, idle and silent.

The cottage homes were quiet — too quiet ; for it meant that many of the old spinners and weavers were out of work. Idle wheels and looms were bad enough — it was much worse for men and women to be idle. Many of the spinners and weavers were too old to learn new ways in the new factories, and many were too much attached to their old ways of life in the old cottages to be willing to change. They saw their work and their wages slipping away from them. Sadness and often want and despair came to cloud the silence of the decaying cottage.

In many cases the younger members of the family could get work in the factories — they could grow up with the new system ; but to do this they had to leave the old homes. Thus the silence of the old cottages deepened — the wheels were idle, the looms were still, the young voices were far away.

THE DESERTED VILLAGE

One of the most notable phases of the Industrial Revolution was the rapid growth of cities — the shifting of population from the rural districts to the urban centers. Factories were built, for the most part, in the regions of coal and iron, and at places therein that were convenient for trade and transportation. To get employment, the young people — sometimes whole families — left the cottage and garden, or the little farm, and followed the factory. This usually took them to some new city. Many new cities sprang up in England during the Industrial Revolution. Manchester, Leeds, Birmingham, and Sheffield are notable examples of places that grew into size and wealth as factory centers in this period.

The City Slum. In some cases the change from home to factory, from village to city, may have been beneficial to the workers, but more often it led to suffering and degradation. We must not imagine that the invention of labor-saving machinery was an un-mixed blessing to mankind. Let us take, for example, the automatic loom. As soon as a few factories began to make cloth by machinery, the price of cloth began to drop, and the hundreds of thousands of men who were still weaving on their old-fashioned



A COTTON MILL IN 1790

hand looms found starvation staring them in the face. The poverty and misery of the hand-loom weavers was one of the great tragedies of the early 19th century.

And those younger workers who clustered about the factories in the new cities were not always fortunate. They too often lived in miserable little houses that looked for all the world like cheese-boxes set in a row, without space for gardens, lawns, or trees, and without proper sanitation or ventilation. Many a damp and dark cellar served as "home" for an entire family. Fevers and other diseases played havoc in towns like Manchester and Birmingham.

Immorality. Such conditions poisoned home life and weakened morality. A woman who worked fourteen hours or more every

day in a mine or factory had no time or energy to do housework or to care for her children. Modesty and virtue were difficult to maintain when several families were living in one small house. Men and women alike took to drinking more gin than was good for them. Alcohol dulled their sufferings, but in the long run it made their poverty worse. Children, working in the factory from before dawn until after dark, quickly learned to imitate the vices of grown-ups. What family life was like under such circumstances, in one of the cellar or cheese-box homes of an industrial city, with ignorance, poverty, hunger, dirt, disease, and vice as enemies, may be left to the reader's imagination.

Women and Children. As a rule, the factories wanted unskilled labor. Spinning machines and automatic looms could be tended



From Tratl's "Social England." By permission of Cassell & Co., Ltd. and G. P. Putnam's Sons

CHILDREN WORKING IN A COAL MINE

This is a picture published by the Royal Commission in 1842.

by women and children. In fact, children were preferred, because they were nimbler, cheaper, and easier to manage. In the cotton mills, most of the employees were children and women.

An investigation made in the year 1816, after the factory system was well started, showed that many children began to work in the cotton mills at five, six, or seven years of age. In some of the factories the working day was anywhere from fourteen to eighteen hours, and even the youngest children were working from three o'clock in the morning until nine or ten at night, with only four or five hours for sleep, very little time for meals, and none at all for play and education. In the mines, children and women worked side by side with the men under conditions that seem like a terrible nightmare to modern readers. Stunted bodies, deformed

backs, horribly twisted legs, sunken chests, and savage natures resulted.

The Whip of Necessity. One may ask why parents permitted their children to work in mines and factories. The answer is tragic, but simple. There was usually nothing else to do, except to starve. If a man refused low wages, to work sixteen hours or more a day, or to let his wife and children work, he had no resources to fall back upon. He could not afford to travel around looking for better-paid work ; and he could not buy bread without wages. When the father could find no work, children earned a living for their parents.

Unemployment. Small wages, long hours, and child-labor would have been bad enough in themselves, but worse than these was the haunting peril of unemployment. The new factories, every now and then, produced more goods than could be sold ; consequently, the factories would have to be shut down for a time, and the employees discharged. In such periods the unemployed workers lived on the ragged edge of starvation, if they did not slip over the edge.

Changes in Farming. As we have seen, the invention of labor-saving machinery was not at first an unmixed blessing. The Industrial Revolution brought suffering to thousands of workers. In the same period farm machinery was being invented, and better methods of farming were being used, but this too, strange as it may seem, made many poor people poorer and drove thousands of families off England's smaller farms.

Inclosures. From about 1760 to about 1850, when the factories were revolutionizing industry, the process of "inclosure" in England was very rapid. That is, the unfenced strips of tillable land and the large open pastures of the typical rural village were acquired by rich landlords and fenced in — inclosed. In theory, when this was done, the villager received a compact piece of land equal in value to his former scattered strips ; also pay in land or money for his former right in the common pasture. In practice, however, the poor were injured in nineteen out of every twenty cases. Even when they were not cheated, they often sold their land for money ; the money was soon spent ; and then they had nothing.

From Milk to Tea. Many a family which had lived very comfortably in the old days by cultivating a small patch of ground and keeping a cow or two on the commons, the men-folks weaving, the women and children spinning, found itself in poverty. It was during this time that the common people in England began to drink tea as a standard beverage, because they could no longer keep their own cows. During the ninety years from 1760 to 1850 more than 7,000,000 acres of land — small village strips and common pastures — were inclosed.

The Plight of the Dispossessed. The rural villagers who lost or sold their small farms had to find some new way to make a living. Some hired themselves out as agricultural laborers to work for the rich large-scale farmers. Thousands emigrated to the colonies. Others went to the towns, hoping to obtain work in factories or mines. Goldsmith's "Deserted Village" was not a poetic fancy, it was a tragic fact, and it could have been duplicated in hundreds of places in rural England.

It was partly because there was such a multitude of landless laborers, poverty-stricken and willing to work on almost any terms, that the factory owners were able to pay such low wages.

CAPTAINS OF INDUSTRY

Capitalism. Capital is money, or any other form of wealth, that is used productively in business. A capitalist is an owner or manager of capital. He buys raw materials, owns machines and factories, hires workers, and sells the finished products. Capitalism, then, is a business system in which capital and capitalists are controlling factors. It is the use of large sums of wealth by capitalists to employ labor and carry on manufacture and trade.

The Industrial Revolution made capitalists the supreme masters of industry. Because no ordinary workman could set up a factory and equip it with machinery, the factories were constructed, owned, and managed by men of wealth, capitalists. Their object, usually, was to make large profits — to sell products as dearly as possible, buying raw materials and hiring laborers as cheaply as possible. There was no longer, as there had been in the Middle Age, any prevailing idea of a fixed price or "just price" for either goods or labor.

Dependence of Wage Earners. Under the new industrial system, therefore, the hired workers or factory "hands" were less important than the cogs of the machinery or the raw cotton. If one worker fell sick, another could be hired at once to take his place; if one man or woman demanded higher wages, another could be found who would work for less. The wage earner who merely tended some machinery, moving a lever here or there, or tying broken threads, or performing other simple and monotonous operations, was wholly dependent. The capitalist, who provided factory, machines, and material, supervised the whole business, paid the workers their wages, or refused to hire them at all, was all-important and all-powerful.

The name, "captains of industry," to designate such men, was perhaps not used in those days; but capitalists were certainly in positions to command, and to lead, as thoroughly so as the officers of an army. And now and then one gained distinction through his efforts to aid his employees.

Capitalism against Mercantilism. The rising class of industrial capitalists had little use for the mercantilist doctrines and laws which statesmen of the 17th and 18th centuries had upheld. Mercantilism, as we recall, sought to restrict and regulate industry and trade in many ways. In the eyes of the factory owners, such interference by the government was unwarranted and unbearable. The capitalists believed in *Laissez-faire*. This new doctrine got its name from France, where the Physiocrats (see page 540) urged the government to keep hands off business, saying "*Laissez faire et laissez passer*," "Let things be done and let things pass," or simply "Let things alone."

Adam Smith in his great book, *The Wealth of Nations*, which, as we remember, appeared in 1776, carried the ideas of *Laissez-faire* over from France into Great Britain. (See page 540.) He was backed up by Malthus, Ricardo, and other British economists.

Rise of "Economic Liberty." The combination of business interests with the theories of Adam Smith and others was irresistible. Assailed by both the capitalists and the economists, mercantilism weakened and lost its grip. "Economic liberty" gradually became the new order of things. In other words, one

phase of the Industrial Revolution was this revolution in economic ideas.

This phase of the Industrial Revolution was very important. It meant (1) that the old mercantilist laws regulating manufactures were gradually abandoned — that the captains of industry could make what they pleased, employ and pay workers as they pleased ; (2) that laws restricting and regulating foreign trade were dropped, customs duties on imported grain repealed, the protective tariffs abolished, and free trade gradually established ; (3) that the mercantilist belief in the value of colonies was largely discredited.

A Liberty That Was Power. It is easy to see that in many respects this new liberty meant more power for the capitalists. It was power for them rather than freedom or liberty for their employees. In the absence of laws protecting them, women and children, as well as men, could be worked sixteen hours a day, denied ventilation and sanitation, and paid beggarly wages.

The Landlords Also in Power. The rich "gentlemen farmers," who were extending their inclosures by buying out or freezing out the small farmers, raising larger crops by means of fertilizers and improved machinery, and hiring laborers at about what they chose to pay, were really in the capitalist class. They were agricultural capitalists. Many of them were so successful that a few of them in a county would own all the land, control the elections, and figure in Parliament, pasturing their cattle in deserted villages and driving their plows over depopulated districts. This was true especially in the rich lands of southeastern England, while the new factory cities of the north and west were crowded more and more with unhappy exiles.

The Corn Laws. But in one thing at least the landlords and the factory lords were on opposite sides of the fence. That was the "corn laws," the laws imposing a tariff upon grain, especially wheat, imported into the British Isles. The landlords desired such a tariff because it enabled them to get better prices for their crops ; the captains of industry, on the other hand, desired the free importation of grain, because it would enable the wage earners to live more cheaply, and would therefore make lower wages possible.

Aristocracy in Parliament. From Parliament the helpless working classes received scant and tardy sympathy. That body, in the early 19th century, was an aristocratic assembly controlled by noble landlords and millionaire merchants. Less than one person in thirty had the privilege of voting for members of the House of Commons. A few "gentlemen farmers" in the regions of deserted villages elected whom they pleased, while thousands of factory workers and farm laborers had no voice that could be heard.

Germes of Democracy. Yet finally, in roundabout ways, the Industrial Revolution led towards democracy. Such a situation as we have described was too unjust to be permanent. Injustice usually contains the seeds of its own destruction. And in this case, the unhappy conditions arising from the Industrial Revolution brought forth democracy and the labor movement. Early in the 19th century the demand for reform became so strong that an epoch of reform soon followed. Thus democratic England was in a considerable measure the result of the Industrial Revolution. The labor movement, so vital a factor in British life to-day, grew out of the trade unions which the workers formed to fight for shorter hours and higher wages.

THE REVOLUTION WITHOUT END

We have now completed our story of how industry was revolutionized in England during the period from 1750 to 1850 by the invention of machines, the steam engine, the steamboat, and the locomotive; by the increased use of coal and iron; by the factory system and capitalism; and by the abolition of old restrictions. These changes, taken all together, were the Industrial Revolution. But the Industrial Revolution did not stop there.

A Continuing Process. From England, the Industrial Revolution, with all its effects, spread to other countries and regions. Machines, inventions, and capitalistic methods were carried over into the continent of Europe and to America, and, in very recent times, even to Asia and Africa. Wherever they went they produced effects very similar to those that had been produced in England; that is to say, they brought about an industrial revolution.

The United States, France, and Germany had industrial revolutions a generation or two later than England. China and some other industrially backward countries are just beginning theirs.

A Growing Process. Moreover, after the first great changes, which we group together and call the Industrial Revolution, more inventions and more changes followed. They might be regarded as the children and grandchildren of the Industrial Revolution. Thus the steam engine of the Industrial Revolution was followed, in later generations, by the turbine, the gasoline engine, and the electric motor. The spinning mule led to other spinning machines; the locomotive was joined by the automobile and the airplane.

Mechanical Miracles. The telegraph, the telephone, the wireless telegraph, and the wireless telephone were added to the list of man's triumphs. Almost every industry and trade was transformed by machinery and capitalism. Even the burden of housework was lightened by vacuum cleaners, bread-mixers, washing machines, and sewing machines. By the magic of modern machinery we are able to produce music from the air by turning a knob, or by moving a lever we can call forth from a wooden box the matchless voice of the dead Caruso. The Industrial Revolution proper was but the faint dawn of the age of mechanical inventions, the timid beginning of man's bold mastery over the forces of nature.

Continuing Problems. Let us not forget, either, that the Industrial Revolution has left with us an unwelcome heritage. Along with new powers it gave us new problems. At the outset it enslaved children in factories, it herded people together in sordid slums, it brought trade unions into conflict with capitalists, it raised rents, it made some men millionaires and millions of others paupers or almost paupers. In short, it created a serious labor problem, or rather a whole chain of labor problems.

These labor problems grew more and more acute. After the Industrial Revolution, the discontent of the workingmen expressed itself in strikes, sabotage, Socialism, Syndicalism, and, recently, Bolshevism. The efforts of statesmen to reconcile the demands of the workingmen and the laissez-faire demands of the capitalists make up a large part of the recent political history of Europe. And

the labor problems which we inherit from the Industrial Revolution are among the most difficult as well as the most vital problems of to-day.

STUDY HELPS

1. Review Chapters XXVI to XXXIII, inclusive, and make a list of all the revolutions (revolts) that you find.
2. Note why each of the following persons is important: Arkwright, Cartwright, Darby, Smeaton, Cort, Maudslay, Stephenson, Nicholas Roosevelt, Henry Bell, Malthus, Ricardo, Watt.
3. Name some cities that the Industrial Revolution created.

REVIEW QUESTIONS

1. What was the Industrial Revolution? What brought it about?
2. What were some of the things that were changed by the Industrial Revolution?
3. What American invention aided the Industrial Revolution in England?
4. What was Hargreaves' "Jenny"? Crompton's "Mule"? Watt's "Beelzebub"?
5. How did coal and iron figure in the Industrial Revolution?
6. How did John McAdam promote the Industrial Revolution?
Richard Trevithick?
7. Who ran the first successful steamboat? Where?
8. Who built the first modern textile mill in New England?
9. How did the Industrial Revolution affect population in England (and elsewhere)?
10. Why were children preferred as workers in the cotton mills?
11. What were "inclosures"?
12. What is capital? How did the Industrial Revolution affect capitalism?
13. How did the Industrial Revolution affect the working people?
14. Did English factory owners favor or oppose the mercantile system? Why?
15. What was *Laissez-faire*?
16. In what things did the landlords want *Laissez-faire*? In what particular thing did they not want it?
17. How, indirectly, did the Industrial Revolution lead towards democracy?
18. In what way was the Industrial Revolution a continuing process?
19. What are some problems that the Industrial Revolution has brought us?

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REFERENCE TOPICS

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PART X

NATIONALISM AND DEMOCRACY

INTRODUCTION

Like murmuring brooks that trickle down from the hillsides to join in larger, stronger streams, were the beginnings of democracy, national patriotism, and industry. We have followed the brook-lets from their sources, and seen them grow in power as they flowed down through century after century until they swelled into a wild torrent of revolution. Especially in the period from 1775 to 1825, as we have seen in Chapters XXIX-XXXIII, revolutions swept over Europe and America. Many a monarch was toppled from his throne and many old ways were changed. Let us now continue the story.

By the 19th century the forces of democracy, patriotism, and industry had become too strong to be dammed up. How Prince Metternich and others tried to dam them, and failed, Chapter XXXIV will show. With the force of a surging flood, the revolution of 1848 swept Metternich away.

After that we shall take one country at a time and sketch its history from 1815 to 1914. In all countries the same forces were at work. Democracy was struggling against autocracy and aristocracy. Nations were battling for liberty and unity. Industrial progress — the Industrial Revolution — was continuing, and making great changes.

But in each country the combination of forces was different. Each nation had its own problems and peculiar features. Democracy proved to be stronger than autocracy in France, Italy, England, and elsewhere, whereas in Russia, Austria, Germany, and Turkey democracy was much weaker. Some reasons why this was so will appear.

One chapter will be devoted to liberal and democratic reforms in Great Britain ; another will tell how the same kinds of reform were extended to certain parts of the British Empire ; and still another will show how the United States became more strongly unified, while its territory was expanding and democracy was being extended. Then will follow chapters on Italy, Germany, France, and eastern Europe. The final chapter of this part will tell of various subject peoples in eastern Europe, especially those under Turkey, Austria, and Russia, and show how forces were gathering for other revolutions and for the World War which broke out in 1914.

For any one who wishes to understand the World Wars and present-day conditions, the period covered by the eight chapters of this part of our book is very important. It was this period — the 19th century — that reshaped the map of the world, changed governments, transformed business, modified all phases of human life, and put into their modern form the problems with which we have to deal.

CHAPTER XXXIV

UNREST IN EUROPE

Following the overthrow of Napoleon, Europe had peace — for a while — but not liberty. The Congress of Vienna (see page 561) stood for the old princes rather than for the newly awakened peoples. Nationality was thwarted ; democracy was rebuked. The Industrial Revolution had brought machinery, but not general happiness. The capitalists were made rich and powerful, but for a time many of the laborers were made poorer and more dependent.

The bourgeoisie pretty generally desired more enlightened government, and they aspired to a larger share in the government. They prized personal liberty, liberty of the press, and economic liberty. The peasants, many of them, hated the survivals of feudalism and serfdom that were found in various countries. The laborers in the factories were also discontented. They did not count for much on the continent of Europe in the early 19th century, but later, as the Industrial Revolution made more headway there, they became increasingly important.

Restoration of Monarchs. The Bourbon, Louis XVIII, was made king of France. (See pages 561, 562.) The Bourbon, Ferdinand VII, was restored in Spain. A Bourbon was also made king in Naples and Sicily. The House of Savoy was restored in Sardinia ; the Prince of Orange in Holland, as king. The Pope was again made ruler of Rome and central Italy ; and some of the German princes were enthroned again. The Habsburg Emperor of Austria gained Lombardy and Venetia in northern Italy. Tuscany, Modena, and Parma were bestowed upon his relatives. The Hohenzollern king of Prussia enlarged his realm and power, but Prussia was still only one of many German states.

Patriotism and Liberty Ignored. In most cases the diplomats that controlled the Congress of Vienna showed themselves blind

or indifferent to popular wishes. Nationalism and democracy were feared and hindered. Alexander I, Tsar of Russia, was liberal, but he wished to exercise all liberality himself — his people were to exercise only such freedom as he gave them. Many Germans dreamed of national unity, but Germany, like Poland, was left in fragments. Many Italians wished to throw off Austrian domination and unite their distracted people, but Italy too was left broken, politically, with many of the parts under Austria's military control.



VIENNA IN METTERNICH'S TIME

Prince Metternich. Prince Metternich of Austria presided at the Congress of Vienna, was its ruling spirit, and was an able embodiment of the old order. (See page 578.) His supreme aim was to make the world safe for autocracy and for Austria. He insisted that no strong central government be established in Germany; he did all he could to keep Prussia in the background; and as for Italy, he declared that it was only a "geographical expression," not a nation. He succeeded (for a time) in keeping Italy weak and disunited, under Austria; but he did not succeed very long in keeping Prussia in the background. And he failed utterly to crush the longings for national unity and democracy that had been planted by the prophets of France and the despot Napoleon.

The ideas of democracy, national patriotism, religious toleration, and modern industry kept rising till, with the force of a surging flood, they swept away Metternich and the dams he spent his life in building.

Alliances Holy and Unholy. In so far as the Holy Alliance and the Quadruple Alliance (see pages 578, 579) prevented war and gave the wearied nations peace, they were good; but in so far as they stifled efforts of the people for a share in government, or denied the ambitions of kindred groups for political union, or checked liberal ideas in politics or religion, they were out of date, if not positively bad. At any rate, those strong alliances of autocrats were feared, their pious professions were distrusted, and it was not long until revolts appeared in many places. In Latin America revolutions had long been under way, as we have seen; and even in the strongholds of autocracy in Europe the voice of the people refused to be silenced.

METTERNICH FIGHTS REBELLION

In central Europe Metternich was able to uphold autocracy quite successfully, for a time; but it was by means of special power, not because of general good will. Even Austria, the home and stronghold of Metternich, Austria, the glorious sovereign of northern Italy and many adjacent regions, was not satisfied or happy. At least, many of her people were not. Some of them had caught the ideas of liberty, equality, and fraternity that the French Revolution had set flying, and they resented Metternich's attempt to check and stifle those ideas.

Austria Unsteady. Two things made Austria unsteady. Her program (Metternich's program) was out of date; and, in the second place, she was trying to dominate various national groups, Italians, Germans, Slavs, and others, that did not want her leadership. Austria was the highly decorated cap of a boiling cauldron. There was danger of an explosion at any time.

We may be certain that Italy was not happy in fragments. The Italians, since they spoke one language, felt themselves a nation. They were not satisfied to be merely a "geographical expression." Least of all were they satisfied to be under Metternich's thumb

and under Austria's military control. To rule, he had to divide; but the Italians were sick of division — they wished to be united. They also wished to be free. They plotted underhand — sometimes they spoke out. In 1820 there were revolts in Naples and Sardinia. Italy had a network of secret societies, which kept up

a constant agitation for liberty and unity. The Carbonari (the "charcoal-burners") were the most celebrated of the political orders, up to 1830 or 1835. In 1831 another society, "Young Italy," was organized. It soon became influential.

In Germany, as we have noted (page 562), Napoleon's work for unification had largely been undone by the Congress of Vienna. A gesture towards national union had been made in the formation of the German Confederation, under the presidency of Austria. This was a substitute for the defunct Holy Roman Empire, but it was no real union — it was only a loose league of almost independent

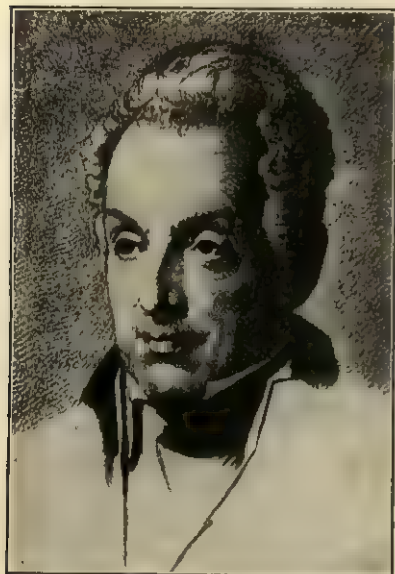


Photo from Ewing Galloway

PRINCE METTERNICH

The Austrian statesman who served as foreign minister from 1809 to 1848.

states. Metternich's policy of keeping countries divided was part of his program to keep autocrats enthroned.

Napoleon's work had pointed towards union. In the wars against Napoleon, German patriotism and liberalism had awakened. The popular desire for constitutions and for national union had become strong in many quarters. Metternich and others of his kind stood firm in opposition, but in spite of threats and decrees the flames of liberalism and nationalism burned more brightly. They were beacons of hope to the people in Germany, Italy, and many other countries.

REBELLIONS IN EASTERN EUROPE

In Russia, Alexander I was sincere in desiring justice and peace, and in professing Christian virtues, but he was shortsighted and unsuccessful in his good intentions. He wished to be kind to his people, but, as we have seen, he was unwilling for them to do things for themselves. He treated them much as children. They were restless under his rule, and at his death in 1825 the liberals revolted against his brother, Nicholas I. They desired Constantine, another brother, to be tsar, because they believed him to be more liberal and progressive. The rebellion was quickly crushed, but many still dreamed of the things they had been denied.

Gains in Greece. Already the revolt in Greece has been referred to. (See page 578.) The Greeks were fighting for independence against the Turkish Sultan. We are not surprised that Lord Byron sympathized with the Greeks, and threw in his lot with them, but it may seem odd that England, Russia, and France aided them. The Tsar was despotic; the rulers of France at this time were reactionary; and even the British government was then not very liberal. But British aristocrats were bred on Greek classics, and sympathy for the Greeks was very widespread. On the other hand, the Sultan was not much loved. In 1829 he was compelled to recognize Greece as an independent kingdom.

BOURBON KINGS IN SPAIN AND FRANCE

Ferdinand VII in Spain was so faithful to the past and to the program of the despots that he had a revolution on his hands in 1820. A liberal constitution, which had been drawn up in 1812, was put into operation again. Then Louis XVIII of France called a halt. He and his ministers were anxious to revive French prestige. A French army invaded Spain in 1823, restored the king and autocracy, and remained four years to see that things ran smoothly in old channels. The prime minister of Spain finally adopted a moderate policy, but it satisfied neither the liberals nor the reactionaries.

In 1820 there was also a revolution against autocracy in Portugal.

In France the people put up with Louis XVIII because he was rather moderate and easy-going; also, he was aged — there was a standing prospect of change. People frequently look forward to a change of rulers with hope. Louis died in 1824 and his younger brother came to the throne as Charles X. The change was for the worse, not the better. Charles was not only despotic, he was also headstrong and reckless. Soon he quarreled with the Chamber of Deputies — and dissolved them. He then revised the election laws so that only landholders could vote. Then he went out hunting, without the slightest notion of what a hornets' nest he had stirred up, although he had been warned by Metternich (even by Metternich!) that too much despotism would be dangerous.

Charles soon found out his error, to his surprise and also to his everlasting sorrow. The French people had not forgotten the August Days (page 550); neither had they forgotten the concessions that Louis XVIII had granted them in the charter of 1814.

THE REVOLUTIONS OF 1830

In 1830 there were widespread explosions, starting in France. In July, quickly following the high-handed measures of Charles X, the mobs of Paris rose. "Down with the Bourbons!" was the cry. Once more the flag of the Great Revolution, the tricolor of red, white, and blue, floated over the city. Lafayette, the venerable hero of two former revolutions, took command and began to form a provisional government. Charles X fled to England, and Louis Philippe, a distant cousin of Charles, was made king — "King of the French, by the grace of God and *by the will of the people.*"

Louis Philippe had fought for the Revolution in 1792 and had always acted a good deal like a middle-class liberal. It was thought that a limited monarchy with him at the head would be the best of all republics.

Metternich looked on with apprehension — even such a moderate revolution he would have suppressed, had he dared. But he could not count on British aid. And France was a powerful nation. There was nothing to be done about it.

Independence of Belgium. Encouraged by the success of the French, the Belgian people rose up against Holland, to which country they had been unwisely annexed by the Congress of Vienna. Thanks to Great Britain and France, who forbade the monarchs of eastern Europe to help the Dutch king, the revolt succeeded, and Belgium became an independent kingdom with an elected parliament and a liberal constitution.

Rebellions in Italy and Poland. Still the revolutionary flame spread. In several German states constitutions were demanded and secured. In Italy rebellions broke out. A Polish army, which the Russian tsar intended to use against the liberals in France and Belgium, suddenly became revolutionary, defied the tsar, and fought for Poland's independence.

However, in Italy, Germany, and Poland the revolutionary movement had vigilant and powerful foes to combat. Metternich's troops promptly put a quietus on the uprisings in Italy. Russian troops restored the Tsar's authority in Russian Poland, and the constitution which had been granted to the Poles by Alexander I was annulled. In the German Confederation liberalism faced such overwhelming odds that it had not even a chance of success.

Autocracy in Eastern Europe. Not long after the outbreaks of 1830, the three conservative monarchs of eastern Europe — the sovereigns of Russia, Prussia, and Austria — signed a secret treaty of alliance for the suppression of future revolutions. When people to-day speak of the Holy Alliance as a league for the prevention of progress and the destruction of liberty, they have in mind this league. The original Holy Alliance of 1815 was different in purpose and less exclusive in membership. (See pages 578, 579.)



LOUIS PHILIPPE

The man who was made king of France by one revolution (1830) and dethroned by another (1848).

Thus the eastern half of Europe remained as conservative as Metternich could wish, but the West — England, France, and Belgium — had broken away.

THE REVOLUTIONS OF 1848

In 1848 came another series of explosions — revolutions. Metternich and his friends had kept Germany, Italy, and eastern Europe in hand during the trying times of 1820 and 1830. By 1848, however, the situation had changed. There were still people who cherished the principles of the French Revolution, and they drew fresh inspiration from English liberalism, which had secured notable reforms in 1832 and later. There were still peasants and serfs who were eager to dispossess aristocratic landlords; and factory workers were now numerous and discontented.

The Industrial Revolution, which had strengthened nationalism and liberalism in the middle classes, had created bitter discontent among the city laborers. Moreover, the construction of railways since 1830 made revolutions more likely to spread, because news would now travel so much more quickly by rail than by stage-coach or horseman.

The Zollverein. In 1834 eighteen German states had formed the *Zollverein*. This was a union in regard to tolls or tariffs. It provided free trade for most commodities between member states. It was in line with the Industrial Revolution and the movement against mercantilism. The *Zollverein* was enlarged from time to time until it embraced all German-speaking lands except Austria. It not only aided industry and trade, it also led towards national political unity. (See page 673.)

The February Revolution. In 1848, as in 1830, France took the lead. In February, 1848, Louis Philippe, who had turned out to be narrow and stubborn, was overthrown. The working class had now become powerful. Louis Philippe favored the bourgeoisie, but that was no longer enough. He, like Charles X, fled to England. A democratic constitution was drawn up and a new government launched. This revolt is known as the "February Revolution," just as the one of 1830 is called the "July Revolution." The new government of 1848 was the Second Republic.

No sooner were the glad tidings of the February Revolution spread abroad than revolutionists in the various Italian states, in the German states, and in Austria itself, seized the occasion to rise and strike for liberty.

Flight of Metternich. When Metternich heard that revolution had dared raise its head even in his own city of Vienna, he boldly



A POPULAR DEMONSTRATION IN FRONT OF THE CITY HALL OF PARIS IN 1848

The tricolor flags bear mottoes such as: "Liberty, equality, fraternity"; "Honor to labor"; "Bread for the worker"; "Long live the Republic"; "Union of nations." Do these mottoes tell us anything about what the revolutionists wanted?

declared: "Forty years I have served my country. I have never yielded to an insurrection, nor will I now." Little did he know the power which liberalism, nationalism, and labor-unrest had gained since 1830. On March 14, 1848, the courtly, white-haired old gentleman, forgetting his proud boast of a few days before, disguised himself as an Englishman and fled for his life, leaving Vienna in angry revolt.

Revolution and Relapse. The Austrians were given a liberal constitution, but by the end of a year or two Francis Joseph, the

new emperor, aided by the Tsar and other conservatives, saddled autocracy again upon Austria and its subject states. He did abolish serfdom and feudalism. The king of Prussia yielded to popular demand so far as to grant a constitution, but in its final form it was quite undemocratic. German nationalism seemed on the point of scoring a great success in the Frankfort Assembly. It was an assembly of elected delegates from the numerous German states, intended to provide a united and democratic government for all Germany. It was a notable body, full of promise, yet it failed. And its failure postponed national unity almost twenty-five years and democracy nearly seventy years. The chief reason it failed was the rivalry between Austria and Prussia. (See page 672.)

On the whole, the revolutions of 1848-1849 fell short of both nationality and democracy. Disappointed and disgusted, many liberal leaders from both Germany and Austria emigrated to other countries, especially the United States. Here some of them became prominent and influential.

STUDY HELPS

1. In a sentence each, tell what each of the following was: the Congress of Vienna, the "August Days," the Carbonari, "Young Italy," the tricolor, the Holy Alliance, the *Zollverein*, the "July Revolution," the "February Revolution," the Second Republic.

2. Write two sentences about each of the following persons: Louis XVIII, Ferdinand VII, Alexander I, Constantine (of Russia), Charles X, Lafayette, Louis Philippe, Metternich, Francis Joseph.

REVIEW QUESTIONS

1. What was the attitude of the Congress of Vienna towards democracy?
2. Who was the ruling spirit of that congress?
3. What did he term Italy? Why?
4. In what part of the world were revolutions going on in 1814-1815?
5. Where did revolutions break out in 1820?
6. In what respects did Napoleon's work displease Metternich?
7. What famous British poet aided the Greeks in their fight for independence?
8. What king of France was expelled by the Revolution of 1830? Who was made king in his stead? By whose "grace"? By whose "will"?

9. What country became independent in 1830? By whose favor?
10. In what countries did the revolutions of 1830 fail?
11. What new government was set up in France in 1848?
12. What famous statesman was overthrown by the revolutions of 1848? Did the downfall of his program immediately follow?
13. What two things made Austria unsteady?
14. What was the Frankfort Assembly?
15. What popular name is applied in France to the Revolution of 1830? To the Revolution of 1848?
16. What commercial organization among German states led towards political union?

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CHAPTER XXXV

REFORM IN BRITAIN

England was the first country to destroy autocracy, but it was one of the last to establish democracy. Autocracy was overthrown by revolutions in the 17th century, as we have seen; democracy was built up by reforms in the 19th century, as we shall see.

MIDDLE-CLASS REFORMS

Need of Reform. Great Britain was, in many ways, a champion of liberalism, and was the best example in western Europe of a constitutional monarchy; but until 1832 or later the government was aristocratic rather than democratic. It was controlled by the wealthier classes, especially the old landlord families. Neither the city capitalists nor the working classes were fairly represented in Parliament. The vast majority of the people had no vote.

Parliament Undemocratic. The British Parliament, as we know, consisted of two bodies or houses, the House of Lords and the House of Commons. The former was composed of peers (titled nobles) and a few bishops. The bishops were named by the government, while the peers were hereditary, that is, title descended from father to son. Therefore, in making up the House of Lords the common people had no voice nor lot.

The members of the House of Commons were elected, but by a system that was narrow and unfair at best; and the Industrial Revolution had brought about a condition that was unbearable. Some of the old boroughs (election districts) had become "deserted villages," yet they had representatives in Parliament, while many younger but larger towns had none.

Old Boroughs and New Towns. The old boroughs all sent men to the House of Commons; none of the new industrial cities had that privilege.

A borough, it should be explained, was an old town to which some king or queen in bygone times had granted the privilege of sending two representatives to the Commons. Each county and each borough, regardless of its size or population, still chose two representatives.

But, as we have learned, some of the boroughs had dwindled away until they had few inhabitants or none at all. Such boroughs were known as "rotten boroughs." Their representatives were practically appointed by wealthy aristocrats.

On the other hand, many industrial cities like Manchester, Birmingham, Leeds, and Sheffield had no representatives, because they were not boroughs. All this meant that not only the poorer people, but also the capitalists in factory towns, had no political rights. It was high time, they thought, for a change.

Demand for Reform. In 1831 and 1832 demand for reform became very strong. The revolution in France in 1830 had given the bourgeoisie (the capitalists and other middle-class folk) in Britain courage. The capitalists threatened to start a money panic and to stop paying taxes. Immense mass meetings were held in the factory cities. The working classes grew excited. The country seemed to be on the eve of a violent revolution. In 1832 an important reform bill was passed by Parliament, in spite of Tory noblemen in the House of Lords.

The Reform Act. The Reform Act of 1832 made three important changes. (1) The seats in the House of Commons that had been filled by "rotten boroughs" were taken away from them and given to some of the large new towns, which up to that time had not been allowed to send representatives to Parliament. (2) A num-



WELLINGTON

The general who defeated Napoleon at Waterloo. He was prime minister of England from 1828 to 1830. Wellington declared that the old system of English government was the best that man could create.

ber of additional seats were given to the most populous counties. (3) The vote was extended to such men as had a certain amount of property or paid a certain amount of rent. By this means about 220,000 more men were permitted to vote. In other words, the number of men who could vote was increased from 435,000 to 656,000.

An Oligarchy, Not a Democracy. But the 656,000 voters were only about one-ninth of the total number of grown men in the realm. Farm laborers in the country, day laborers in the cities, and some of the middle class in the cities still had no vote for members of Parliament.

The significant thing in the great Reform Act of 1832 was that the oligarchy of noble landlords, who had long controlled the government, were compelled to grant to the industrial bourgeoisie a voice in Parliament and a share in political power. Britain was still an oligarchy, but the oligarchy now included bourgeois capitalists as well as titled aristocrats and landed gentry.

The Chartists. Naturally, the common people were disappointed with the Reform Act of 1832. They felt that they had been ignored and cheated. Soon an organization of workingmen drew up a petition asking for real democracy, that is, a vote for every man, rich or poor. In 1839 they presented their petition to Parliament, only to be rebuffed. But they continued their efforts. From the fact that they called their petition the "People's Charter" they were termed "Chartists."

Again in 1848 the Chartists planned to hold a great parade and present a new petition with five million signatures. On this occasion there might have been a revolution, had not hundreds of thousands of constables and soldiers been on hand to nip any insurrection in the bud. As it turned out, the Chartists' petition was laughed at and again rejected.

Triumph of Middle-Class Liberalism. While the working classes of Britain were pleading in vain for votes, the bourgeois capitalists were beginning to enjoy the fruits of the Reform Act of 1832. The thing they desired most of all was the repeal of the old protective tariff duties and of old mercantilist restrictions on industry and trade. But they were still outnumbered in Parliament by the noble landlords, who favored protective tariffs, es-

pecially the Corn Laws. The Corn Laws taxed grain (wheat, barley, and oats) that was imported into Britain, and thereby enabled the landowners to get higher prices for the grain they grew in Britain. Dear grain of course meant dear bread. A bad harvest in Britain always made matters worse.

Repeal of the Corn Laws. In 1845 there was a very bad harvest. In Ireland thousands of people died of starvation. In England hunger invaded the cities. Urged by the free-traders and impelled by the famine, Sir Robert Peel, prime minister, in 1846 proposed that the duties on grain be lowered at once and practically abolished at the end of three years. In spite of the furious protests of the landlords the bill passed.

Within the next few years other tariffs met the same fate as the Corn Laws. By 1860 Great Britain was well on the road to free trade.

An Eye Abroad. Long before Great Britain opened her own ports to free trade, she saw the advantage to her own commerce of open ports in other countries. This helps us to understand why England, as early as 1820, encouraged revolutions in Latin America and other parts of the world. She expected the revolutionary governments to remove many of the old restrictions on trade. We may say, therefore, that the British free-traders won their point abroad before they did at home.

GRADUAL ADOPTION OF POLITICAL DEMOCRACY

During the long reign of Queen Victoria (1837-1901) liberalism made great gains in Britain. This was largely because the queen heeded the demands of her age as set forth through Parliament. She probably had no great desire to be an autocrat, and almost certainly she would have



QUEEN VICTORIA

failed if she had tried to be one. At least twice in her reign, in 1867 and in 1884, democracy made notable gains.

Political Parties. During Victoria's reign the two great political parties were the Liberals and the Conservatives. The Conservatives replaced the old Tory party, and were mainly country gentlemen, landlords; the Liberals replaced the old Whigs, and were largely city business men. Sometimes one party had a majority

in Parliament, sometimes the other did, but between 1832 and 1867 the Liberals had a majority most of the time and were in control of the government. The Cabinet of ministers, of course, consisted of the leaders of the majority party.

Gladstone and Disraeli. By 1867, and before, the two chief politicians were William E. Gladstone (1809-1898) and Benjamin Disraeli (1804-1881). After a few uncertain early years, Gladstone was a Liberal and Disraeli a Conservative. Needless to say, they were rivals.



WILLIAM EWART GLADSTONE

The Liberal leader who was four times prime minister — 1868-1874, 1880-1885, 1886, 1892-1894.

Popular Demand. It is not probable that either Disraeli or Gladstone would have taken the lead in extending the suf-

frage to the working classes had not many persons in those classes demanded the vote. The workingmen in the cities had asked for political democracy ever since 1832, and up to 1848 their agitation, as we recall, had taken the form of Chartism. (See page 624.) After their failure in 1848 they had formed trade unions, which enabled them to conduct many successful "strikes" and thereby to secure higher wages, shorter hours of labor, and better working conditions.

John Bright and the Radicals. Shortly before 1867 the trade-unionists had found an able friend and ally in John Bright (1811–1889), a prosperous manufacturer and effective orator. He had already become famous and popular by organizing the Anti-Corn-Law League and helping to establish free trade. He hated the landed nobility and distrusted the House of Lords. During the Civil War in the United States, 1861–1865, when both Disraeli and Gladstone sided with the South, Bright sympathized with the North and came out strongly for democracy in Great Britain.

Bright had many followers among the workingmen and a number among the extremists of the middle class, known as "Radicals." The "Radicals" could not join forces with Disraeli and the Conservatives, but with Gladstone and the Liberals, Bright and his friends could and did coöperate. With them he won a great victory.



BENJAMIN DISRAELI

The Reform Act of 1867. In 1866 Bright induced Gladstone to propose the extension of the suffrage to a few of the working class, but the proposal failed. Then, in 1867, Disraeli brought in a bill, which, though far from democratic in its original form, was so amended by Bright's Radicals and Gladstone's Liberals that it finally proposed to enfranchise nearly all the workingmen in the towns.

Disraeli surprised every one by accepting the amendments. The bill was passed and became the Reform Act of 1867. Disraeli probably read the signs of the times — saw that such a bill was bound to pass sooner or later — and took advantage of the situation to steal his rivals' "thunder," thereby getting credit for himself and his party.

The Reform Act of 1867 enfranchised a million urban workers, almost doubling the number of voters in Great Britain. But it

did not bring full political democracy. The House of Lords retained its old aristocratic privileges, and there were still millions of country laborers without the ballot.

The Reform Act of 1867. The first effect of the Reform Act of 1867 was to strengthen the Liberal Party, for the new voters, under Bright's influence, preferred Gladstone to Disraeli. At the same time it strengthened Gladstone's faith in political democracy and



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"THE LEAP IN THE DARK"

An English cartoon drawn in 1867. The figure on horseback is Britannia (Great Britain). The face on the horse is Disraeli's. What is the meaning of the cartoon?

led him to champion further political reform. In 1872, under Gladstone's leadership, the ballot was made secret. In 1884, likewise under his auspices, the franchise was extended to two million agricultural laborers.

Oddly enough, however, the reform acts of 1884-1885 served to add votes to the Conservative Party, for the country workers were more influenced by the Conservative landed nobles than by Gladstone and the urban Liberals. The result was that from 1886 to

1906, except for a brief period, the Conservative Party (or Unionist Party as it was now termed) was in power.

A New Party and New Power. In 1901 the British workingmen organized the Labor Party. They demanded social reform and the completion of political democracy. They elected several members to Parliament and induced the Liberal Party to indorse some of their demands. In 1911 Lloyd George led the Liberal and Labor forces in securing the famous "Parliament Act," which greatly reduced the privileges of the Lords and increased the power of the House of Commons. In 1918 the vote was extended to nearly all the men who were not yet voters, and to many of the women. In 1928 the remainder of the women were enfranchised.

Thus after 1832, and especially between 1867 and 1928, Great Britain gradually adopted political democracy. Class government was abolished and "mass government" was substituted.

DEMOCRATIC SOCIAL REFORMS

Since 1867 the chief social problems of Great Britain have centered about land and labor.

The Land Problem. The land problem arose from the fact that Great Britain never had a French Revolution. On the contrary, at the very time when the large landed estates of the French nobility were being broken up into small farms and handed over to the peasants, the British nobles were buying out their tenants and thus enlarging their landed estates. It was estimated in 1875 that fewer than 4000 Englishmen owned four-sevenths of the total area of the kingdom, and that the nobility (about 2200 persons) owned almost one-half of the inclosed land in England and Wales, and an even larger portion in Scotland and Ireland.

Results of Land-Monopoly. Monopoly of British land by aristocrats had four important results. (1) It tended to decrease rural population. (2) It tended to debase the workers who remained as hired laborers on the large estates. (3) It tended to reduce agricultural production. (4) It tended to increase the wealth and to preserve the social superiority of the British nobility.

Demands for Land Reform. In Ireland the peasants struggled manfully against the monopoly of their land by British aristocrats,

and with such success that by 1910, or thereabouts, Ireland became, through a series of laws, somewhat like France, a country mainly of small farms and peasant owners. We shall refer to this again, further on.

In Great Britain (England, Scotland, and Wales) little progress was made up to 1914 in solving the grave land problem. In 1907 the Liberals, largely through the efforts of Lloyd George, passed an Act under which a few English farm laborers were enabled to buy small farms of their own. The World War (1914-1919) halted government plans for land reform, but indirectly it did much to weaken the power of the landlord class, for the heavy war-taxes caused many nobles to divide their estates and sell part of their land.

The Labor Problem. Another grave social problem, even more important than the question of land reform, was the problem of labor and capital. England, it must be remembered, was the original scene of the Industrial Revolution and led the world in industry and trade during the 19th century. She still builds more ships and has more cotton spindles and looms than any other country; she is one of the four chief producers of steel; and in coal-mining she is second only to the United States. Because industry has been so important in Great Britain's economic life, business men and workingmen have been influential in her politics.

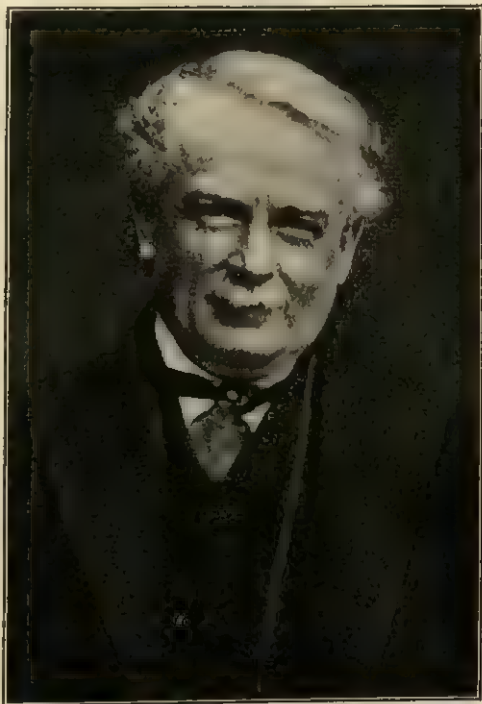
The Business Men. Many of the business men belonged to the Liberal Party. On the whole, they favored *laissez-faire*, or free competition, in business. Free trade had been established, as we know, before 1867, and was maintained until the World War of 1914. Even before 1914 there were some important business men and politicians, like Joseph Chamberlain, who joined with the Conservatives and opposed free trade. After the war, an increasing number demanded a protective tariff.

Labor and Unions. Meanwhile the workingmen were struggling to obtain better wages, a shorter working-day, and a stronger voice in politics. The privilege of voting, won in 1867, was not enough to satisfy them. In the fight for higher wages and shorter hours, the vote was not as valuable as the trade union. In union, the workers found, there is strength. The right to organize trade

unions was not fully recognized by law until 1871, and the right to strike, until 1875. Then the unions won many victories. Wages were increased, little by little. Hours were shortened. A Labor Party was organized in 1901 to represent trade union interests in Parliament. Labor became a force in politics.

Social Legislation.

As time went on, both the great parties alike sought working-class votes. Especially after the organization of the Labor Party (1901), the Liberals, under the leadership of Lloyd George, championed many laws intended to aid the workers and their families. Employers were required to compensate their workmen for accidents. The state undertook to pay old-age pensions. Trade-union funds were protected. Infant and child life was safeguarded. Housing conditions were improved. The chief burdens of taxation were shifted from the wage earners to the more prosperous classes. In short, Britain has become democratic and is using political democracy to promote the welfare not only of the upper classes but of the working class as well.



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DAVID LLOYD GEORGE

As a member of the Liberal cabinet (1906-1915) Lloyd George was a leader in battles for democracy and social reform. He became prime minister during the World War and held that office from 1916 to 1922.

THE IRISH QUESTION

The British Empire has had many "sore spots," and close to the heart of the Empire was a very sore spot — Ireland.

The Irish Nationality. The Irish were a nationality distinct from the English. In the Middle Age they were independent and had a language and culture of their own. In modern times, though subject to Britain and using the English language, most of them still preserved their loyalty to the Catholic Church and kept alive their national traditions.

British Oppression. In the 17th and 18th centuries the British government did its utmost to stamp out Irish nationalism. It destroyed Irish commerce and most Irish industry. It deprived the Irish peasants of their farms and made them poverty-stricken laborers and tenants on estates owned by British nobles. It took all the property of the Catholic Church in Ireland and handed it over to the "Church of Ireland," a Protestant organization modeled after the Church of England. It taxed the Irish, though they were Catholics, to support this Protestant church. To cap the climax, in the 17th century large numbers of Englishmen and Scotsmen were settled in Ireland, especially in the northeastern province of Ulster. They were Protestants, and a privileged class. They long monopolized the offices and controlled the wealth of Ireland.

Unhappy Union. Until 1800 Ireland had a parliament of its own, in Dublin, but no Catholic was permitted to sit in it. In 1800 Britain abolished the Dublin parliament, and thereafter all laws for Ireland were made at London, in the British Parliament, in which some non-Catholic Irish members sat. The Irish people were unhappy in this union, and by means of active agitation, sometimes peaceful and sometimes violent, they managed to wring some concessions and reforms from the London Parliament.

Irish Gains. In 1829, for example, Irish Catholics (and English Catholics) obtained the right to sit in Parliament. This gain was due to the long and persistent work of Daniel O'Connell. In 1848 the society "Young Ireland" raised armed rebellion, and in 1867 the "Fenians" started revolts. Revolution did not win

independence, but so alarmed the British that Gladstone's Liberal government in 1869 disestablished the Church of Ireland, that is, relieved the Irish people from paying taxes to support the Protestant church in Ireland.

The Nationalist Movement. From 1874 to 1914 the "Nationalist" movement flourished in Ireland, first under the leadership of Charles Parnell, then under that of John Redmond. It aimed to secure land reform and "Home Rule."

"Home Rule." "Home Rule" would have meant a large measure of self-government for Ireland, with its own parliament again. Gladstone in his later life, with other able Liberals, worked for home rule. Two Home Rule bills were offered, in 1886 and 1893, but they failed. Finally, in 1914, a third bill was passed, but there was violent opposition. The chief opponents were Conservatives (Unionists) in Great Britain and "Orangemen" in Ireland. The "Orangemen" were Protestants of Ulster. They threatened civil war if the home rule act were put in effect. Just then the World War broke out and the matter was allowed to rest. We shall refer to it again in a later chapter.

Land Reform. Land reform fared better. Within the period of agitation for home rule, Ireland became to a considerable extent a country of small peasant owners (like France), the Conservatives being chiefly responsible for the Land Acts which worked to this end; and, thanks to the coöperative movement fostered by Sir Horace Plunkett, Irish agriculture improved and many Irish farmers bettered their economic condition.

STUDY HELPS

1. In three brief paragraphs show (a) how the British Parliament, prior to 1832, was aristocratic; (b) how, for many years after 1832, it was undemocratic; (c) how it was finally made democratic.

2. Explain each of the following: borough, "rotten borough," Tory, Whig, "People's Charter," corn laws, Liberal, Conservative, Radical, "Parliament Act," "Church of Ireland," Fenians, "Home Rule," "Orangemen."

3. Write two sentences about each of the following persons: Queen Victoria, Peel, Disraeli, Gladstone, Bright, Lloyd George, O'Connell, Parnell, Redmond, Plunkett.

REVIEW QUESTIONS

1. When was autocracy overthrown in Britain? How? When was democracy built up? How?
2. What three important changes did the Reform Act of 1832 make? What was significant about this Act?
3. Who were the "Chartists"? Why so called?
4. How did a famine in Ireland aid middle-class liberalism in Britain (and elsewhere)?
5. Why had England favored revolutions in Latin America?
6. What were the two chief political parties of Queen Victoria's reign?
7. Who were the outstanding Prime Ministers of the same period?
8. How did Gladstone aid democracy in 1872? In 1884?
9. What new party was organized in 1901?
10. What were some results of land-monopoly in Britain and Ireland?
11. What is meant by "social legislation"?
12. What was the "Irish Question"?
13. What notable gain did Catholics make in 1829? In 1869?

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CHAPTER XXXVI

REFORMATION OF THE BRITISH EMPIRE

Near the end of Chapter XXIX, on the American Revolution, it was pointed out that while Great Britain was losing colonies in North America she was making important gains of territories and power in India and other parts of the Far East. Gradually Britain built up the greatest of all colonial empires. Gradually, too, she learned the wisdom of granting self-government to some of her colonies.

In Chapter XXXV we saw how various liberal reforms were wrought out in Great Britain and Ireland in the 19th century. In this chapter we shall see how like measures, with others, were carried out during the same period in many parts of the British Empire.

THE MAGNA CARTA OF THE BRITISH EMPIRE

The chief landmark in Britain's improved colonial policy was raised in 1839. It was submitted to Parliament as Lord Durham's Report. It became known as the Magna Carta of the Colonies. Its liberal provisions became the foundation for self-government in Canada, Newfoundland, Australia, New Zealand, South Africa, and elsewhere. It took shape and strength during the epoch of reform in Great Britain, and partly as a result thereof.

Revolt in Canada. In Great Britain, as we know, reform was secured without revolution in the 19th century. In Canada reform was secured partly by revolution. The reasons for revolt in Canada were differences in language and religion, and dissatisfaction with the government.

Differences in Language. In Lower Canada, that is, along the lower parts of the St. Lawrence River, most of the people were

French. The French had settled there in the 17th and the early 18th centuries and had remained there after Canada came under the British flag in 1763. In Upper Canada, that is, along the upper St. Lawrence and north of the Great Lakes, most of the people were British. Many of them had come into Canada from



MONTREAL

Photo from Ewing Galloway

The largest city of Canada.

the United States between 1776 and 1784, on account of the American Revolution.

Differences in Religion. Most of the people in Lower Canada were French and Catholics; most in Upper Canada were English and Protestants. In 1791 Upper Canada was organized as a separate province, Ontario; and in the same year Lower Canada was also made a separate province, retaining the old name of Quebec.

This political division helped the situation somewhat, but it did not solve all the problems.

Dissatisfaction with the Government. The chief reason for revolt in Canada was the narrowness and stubbornness of the government. It was the same sort of thing that was giving so much unrest in Britain at the same time. The English governors had much power. A few English Tory families in Canada, in both Ontario and Quebec, got a grip on the important offices. They held them and also filled the legislative bodies with their friends and supporters.

Revolution. Rebellion broke out in Lower Canada on November 6, 1837. The rising in Upper Canada began four weeks later. There was fighting between the "rebels" and the troops of the governors, and a number of men were killed on both sides. But the uprisings were soon put down.

Lord Durham in Canada. The Earl of Durham was sent over to Canada to investigate. He was a Whig — a Liberal.

He had helped to draw up the English Reform Bill of 1832. After a careful study in Canada, covering several months, Lord Durham returned to England and presented his report to Parliament (1839).

Durham's Report. In his report Lord Durham not only condemned the frauds of the oligarchies, he also pointed the way for establishing the provinces on a safe basis of self-government. He recommended that autonomy (self-government) be granted to those British colonies that had shown themselves able for it; that colonial governors and prime ministers in such colonies be made responsible to the elected legislatures; and that the several colonies



Photo from Ewing Galloway

LORD DURHAM

in Canada be aided in forming a federal union under the British Crown.

The United States. It is interesting to observe that Lord Durham, in his famous report, gave generous recognition to the influence of the United States in behalf of liberal and just government. He did not mean that the government at Washington had meddled with government in Canada, but he keenly felt that a narrow and hide-bound policy in Canada would be disappointing to the people of the United States.

FROM COLONIES TO SELF-GOVERNING DOMINIONS

Federation and Freedom. In accordance with Lord Durham's recommendation, Upper and Lower Canada were at once united in a federation (1840). Seven years later the cabinet ministers in Canada were chosen from the majority party in the elected assembly, thus making the government responsible to the people through their representatives. This was just a year or so after the free traders in England had repealed the Corn Laws and dealt a staggering blow to the old mercantilist theory of trade and colonies.

Very soon the same freedom to control their own government was granted to New Brunswick, Nova Scotia, and Prince Edward Island.

The Dominion of Canada. Thus Canada, among all British colonies, was the first country to obtain a responsible government, amounting to self-government, and to form a federation of self-governing colonies. The year 1867 was notable in federation. In that year New Brunswick and Nova Scotia joined with Quebec and Ontario to form a union with the name "Dominion of Canada." The Dominion was formally organized under the British North America Act of 1867, passed by the British Parliament in London. But the plan had been worked out in Canada by a convention at Quebec in 1864.

The Dominion was a rough copy of the British government, with a governor-general instead of the king, a senate in place of the House of Lords, and an elected House of Commons to which the cabinet of ministers was responsible.

Growth of Canada. The growth of the Dominion of Canada was swift and wide. Vast territories west of Ontario were purchased from the Hudson's Bay Company, a powerful organization of trappers and fur-traders. From these lands Manitoba and other provinces were carved. In 1871 British Columbia came into the Dominion federation, to be followed in 1873 by Prince Edward Island. In 1878 a decree proclaimed that all British



Courtesy of Department of Interior, Ottawa, Canada

PARLIAMENT BUILDING AT OTTAWA

Where the Parliament of the Dominion of Canada holds its sessions.

North America, except Newfoundland, belonged to the Dominion, the federal union of Canada. Newfoundland, though stubbornly remaining out of the union, has had self-government since 1855. Since 1886 extensive railways have hastened the settlement and development of western Canada.

Australia and New Zealand. Important among the democratic self-governing dominions of the British Empire are Australia and New Zealand. Both were visited in the 18th century by Captain James Cook of the royal navy. In 1769 he spent six months in

sailing around and charting the coasts of New Zealand, a country that had not been visited by Europeans for more than a century. In a similar way the eastern coast of Australia was examined and named New South Wales. Cook got back to England from this voyage in June, 1771. He was a great builder of British Empire, and his voyages won him the title, "Columbus of the Pacific."

Shortly after 1771 the British began to settle Australia and to send missionaries to New Zealand. The natives of New Zealand were very warlike. In Australia the natives made little trouble.

Australia. For many years Great Britain regarded Australia as a kind of open-air prison for her criminals, and the first English



Photo from Ewing Galloway

THE NEW CAPITOL OF AUSTRALIA AT CANBERRA

settlers were exiled convicts. The introduction of sheep-raising and the discovery of gold made the island a more attractive home for colonists, and thenceforth its development was rapid. To-day, with an area of almost 3,000,000 square miles, and a population of nearly 7,000,000 English-speaking people, Australia is a commonwealth twice as populous and three times as large as were the thirteen American colonies with which Great Britain unwillingly parted in 1783.

In 1900 the six Australian colonies (states) united in a federation, under a plan devised by themselves and enacted by the British Parliament, the Commonwealth of Australia Act. The several states had enjoyed practical self-government many years prior to 1900.

New Zealand. In 1839 the British government proclaimed its rule over New Zealand. The next year most of the native chiefs agreed to accept British control, and the first group of immigrants arrived. Later, between 1860 and 1866, there were fierce uprisings of the natives, the Maoris. The latter are tall, handsome, brown-skinned people who came to New Zealand generations ago in large canoes. Many of them are now civilized and well educated. The Maoris are allowed several representatives in the government.

Self-government was granted to New Zealand in 1852, and in 1856 a responsible ministry was secured. Since 1890 the country has attracted world-wide attention by its very democratic experiments in government, amounting almost to socialism. It was one of the first countries in the world to give the vote to all men and women.

South Africa. Self-government and federation in British South Africa were long delayed by hostility between Boer and Briton, but both autonomy and union were achieved early in the 20th century.

Boer and Briton. Cape Colony, the oldest European settlement in South Africa, was taken by the British from the Dutch in 1814. The Dutch farmers, the Boers, feeling that the British government was more kindly disposed towards the Negroes than themselves, migrated ("trekked") northward to Orange Free State, and across the Vaal River into Transvaal. Cape Colony, inhabited chiefly by English-speaking people, was given responsible government in 1872, and Natal, an adjacent British colony, received it in 1893. In Transvaal and the Orange Free State conflicts between the Boers and the British were more serious, culminating in the bloody war of 1899 to 1902, in which the Boers were outnumbered and conquered. By the terms of peace, Great Britain promised the Boers self-government, though she annexed both the Boer states. This promise was carried out in Transvaal in 1906 and in the Orange Free State in 1907.

A Federal Union. The way was now clear to unite the states of South Africa. In 1909 Cape Colony, Natal, the Transvaal, and the Orange Free State became provinces in the Union of South

Africa, a union that is even more strongly centralized than Canada. In this union Boers have equal rights with the British. Among the men who have headed the union government (as prime minister) have been two famous Boer generals who once fought against the British.

ENLARGEMENT OF THE EMPIRE

From 1874 to 1880 Disraeli was British prime minister, and did much to strengthen the Empire. He acquired for Great Britain a



Photo by Burton Holmes from Ewing Galloway

THE SUEZ CANAL

The canal is 98 miles long and connects the Mediterranean with the Red Sea.

controlling interest in the Suez Canal, by large purchases of stock. He had Parliament confer upon Queen Victoria the new title "Empress of India." He secured from the Turks the island of Cyprus.

During the next quarter of a century, under other prime ministers of like ambitions, great strides were taken in expanding the British Empire. India was vastly enlarged at the expense of

Burma, Siam, and Afghanistan. Important ports were obtained in China. Many islands in the Pacific were appropriated. In the partition of Africa, Great Britain secured the lion's share. (Further details of this will be given in Chapters XLII and XLIII.)

Rhodes in Africa. Cecil Rhodes (1853-1902), a young Englishman who went to South Africa first in 1871, and who spent most of his life there as miner and statesman, caught a vision of uniting North Africa and South Africa with a shining path of empire. His plan was to build a solid chain of British territories from Egypt to Cape Colony, and through them to construct a railway from Cape to Cairo. His life was given to gaining wealth in gold and diamond mines and to promoting British power in Africa. He died at forty-nine with his bold dream unfulfilled, but seventeen years after his death the Cape-to-Cairo scheme was carried out.

Cecil Rhodes is best known to-day by the scholarships he founded at Oxford, for which he left the bulk of his fortune.

(More will be said about his work in Africa in Chapter XLIII.)

Democracy with Imperialism. It will now be plain that while Great Britain conquered she also made room for freedom. Not all parts of her empire have yet been given autonomy, but several have been raised from mere colonies to self-governing dominions. Besides, it is fitting to notice her crusade against slavery.

Abolition of Slavery. Great Britain in 1806 passed laws to abolish the slave trade, and in 1833 Parliament was induced to declare Negro slavery illegal throughout the Empire. At the



Photo from Kwing Gallowsay

CECIL RHODES

same time \$100,000,000 was voted to purchase from their masters the freedom of all the slaves then in the Empire.

The British Empire in 1914. By 1914 the Empire embraced about one-fourth of the earth's habitable area and one-fourth of the people. Only a small part of the Empire's population, however, was of British stock. For every one of the British colonists there were more than thirty of other races, mostly dark-skinned "natives" subject to British rule. In a brief roll-call, there were 315,000,000 people of India, 40,000,000 blacks in Africa, 6,000,000 Arabs and as many Malays, 1,000,000 Chinese and as many Polynesians, and 100,000 Indians in Canada.

STUDY HELPS

1. Make a list of (a) colonies that Great Britain lost between 1763 and 1815; (b) colonies that she gained within the same period.
2. On the maps locate (a) Lower Canada, (b) Upper Canada, (c) New Brunswick, (d) Newfoundland, (e) New Zealand, (f) Orange Free State, (g) Transvaal, (h) Suez Canal, (i) Cyprus, (j) Afghanistan.
3. Write three sentences on each of the following: Lord Durham, James Cook, Disraeli, Cecil Rhodes.

REVIEW QUESTIONS

1. What kinds of reforms were carried out in the British Empire in the 19th century?
2. (a) What was Magna Carta? (b) What was the Magna Carta of the British Empire?
3. What conditions led to revolt in Canada in 1837?
4. What did Lord Durham recommend in his famous report?
5. What was done in Canada in 1847? In 1867?
6. Why was 1900 an important year in Australia?
7. Who are the Maoris?
8. Why has New Zealand attracted special attention since 1890?
9. What delayed autonomy and federation in British South Africa?
10. What famous "trek" did the Boers make?
11. Why was 1909 a notable year in South Africa?
12. How did Disraeli strengthen the British Empire?
13. What splendid vision did Cecil Rhodes have? For what is he best known?
14. What went hand in hand with British imperialism, in many parts of the Empire, after 1839?
15. What can you say of the slave trade in 1806? Of slavery in 1833?
16. What can you say of the British Empire in 1914?

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CHAPTER XXXVII

EXPANSION AND UNIFICATION OF THE UNITED STATES

In spite of the fact that many early Americans were pioneers, and therefore self-reliant and bold in spirit, and the fact that the American Revolution was fought and won on democratic principles, the United States was not very democratic at first. Washington, Hamilton, John Adams, and others who had much to do with shaping our national beginnings were afraid of too much democracy. The Federal Constitution, as framed in 1787, was designed to check the will of the masses as well as to safeguard against monarchs.

The United States Senate was elected by the state legislatures, not the state voters, and in most of the states only the wealthier men were voters at that time. Accordingly, only about half of the white men could vote for members of the House of Representatives. And the first Presidents, with most other men who controlled our national government up to 1801, were aristocratic rather than democratic.

TOWARDS DEMOCRACY

As time went on, a democratic spirit asserted itself more and more. Jefferson, the third President, believed that the only true aristocracy was an aristocracy of virtue and ability, not of wealth or birth. He favored the extension of the franchise so as to give more men the right to vote. Negro slavery he regarded as an evil. One of his most interesting ideas was that the Constitution should be revised every nineteen years, to give each generation the right of making its own form of government.

Jeffersonian Democracy. The election of Jefferson as President in 1801 was regarded by his supporters as a great victory for Ameri-

can democracy. He was President for eight years, and was a power in politics for many years longer. And most of the Presidents after him, until 1861, were members of the Democratic party and were democratic in principle — in most things.

Under Jefferson, in 1803, the territory of the United States was extended far beyond the Mississippi River by the purchase of the vast Louisiana region, from France. This opened an inviting field of adventure and settlement for the daring spirits of the new nation.

Jacksonian Democracy.

Andrew Jackson, who was President from 1829 to 1837, seemed to be more democratic in some respects than Jefferson. Between 1801 and 1829 two important changes had taken place in the United States. Both changes made for democracy. (1) The towns of the East were growing into large cities, with factories and big industries, and the workingmen of the cities were demanding the right to



PRESIDENT JACKSON

vote, with other things they believed would help them. (2) The regions of the West, beyond the Alleghany Mountains and in the Mississippi Valley, were being erected into new states, and the men of those new states, with the aggressiveness of pioneers, were demanding a large share in the government. They were naturally democratic and had a rather strong dislike for the aristocrats of the older states.

Jackson came from the frontier, and he brought with him (into power) the frontier brand of democracy. It was not long until the older states changed their constitutions so as to allow more men to vote and hold office. At the same time more provisions were

made to educate the common people and to give them various rights that they desired.

TOWARDS NATIONALISM

Nationalism and democracy are not opposites — they often run along together. The real opposite of nationalism is localism — it may be localism of a city or a county, of a state, or of a large section of the country, including a number of states. Nationalism has encountered localism of all sorts in the United States, but in the long run has steadily gained strength.

The "Critical Period." The five or six years immediately following the Revolution have been called the "Critical Period" of United States history, because nationalism seemed to be in grave danger. Localisms of various sorts and sizes were very strong at that time, and it seemed as if the union of states that had been formed during the Revolutionary War would be broken up, but the forces of nationalism prevailed and a more perfect union was established. (See page 527.)

Another Critical Period. Another critical period for nationalism came in 1832, when South Carolina undertook to nullify a law of Congress. Two years earlier, in the United States Senate, Daniel Webster of Massachusetts and Robert Hayne of South Carolina had debated the question. Webster set forth the view that was held by most persons of the North, that the national government was supreme; Hayne set forth the view that seemed to prevail in the South, that a state could decide a disputed question for itself, against the national government. In other words, Webster stood for nationalism, Hayne for localism, or state sovereignty. But in 1832, when South Carolina attempted to do what Hayne said she could do, she put the matter to the test. And when President Jackson, the frontier Democrat, promptly made it plain that he would not permit what South Carolina proposed, he ran up the score for nationalism.

The Most Critical Period. The supreme test of nationalism in the United States was made in the Civil War, from 1861 to 1865. At that time, because of quarrels over slavery, protective tariffs, etc., a number of the states attempted to secede (withdraw from

the Union), and inasmuch as they were kept from doing so and the right to secede was given up, nationalism was stronger than ever. This was just about the time that Germany and Italy were achieving national unity.

Gains for Democracy. At the same time slavery was abolished. The Negroes, who had been only property before the Civil War, were now made persons. They were also made citizens, and in a measure were given the ballot and other political rights. And inasmuch as these things were done by amending the national Constitution, and under the auspices of the national government, nationalism won credit as a champion of democracy.

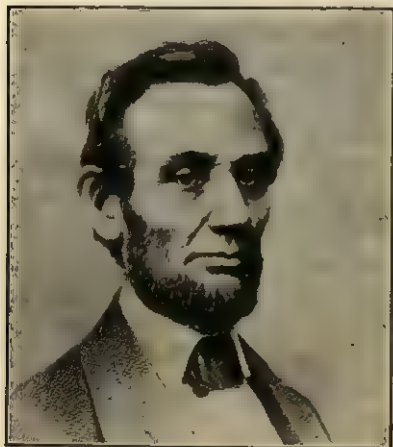
Expansion of Territory. Large additions to United States territory were made from time to time. As we have noted, the Louisiana region was purchased in 1803. In 1819 Florida was acquired. The greatest gains were made between 1840 and 1850. Within that decade the national domain was pushed to the Pacific in the northwest by settlement; it was enlarged in the south by the admission of Texas as a state; and it was extended to the Pacific in the west and southwest by territory acquired by war with Mexico. (See map facing page 526.)

The acquisition of Texas, New Mexico, California, and adjacent regions (between 1840 and 1850) at first weakened nationalism, because quarrels over them helped to bring on the Civil War; but in time the broad expanse, stretching in unbroken beauty and wealth across the plains and mountains to the Golden Gate, became a source of pride to most Americans, and stimulated national patriotism. This was especially true after railroads had joined the East and the West, and telegraph lines and mail service kept the various sections in close touch with one another.

Immigration. Immigration brought into the United States many diverse elements. There were Germans and Austrians, who came to America after the failure of the revolutions of 1848 in Europe; there were Irish, fleeing from oppression at home; there were Scandinavians, who settled in the new states of the Northwest; and in later years there were increasing numbers of immigrants from Italy, Austria-Hungary, and Russia. All these and other nationalities contributed to the rapid growth of the United

States. One of the most remarkable facts about these immigrants is that so many of them quickly became patriotic Americans.

Welding the Nation. To begin with, the Federal Constitution itself, as we have seen, was a strong foundation for nationalism. "To form a more perfect union" was not a vain phrase. The arguments of Daniel Webster, and especially certain early decisions of the Supreme Court, under the leadership of John Marshall, brought out the Constitution's national strength. The firm stand of the Democrat, Andrew Jackson, and of the Republican, Abraham Lincoln, for federal supremacy and an indissoluble union, had telling effect. The war victory of the nation in 1865 was the decisive stroke for nationalism.



PRESIDENT LINCOLN

The expansion of territory and the growth of settlement made new states, but these

were quickly brought together by rail and wire. Roads, railways, telegraph lines, and rapid mail service created a sympathetic system of feeling and response throughout the nation as a whole. "America," "The Star-Spangled Banner," and other national songs quickened a national sentiment; and in 1898 the war with Spain made Americans forget, for the time being at least, the few sectional differences that remained.

Nationalism in Control. Further, the fact cannot be overlooked that for many years, the national government of the United States has been chiefly in the hands of the Republican Party, whose main principle is nationalism. Having preserved the national Union in the crisis of the Civil War, this party continued to advocate nationalism as against sectionalism. Moreover, for a considerable period the Democratic Party also has shown a strong spirit of nationalism.

TOWARDS BIG INDUSTRY

Manufacturing, trade, and commerce have done much to expand if not to unify the United States. Ever since Slater's first cotton mill at Pawtucket (see page 597), New England and the North have been active in manufacturing. Eli Whitney's invention of the cotton gin in the South in 1793 was not immediately followed by much industrial enterprise in that section of the country, but in recent years the South, as well as the North (and the East and the West), has been invaded by the whirring wheels of industry. One factor that has been very potent in the remarkable industrial development of the United States is to be found in the patent laws enacted by the national government. Thereby mechanical invention has been encouraged.

Land and Labor. Two other important factors in American industry have been the abundant and varied natural resources (land) and the numerous intelligent workers who have nearly always been available in all parts of the country.

Beginning in the North. There were a number of reasons why American industry (manufacture and trade) developed first in the North. For example, capital and suitable labor were more abundant in the North. Another reason was the fact that towns (which soon grew up in the North) are more favorable to large-scale industry than plantations (which long prevailed in the South). Moreover, it was believed that the Negro slaves, who were most numerous in the South, were not adapted to work in factories. Besides, the planters of the South found the growing of cotton, tobacco, corn, wheat, and other farm crops so profitable that they were not interested in building factories. There was much available water power in both sections.

Extending to the South. The freeing of the Negro slaves, following the Civil War, in large measure broke up the plantations of the South. This, with other things, brought about conditions there that invited manufacturing. Within the last half-century, and especially since 1900, most of the southern states have been transformed by the building of factories and the growth of cities. Cotton mills have become very numerous in the South — as one

would expect, in view of the fact that so much raw cotton is grown there.

Big Industry. Between the Civil War and the World War (1914-1918) the industries of the United States grew amazingly. In that half-century the United States became the leading industrial nation of the world, producing more coal, more iron and steel, more copper



OIL WELLS AT SIGNAL HILL, CALIFORNIA © Spence Air Photos

One illustration of the growth of a gigantic industry.

than any other nation ; successfully challenging England's leadership in the cotton industry ; and building more miles of railway than all Europe.

An outstanding tendency of American industry has been the trend towards large-scale production by great corporations and "trusts" (combinations of corporations). Huge combinations were built up in the oil, steel, sugar-refining, railroad, and many other industries. At the same time, the workers organized nationwide trade unions.

Protective Tariffs. One of the policies by which the United States government attempted to foster big industry was the establishment of a protective tariff. At first the tariff duties imposed on imports were rather moderate, and intended mainly to provide revenue for the government. Later, higher duties were levied, in order to protect "infant industries" against foreign competition. Although the Democrats generally opposed this policy, the Republicans favored it, and the Republicans were in power most of the time from 1861 to 1913. As a result, the United States adopted high tariffs, such as the famous McKinley Tariff of 1890. Probably America's example was one factor in promoting the adoption of protective tariffs by France, Germany, and other European countries.

TOWARDS IMPERIALISM

Nationalism and Democracy. As already suggested, nationalism and democracy may normally go together. In the United States the growth of unity and national loyalty has been attended or shortly followed by some notable steps in democracy. The abolition of slavery was achieved by military victory, but in time even the vanquished gave approval. Progress towards democracy has continued along with growth in nationalism. In 1913 the national constitution was amended so as to allow the voters of each state to elect their national senators; and in 1920 another amendment gave women the right to vote.

Democratic Devices. In recent years the initiative, the referendum, the recall, and the direct primary have come into favor in many parts of the nation. The initiative is a device, by petition or otherwise, to give the people the first word in law-making; the referendum is a plan, by ballot usually, to give them the last word in law-making. The recall is a method whereby the people by vote may remove an unpopular official; the direct primary is an election by ballot within a political party to choose candidates for that party. All are distinctly democratic; all are intended to give the average citizen a larger and more effective share in the government.

Expansion and Imperialism. If nationalism in the United States has been attended or followed by progress in democracy, it seems

to be true also that expansion, particularly expansion in trade and territory, has led into imperialism. As long as American territories were adjacent, were settled mainly by Americans, and could be quickly made into states and admitted into the national union, the process of unification was simple and the extension of democracy was easy. But when foreign territories were acquired, and the peoples of those distant lands were deemed unfit for full politi-



MANILA

Photo from Ewing Galloway

The Jones Bridge over the Pasig River is the main vehicular bridge between the business section and residential suburbs. Juana Luna Street along the waterfront is seen in the background. Manila is the capital of the Philippine Islands.

cal rights, the problem was different. In so far as such distant territories were held as mere possessions, with no chance of statehood, and the people in them were ranked as subjects rather than as citizens, the United States tended to be imperialistic.

Distant Territories. In 1867 the United States purchased Alaska from Russia. In 1898 there was a short decisive war with Spain, growing out of troubles in Cuba; but part of the fighting was on the opposite side of the globe, and therefore by this war the United States was brought more directly and more fully into

world affairs. As a direct result of this war, Guam, Porto Rico, and the Philippines came into the hands of the United States. In the same year (1898) the Hawaiian Islands were annexed at the request of some of the American settlers.

Since then the United States has acquired several of the Samoan Islands, the Panama Canal Zone, and the Virgin Islands (Danish West Indies).

"Police Power." By the war with Spain in 1898, Cuba was freed from Spain, but the United States obtained a naval base on the Cuban coast and the right to land troops to keep order, if necessary. Soon afterward, in 1903, President Roosevelt secured the Panama Canal Zone for the United States and asserted that the United States had the right to exercise a "police power" in unruly Latin-American republics. In fact, the United States on numerous occasions thereafter did send armed forces to restore order in Cuba, Nicaragua, Haiti, and other little republics in the Caribbean region, or to pursue a rebel leader in Mexico.

The United States also gained financial control of several of these republics. Although these countries were not annexed to the United States, they were about as dependent on the United States as if they had been called "protectorates."

In taking control of unruly or incapable countries the United States was doing what European powers were doing in other parts of the globe. Just as Great Britain was expanding her empire, and France hers, so the United States, on a smaller scale, was acquiring what might be called an empire — a group of possessions and dependent states which were not a part of the nation itself.

STUDY HELPS

1. Rule a page into three vertical columns, A, B, and C, making A 3 inches wide, B, 1 inch, and C, 4 inches. In column A write the names of all the territories acquired by the United States since 1800; in column B show the years of acquisition; and in column C state how each was acquired.

2. Make four lists, as indicated below, in each list putting each item on a separate line:

- (a) the various things that have made for democracy;
- (b) the various things that have made for nationalism;

- (c) the various things that have made for big business;
- (d) the various things that have made for imperialism.

3. Find an event, or several events, in the history of the United States for each of the following years: 1787, 1793, 1801, 1803, 1819, 1829, 1830, 1832, 1861, 1867, 1898, 1903, 1913, 1920.

REVIEW QUESTIONS

1. What were some features of oligarchy and aristocracy in the United States at first?
2. Which two of the early Presidents were outstanding champions of democracy?
3. What two changes that took place between 1801 and 1829 made for democracy?
4. What is the opposite of nationalism?
5. (a) Why was the period from 1783 to 1789, in the United States, critical? (b) The period around 1832? (c) The period from 1861 to 1865?
6. What gains for democracy were made in connection with the Civil War?
7. What additions to United States territory were made between 1800 and 1850?
8. What were some forces and factors besides war that made for nationalism in the United States (welded the nation)?
9. In what section of the United States did large-scale manufacturing begin? Why there?
10. What tendencies in industry have been noticeable in the United States since 1865, especially since 1900?
11. What are some of the democratic devices that have recently come into use in many parts of the United States?
12. (a) What is imperialism? (b) What conditions and developments have stimulated imperialistic policies, especially since 1898?

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CHAPTER XXXVIII

CAVOUR'S ITALY AND BISMARCK'S GERMANY

Between 1848 and 1871 Italy was liberated, mainly from Austria, and united under the king of Sardinia; within the same period most of the German states were united under the king of Prussia. The one was due mainly to Camillo di Cavour; the other to Otto von Bismarck.

ITALY BEFORE CAVOUR

Disunion. During the first half of the 19th century Italy was still mostly, as Metternich had declared, only a "geographical expression." It was disunited and its different parts were ruled despotically. Lombardy and Venetia remained under Austria. In central Italy the duchies of Parma, Modena, and Tuscany were ruled by kinsmen of the Austrian Emperor. The States of the Church, including Rome, were governed by the Pope. Southern Italy was under a Bourbon king supported at critical times by Austrian troops. Aside from the States of the Church, Sardinia, including the northwestern corner of the mainland as well as the island of Sardinia, was the only Italian state independent of foreign control. It finally led to liberty and union.

Popular Feeling and Leaders. The Italian peasants, the class least restless, objected to the heavy taxes they had to pay to support foreign rulers; they also objected to having the Austrians undo the reforms and steps toward union that Napoleon Bonaparte had introduced. The bourgeoisie, the middle-class business men, went farther; and the working class, prominent in the northern industrial cities, made common cause with the bourgeoisie. Even some of the nobility advocated political reform and national independence.

Joseph Mazzini (1805-1872), lawyer and writer, taught incessantly by speech and pen the doctrine of nationality. He organized a society known as "Young Italy" to oppose foreign and domestic tyranny. He was not very practical, but his zeal and patriotism stirred a liberal spirit.

Joseph Garibaldi (1807-1882), a giant in stature and strength and an adventurer in many lands, was a born revolutionist and an ardent member of Mazzini's "Young Italy." In a red shirt and a slouch hat he became a romantic figure. To Mazzini's zeal Garibaldi added brave and striking deeds.

Vincent Gioberti (1801-1852), a Catholic priest, was forced to spend many years in exile because of his liberal views. His writings appealed strongly to the upper classes and especially to patriotic members of the clergy. He did not favor arms as a means of winning national freedom and unity, and was not a member of the Mazzini-Garibaldi party, which was known as the Republican Party. Gioberti urged the Pope to champion the liberal movement and to form a confederation of Italian princes. Pope Pius IX for a time did make reforms in the Papal States and aid the cause of nationality.

Italian Revolts of 1848. In the revolutions that swept over Europe in 1848, Italian patriots took part. Lombards and Venetians struck for freedom and the Pope sent troops to aid them. So did the king of the Two Sicilies and the grand duke of Tuscany. Mazzini cheered the revolt and Garibaldi joined with his red-shirted "legion" against the hated Austrians. Charles Albert, king of Sardinia, declared war against Austria and assumed military leadership of the Italians.

But parties and politics blighted fair promise. Charles Albert did little to allay the jealousies of other Italian princes, and at the hands of the Austrians he suffered defeats. Mazzini's men were only half-hearted in support, fearing that Charles Albert's success might weaken their party; the Pope withdrew for fear the Church might lose influence outside of Italy if he were too much of an Italian patriot. He, at the end of 1848, alarmed at the violence of the revolt, took refuge with the king of the Two Sicilies. Mazzini set up a republic in Rome, but his radical rule turned many

Italians against him. In 1849 the Austrians won decisively at Novara over Charles Albert, who then abdicated in favor of his son, Victor Emmanuel II. Sardinia made peace with Austria, promising to withdraw from Lombardy. The old order was restored and reforms were undone. Louis Napoleon Bonaparte, president of the Second Republic in France, to curry favor with French conservatives sent an army to Rome, overthrowing Mazzini's republic and reinstating Pope Pius IX.

The revolt in Italy seemed a dismal failure, yet four results may

be noted: (1) Popular desire for national unity and liberal government was strengthened. (2) It was seen that the Pope could not be counted on to assume patriotic leadership. (3) Mazzini and his party were discredited as practical leaders. (4) The king of Sardinia stood out as the fittest national leader.



CAVOUR

CAVOUR AND HIS KING

Victor Emmanuel II, alone among the Italian princes, retained the reforms of 1848, and more and more Italians looked to Sardinia as the center of

freedom and unity for Italy. The young king's most able helper was Count Cavour (1810-1861), who in 1851 became Sardinia's prime minister and minister of foreign affairs. Cavour had confidence in his people and in himself. "I cannot make a speech," he said, "but I can make Italy."

Domestic Policies. Under the liberal constitution of 1848, Cavour shaped Sardinia's government after England's, which he greatly admired: the government ministers, appointed by the king, were responsible to Parliament, which consisted of an appointed Senate and an elected Chamber of Deputies. But, as in

Britain at that time, only a minority of Sardinian men, those of the upper classes and the bourgeoisie, voted for the Deputies.

In economics, too, Cavour followed England. He strove to advance the prosperity of the bourgeoisie. Restrictions on commerce and manufacturing were removed. That is, a policy of free trade was adopted instead of protective tariffs. Taxation was reformed; roads, canals, and railways were constructed.

In religious matters Cavour curbed the political influence of the Church, which he thought was hostile to his plans for freeing and uniting Italy. Monastic orders not engaged in education, preaching, or charity work were suppressed. He suggested a separation of church and state — "a free church in a free state." All this widened the breach between him and the Pope; Pius IX thenceforth opposed Italian unification under the leadership of Sardinia.

Foreign Policy. By the sorry experiences of 1848-1849, Cavour realized that Sardinia must have foreign aid to defeat Austria and unite Italy. He relied chiefly on Louis Napole-

on of France, who professed regard for "oppressed nationalities" and was ambitious to win fame and glory. Accordingly he caused Sardinia in 1855 to join France and England in the Crimean War against Russia. The Italian soldiers did well, and at the peace congress in Paris (1856) he set forth the miseries of Italy and the misrule of Austria, winning England's sympathy and Louis Napoleon's friendship. In an alliance in 1858 Louis Napoleon secretly promised to aid Sardinia in driving the Austrians from Lombardy and Venetia;



GARIBALDI

in return, Cavour promised that Sardinia would cede Savoy and Nice to France. In Italy he conspired with patriot leaders against foreign control.

Notable Gains. In 1859 Austria, aroused by military preparations in Italy, declared war on Sardinia. Aided by Louis Napoleon, the Sardinians defeated the Austrians at Magenta and Solferino. Various rulers, subservient to Austria, were ousted by local revolts. Louis Napoleon balked when he saw Cavour taking over duchies in central Italy, and the war stopped; but by the peace of 1860 Sardinia held Parma, Modena, Tuscany, and Romagna (a district of the Papal States); also Lombardy. France obtained Savoy and Nice. Austria still retained Venetia, Trent, and Trieste.

Garibaldi in 1860, with his famous "Red Shirts," secretly aided by Cavour, conquered all southern Italy. He might have made himself dictator of Naples and Sicily, but patriotically he turned over his conquests to Cavour and Victor Emmanuel for the sake of a united Italy. Thus Sardinia reached in its control from north to south, and Cavour, to fill the gap, took another large slice of the Papal States, leaving only the city of Rome and a small district around it to the temporal rule of the Pope.

In 1861 Victor Emmanuel assumed the title "King of Italy." The Sardinian constitution of 1848 was extended and applied to the enlarged national state, and the first parliament of united Italy met in Turin. The year was saddened by the death of Cavour, but he had carried the task of unifying Italy and establishing liberal government to such a point that others could continue and complete it.

Venice and Rome. In 1866 Italy allied herself with Prussia in a war between Prussia and Austria (the Seven Weeks' War) to attack Austria. Italian forces were defeated, but Prussia so quickly crushed Austria that the latter was compelled to cede to Italy most of Venetia, including the city of Venice. Austria retained Trent and Trieste and other points of vantage, but the acquisition of Venetia contributed towards Italian unity. Yet Italy without Rome was much like a body without its heart. Italy was waiting for Rome. It was not to wait long. In 1870

another war, between Prussia and France, gave Italy Rome. Prussian victory led to the withdrawal of French troops from Rome, there to sustain the Pope, and at once Victor Emmanuel marched into the "Eternal City." Pope Pius IX protested and shut himself up in his palace, the Vatican. Early in 1871 Rome became the capital of liberated and united Italy.

ITALIAN PROGRESS UNDER HANDICAPS

Government. Italy after 1871 was a united nation, with its king's powers limited by a constitution, but democracy also was



Photo by Burton Holmes from Ewing Galloway

THE VATICAN BUILDINGS

limited. Most Italians did not own property and nearly three-fourths of them could not read or write, hence could not vote or hold office. As late as 1901 almost half were illiterate. Accordingly, the bourgeoisie and the upper classes controlled and operated the government. Democracy and progress were handicapped also by quarrels between the government and the Popes. Pius IX and

his successors, feeling unjustly treated, shut themselves up in the Papal palace and refused to have any friendly relations with the civil government. The Pope was frequently termed the "Prisoner of the Vatican." For a time Italian Catholics were forbidden to vote or hold office under the king. Thus the government fell into the hands of an anti-Catholic group of the bourgeoisie.



Photo by Burton Holmes from Ewing Galloway

FIAT FACTORY IN TURIN

Turin is the chief center of the automobile industry in Italy. The name Fiat consists of the initials of *Fabrica Italiana Automobili Torino*. Before World War II the Fiat plant was one of the finest automobile factories in the world.

Centralized after the French model, the government promoted a good many progressive measures. A uniform system of popular education was planned, though not well carried out. New railways and highways were built, harbors were improved and land surveys undertaken. Factories in Naples, Palermo, and Messina, as well as in the flourishing cities of Lombardy and Tuscany, were favored. Efforts were made to bring the backward districts

of southern Italy up to a social and economic level with the prosperous regions of the north; but in general it was the welfare of the bourgeoisie rather than that of the common people that was advanced.

Imperialism. Fired with national patriotism and the glorious history of Rome's ancient empire, Cavour's Italy sought imperial expansion — she must be a "great power." This meant colonies as well as commerce, diplomatic influence, and strong armaments. A navy was built; the army was enlarged and reorganized. Eritrea and Somaliland, two small colonies in tropical Africa, were secured; Abyssinia was invaded, but Italy's army was badly beaten at Adowa in 1896. In a war with Turkey in 1911–1912 Tripoli in northern Africa was acquired and twelve small Greek islands in the Aegean Sea were occupied.

The Triple Alliance. Italy longed for Tunis — the land of ancient Carthage — just across the sea from Sicily, but in this was thwarted by France. Then a curious thing was done: Italy formed a close alliance with Germany and with her old enemy, Austria. This famous Triple Alliance lasted from 1882 to 1915. It placed heavier burdens of armament and taxation on Italy and kept her from obtaining Trent and Trieste, which were long "unredeemed."

Taxation and Emigration. To escape military service, to get away from high taxes, and to try a new chance in life, many Italians of the lower classes emigrated to America. Between 1871 and 1914 nearly 6,000,000 settled in foreign countries, mainly in the United States, Argentina, and Brazil. Others who remained cried out against the government: (1) Ardent Catholics, for curbing the Church and failing to aid the peasants; (2) "Young Italy," a small Republican Party, which advocated a republic; (3) Socialists, demanding a solution of labor problems under the factory system. Some extremists preached anarchy. In 1900 King Humbert, Victor Emmanuel's successor, was assassinated by an anarchist.

Gains of Democracy. Alarmed, the Italian government made concessions. In 1882 voting was extended, but it was not until 1912 that all Italian men were allowed to vote and hold office. In

1905 Papal restrictions were relaxed, and thereafter loyal Catholics could join actively in campaigns for political democracy and religious liberty. Laws were passed to aid the peasants and the factory workers. Insurance was provided against accidents, illness, and old age. Trade unions were legalized; banking, trade, and agriculture were encouraged. By 1914 Italy had become a democratic nation, with patriots looking towards Trent and Trieste, still "unredeemed."

TOWARD GERMAN UNIFICATION

Unlike Italy, Germany had at the beginning of 1848 a form of political union in the Confederation and a force for union in the *Zollverein* (Customs Union). (See page 618.) The Confederation, created by the Congress of Vienna (page 614), was mainly a form. At its head was Austria, and at the head of Austria was Metternich — until 1848. He did not want any system that would give the German people anything like liberty or democracy. Impelled by revolution, the Confederation in 1848 authorized the Frankfort Assembly (page 620). It was supposed to establish a united and democratic government for all Germany. It did draw up a plan, providing union under a liberal constitution, the king of Prussia to be emperor.

But by the spring of 1849 the autocrats had recovered from the fright that the revolutions of 1848 had given them. The king of Prussia haughtily spurned the Frankfort Assembly: he would accept the headship of Germany if offered by the princes, but not from a democratic assembly — "the gutter," as he phrased it. Some of the princes consented to invite him, with or without democracy, but Austria objected, and the plan came to nothing.

Tariff Union. But effective gains for union were made by the *Zollverein*. It was based on good business principles — it aided business. It, therefore, was effective with powerful classes. It provided for free trade among member states and had been working well for some years prior to 1848.

Many German nobles and other conservatives caught the fire of national patriotism. They denounced the Frankfort Assembly for its failure to build a strong national state, but they also re-

gretted the haughty littleness of the king of Prussia. They felt that he should have risen to the occasion, defying Austria and assuming the headship of Germany. After 1850 these strong patriotic groups came to the fore. Having lost confidence in the democratic efforts, they favored armed force, hoping that the king of Prussia would change his mind or that Prussia would get another king with a different mind.

BISMARCK AND HIS KING

It was not long until the war-minded patriots found a man of iron among themselves — Bismarck. And about the same time Prussia got a new king — William I.

Otto von Bismarck (1815-1898) was a member of the influential class of Prussian landlords (Junkers). During the troubled years of 1848-1849 he missed no opportunity to display his deep-seated convictions, namely: that autocracy

was the best kind of government; that the Frankfort Assembly was silly; and that the unification of Germany should be achieved by the king of Prussia, through Divine Providence, with the aid of the army, the nobility, a political machine, and the Protestant state church.

From 1851 to 1859 Bismarck represented the king of Prussia in the Diet of the Confederation. There he worked with others to repress liberalism and developed an intense dislike for Austria. In 1859 he was sent to St. Petersburg (Leningrad) as Prussian ambassador to Russia, where he admired the tsar's autocracy. In 1862 he was sent to Paris, where he made a shrewd estimate of the complex character of Louis Napoleon (Napoleon III). Recalled



BISMARCK

the same year to Berlin, he was made chief minister of Prussia, so continuing until 1890. In 1861 Prussia's new king, William I, had been enthroned. He was just suited to the ideas of Bismarck and others of his party.

Blood and Iron. The first thing Bismarck did on becoming chief minister of Prussia was to back King William's demand for a strong Prussian army. "Germany," he declared, "does not look to

Prussia's liberalism, but to her power. . . . The great questions of the day are not decided by speeches and majority votes — therein lay the weakness of 1848 and 1849 — but by blood and iron!" The days of blood and iron came soon enough.

While universal military service was being enforced in Prussia, Bismarck shaped his foreign policy towards war with Austria, to give Prussia the headship of Germany. In 1863 he placed the tsar of Russia under obligation to Prussia by offering to aid the tsar in suppressing an uprising of the Poles. He duped Napoleon III by hinting that France might obtain "compensation" if Prussia were given a free hand in Germany.



Culver Service

COUNT HELMUTH VON MOLTKE

Chief of the general staff of the Prussian army from 1857 to 1888, who planned the victorious campaigns of 1864, 1866, and 1870.

BISMARCK'S THREE WARS

(1) **With Denmark.** In 1864 Prussia, under the guidance of Bismarck, joined Austria in a war against Denmark for the two duchies of Schleswig-Holstein. Lying in northwestern Germany, they were peopled mainly by Germans but governed by the king of Denmark. They could have been divided at a peace table,

but the king of Denmark insisted on having all, and so did Austria as head of the German Confederation. No sooner were they wrested from Denmark than Prussia and Austria, as Bismarck had foreseen, began to quarrel over them. In June, 1866, he proposed to exclude Austria from the Confederation. This meant transferring the headship to Prussia. It also meant war.

(2) **With Austria.** In the Seven Weeks' War, June and July, 1866, Prussia had the advantage of a large army, well equipped with a new type of rifle and ably led by King William and Count von Moltke. Italy aided, for Italy too, as we have seen, was fighting to break Austria's power. Prussia made quick work of the smaller German states that supported Austria and then, on July 3, overwhelmed Austria on the bloody field of Königgrätz (Sadowa). Peace was concluded the next month, with Prussia free to deal with Germany as she chose.

Bismarck's reconstruction of Germany during the next year or two was as follows: (1) The old Confederation was dissolved. (2) The Austrian Empire was cut off from Germany and made to cede Venetia to Italy. (3) Prussia annexed Schleswig-Holstein, the kingdom of Hanover, the free city of Frankfurt, and certain other regions. (4) The remaining small German states north of the Main River, under the leadership of Prussia, were brought together into a close union called the North German Confederation, with the king of Prussia as "president." (5) The four German states south of the Main, namely Bavaria, Württemberg, Baden, and Hesse, were recognized as independent, but they were bound to the North German Confederation by the trade ties of the *Zollverein* and by defensive military alliances.

(3) **With France.** From 1867 to 1870 Bismarck maneuvered to draw northward the political allegiance of the south German states. They, he knew, distrusted Prussia but also feared France. Napoleon III, seeking "compensation" for France after the Seven Weeks' War, played into Bismarck's hands. By diplomacy, clever and unscrupulous, Bismarck egged on Napoleon until in July, 1870, France declared war against Prussia. On a wave of national patriotism the south German states came to Prussia's "defense."

The war with France was short, sharp, and decisive. Bismarek, the war-maker, was ably seconded again by von Moltke, the war-winner. In the great battle of Sedan, September 2, 1870, Napoleon III was taken prisoner with 100,000 of his men. In January, after heroic defense for 127 days, Paris surrendered. Bismarek



Photo by Burton Holmes from Ewing Galloway

THE SIEGESALLEE AT BERLIN

The "avenue of victories," bordered by statues of Hohenzollern rulers.

could now build a German Empire after his own heart. Bavaria, Württemberg, Baden, and Hesse, upon their own request, were admitted to the North German Confederation and the name was changed to "German Empire." On January 18, 1871, in the Hall of Mirrors in the old French palace at Versailles, King William of

Prussia was proclaimed German Emperor. France was compelled to pay a war indemnity of a billion dollars and hand over Alsace-Lorraine to Germany. Bismarck's Germany was unified without Austria and without real democracy.

THE GERMAN EMPIRE

Government. Prussia, the largest and strongest state in the Empire, retained its undemocratic constitution of 1850, and very few of the twenty-five states had real parliamentary government of the English type. Under the Emperor, supreme authority was vested in the Bundesrat, a body of personal agents of the kings and princes. The Reichstag, the popular assembly, elected by universal manhood suffrage throughout the nation, was a concession to democracy, but its acts could always be blocked by the undemocratic Bundesrat. Whoever was king of Prussia was also Emperor. He named the chief minister of Prussia and also the Imperial Chancellor. These held office as long as they enjoyed the confidence of the Emperor-King. Bismarck was chief minister of Prussia and Imperial Chancellor from 1871 to 1890. While democracy was scarce, militarism was abundant. By militarism the Empire had been created, and by militarism it was to be preserved and extended. In 1884-1885 Bismarck took under imperial control vast regions in Africa that German merchants and missionaries had already staked out.

Armaments and Alliances. German militarism alarmed neighboring countries, and within a few years France, Austria-Hungary, Russia, and Italy built up large armies. Fearing that others might unite against her, Germany sought friends to unite with her. In 1879 Bismarck concluded an alliance with Austria-Hungary. This was expanded in 1882 into the famous Triple Alliance by the inclusion of Italy. (See page 665). Until 1890 Germany's relations with Russia and England were friendly, but the whole era from 1871 to 1914 was an "armed peace," with national jealousies growing and armaments increasing.

Paternalism. Bismarck's Germany took over coinage and regulation of banking. It reshaped the railway systems of the several states, putting them more fully at command of the Empire.

Industry and agriculture were protected by high tariffs which yielded large federal revenues. Laws regulated hours of labor and insured workers against illness, accident, and old age. Germany

was thus a pioneer in social legislation among modern nations. Excellent trade schools were established.

Political Unrest. In spite of Germany's power and paternal benefits, not all groups in the Empire were satisfied. Among the restless were certain non-Germans who did not wish to belong to the Empire at all: Danes in Schleswig, Poles in Prussia, Frenchmen in Alsace-Lorraine. And among the Germans themselves were malcontents: (1) Democrats, or Radicals, who kept alive the revolutionary ideas of 1848; (2) Catholics, the "Center Party," who resented the exclusion



Photo from Ewing Galloway

WILLIAM II

German Emperor from 1888 to 1918. This portrait, showing him in naval uniform with warships in the background, was painted with his approval and was intended to show his interest in the navy.

of Catholic Austria from the Empire and disliked Prussian predominance; (3) Socialists, followers of Karl Marx and Friedrich Engels, who wished to destroy militarism, set up a democratic republic, abolish private property, and put the working classes in control of factories and farms. By 1914 the Socialists (Social Democratic Party) formed the largest political party in Germany.

Emperor William II. In 1888 Emperor William I died. His son, Frederick III, reputed to be a liberal, reigned only three months. Frederick's son, William II, the same year became king of Prussia and German Emperor, continuing until 1918, the end of the First World War. A typical Hohenzollern, he loved power and the trappings that went with it. He posed as an ardent Protestant Christian and affirmed the divine basis of his sovereignty. He dabbled in many things, traveled much, and talked incessantly. Though he subscribed fully to Bismarck's policy of blood and iron, he could not work with Bismarck. Bismarck was dismissed in 1890 and the German ship of state obeyed a new pilot.

After 1890 Germany enlarged her colonial empire in Africa, annexed certain islands in the Pacific, and occupied the port of Kiao-chao (kyôû-chou) in China; began to build a railway from Constantinople to Bagdad, and brought the Ottoman Empire under her influence. To protect her commerce and colonies, she soon after 1900 extended her militarism to the high seas, building a navy which in size and strength was surpassed only by that of Great Britain.

German technical schools trained thousands of skilled workers, and an excellent system for placing workers was organized. Trade unions grew remarkably, and protective tariffs aided industry. Germany became one of the most efficient nations in manufacturing and one of the most successful in commerce.

STUDY HELPS

1. On the maps locate (1) Sardinia (island and mainland); (2) States of the Church; (3) Trent; (4) Vienna; (5) Frankfort (on the Main); also Frankfort on the Oder; (6) Saxony.

2. Read encyclopedia articles on Cavour, Bismarck, Garibaldi, the Vatican, and Alsace-Lorraine.

3. Write a definition of (1) "Young Italy," (2) "Red Shirts," (3) Reichstag, (4) Bundesrat.

REVIEW QUESTIONS

1. What did Metternich mean by saying that Italy was only a geographical expression?

2. What were some of the reasons why the Italian revolts of 1848 failed?
3. What four results may be noted?
4. Why did Sardinians take part in the Crimean War?
5. In what way did the Seven Weeks' War advance Italian unity?
6. Why was 1870 a notable year in Italy?
7. Why did the king of Prussia in 1849 refuse the headship of the German states?
8. How did Bismarck proceed to unite Germany?
9. What important German state was excluded from the North German Confederation? Why?
10. Why was January 18, 1871, an important date?
11. Who became German Emperor in 1888, after Frederick III? What did he do in 1890?
12. How did Germany expand after 1890?

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CHAPTER XXXIX

THE THIRD REPUBLIC IN FRANCE

By the February Revolution of 1848 in France, King Louis Philippe (pages 616, 618) was ousted and the Second Republic was launched; but by the latter part of 1852 Louis Napoleon Bonaparte had changed the Second Republic into the Second Empire. This he maintained until his losing war with Germany in 1870-1871. Out of the wreck arose the Third Republic, which endured until 1940.

FROM SECOND REPUBLIC TO SECOND EMPIRE

The February Revolution was accomplished by the bourgeoisie and the working class of Paris. The latter included radical socialists who wished to be owners of the factories and shops in which they worked. An assembly, chosen by universal manhood suffrage and representing less radical views from the country at large, drew up a republican constitution which provided for a legislature and a president, both to be elected by universal manhood suffrage. In December, 1848, Louis Napoleon, a nephew of the great Napoleon, was elected President by a large majority. The army supported him because he had the magic name of his warlike uncle; the peasantry and bourgeoisie supported him because he posed as protecting "law and order" and advocated economic prosperity; the clergy supported him because he championed religious education; even the radical workingmen supported him because he assured them with much rhetoric that he was their friend. When the legislature proposed to restrict universal manhood suffrage, he stepped forward as the guardian of democracy. He seemed to have France in his hand. He came to believe that he had — and with good reason.

From President to Emperor. Relying upon his popularity, upon the loyalty of the army, and upon the example of his uncle, Louis Napoleon on December 2, 1851, executed a *coup d'état* (a stroke of state policy). He imprisoned or exiled the republican leaders; the legislature was dissolved; and a new constitution was promulgated. The constitution, submitted to a vote, was



A COURT BALL IN THE TIME OF EMPEROR NAPOLEON III

approved by an overwhelming majority. Thenceforth, for almost twenty years, Louis Napoleon was virtual dictator of France. At first he kept the title of President, but in November, 1852, he was authorized by a plebiscite (a vote of all the men of France) to assume the title of Emperor. Thereafter he was "Napoleon III, Emperor of the French." He counted himself the third emperor because he wished to recognize Napoleon I's son, who had died in 1832, as a rightful ruler of France.

A "Democratic" Dictator. Napoleon III was not great, but he was shrewd. The forms of democracy were preserved, but they were a cloak for his personal dictatorship. He himself appointed all officials and determined public policies. He suppressed news-

papers that opposed him; he exiled or imprisoned persons who assailed him. In practice there was hardly as much individual liberty as there had been under the restored Bourbons from 1814 to 1848. But he tried to conciliate all classes. He promoted the interests of the bourgeoisie and the peasantry, establishing a



LOUIS NAPOLEON

system of savings banks and making it easier to organize commercial companies. He gradually extended free trade, and aided business by extensive public works. Harbors were improved, swamps drained, canals dug, roads repaired, and [many railways built. Great world fairs were held. He aided the working class by legalizing coöperative societies, by repealing laws against trade-unions and strikes, and by supervising companies which insured laborers against death and accident. He was fond of being called "the emperor of the workingmen." He won the favor of the clergy by giving them

a new hold on education, by keeping troops in Rome for the protection of the Pope, and by supporting foreign missions of the Church.

Foreign Relations. Napoleon III was ambitious to undo the work of the Congress of Vienna, which, in his mind, had sealed the defeat of Napoleon I and disgraced France. He would restore to France the glory and prestige she had enjoyed before 1815. He would regain her "natural boundaries"; he would aid "oppressed nationalities"; he would reestablish a French colonial empire; all these, if possible, through peaceful measures. Yet in 1854 he joined England in the Crimean War against Russia. The British feared that Russia would dominate Turkey and get control of

Constantinople. Napoleon III posed as protector of the Catholic Christians in Turkey as opposed to the Orthodox Church, fostered by Russia. France and England (with Sardinia) won the war, and Napoleon presided at the peace conference at Paris in 1856. Thus were the ties between France and England strengthened.

Already we have learned how Napoleon III in 1859 aided Sardinia against Austria. He did not do as much as he promised, but he received in payment the duchy of Savoy and the city of Nice. He hoped to regain also for France her "natural boundary" on the northeast, and was willing to aid Prussia in unifying Germany if Prussia would reward him with territory on the French side of the Rhine. But Bismarck felt strong enough without him; and when, after the Prussian-Austrian war of 1866, he begged Bismarck for "compensation" for keeping quiet, the latter refused. Napoleon III did not get an inch of territory along the Rhine.

For French Colonial Empire. Napoleon III completed the conquest of Algeria, in northern Africa; he acquired islands in the Pacific Ocean, notably New Caledonia; in a brief war with China he gained valuable trading privileges for France in the Far East; in southeastern Asia he laid the foundations for French Indo-China. One of his most daring foreign schemes was undertaken in 1862, when he sent a French army to Mexico and set up Maximilian, an Austrian prince, as emperor of Mexico. His plan was for Maximilian to rule Mexico for France's benefit. This project proved a tragic failure. The Mexicans rebelled; the United States protested. In 1867 Napoleon withdrew his army and the Mexicans killed Maximilian.

A Turning Tide. So long as Louis Napoleon seemed successful, he was flattered, but all his neighbors distrusted or feared him. By 1867 he had no friends outside of France that he could count on, and even in France his popularity was waning. Ardent Catholics were disappointed by his policy in Italy; Frenchmen of all classes felt disgraced by his sorry failure in Mexico and his inability to deal with Bismarck; his curbing of individual liberties was resented. Alarmed by growing opposition, he consented in 1869 to amend the constitution of 1852, so that he should no longer control elections, that the press should be free, and that the ministers of state



Photo by Burton Holmes from Ewing Galloway

THE EIFFEL TOWER, PARIS

This tower, named after the engineer who designed it, was built in 1889 for the Universal Exhibition at Paris. It is 984 feet high and was the loftiest structure in the world until the Chrysler and Empire State Buildings in New York were constructed.

should be responsible to the legislature instead of the Emperor. The amended constitution, though not satisfactory to all, was ratified by a plebiscite in May, 1870.

War with Prussia.

In 1870 Bismarck persuaded a Hohenzollern to offer himself for the throne of Spain, which was vacant. This led to protests from Napoleon III and curt replies from Bismarck. In July (1870) the Emperor cast his fatal die—he had the French legislature declare war against Prussia. This, as we have seen, was just what Bismarck wanted. Napoleon III marshaled the French armies and looked towards Metz and Strasbourg, the two great natural gateways to Germany; but Bismarck and von Moltke, with their efficient war machine, were one step ahead.

Metz and Strasbourg became gateways into France instead of into Germany. Almost before Napoleon III knew it, three Prussian armies were in France. The south German states, believing that Prussia had been maliciously attacked, promptly took her part. All Germany, except Austria, was in arms against France, and France was without allies. The French soldiers fought with their usual dash and courage, but they were badly led and hopelessly outnumbered. They lacked organization, plans, and supplies. They suffered one defeat after another, and on September 2, 1870, the main French army, under the Emperor and Marshal MacMahon, was surrounded at Sedan, defeated, and compelled to surrender.

A New Government. Two days later, September 4, when it became known in Paris that the Emperor was a prisoner of the Germans, a self-appointed group of Republicans met in the city hall. They proclaimed the deposition of the Bonapartes and the establishment of the Third Republic. They made themselves a provisional "Government of National Defense," with dictatorial powers. Of this group, a young lawyer, Leon Gambetta, was the fiery and talented leader. When the Germans laid siege to Paris, Gambetta escaped in a balloon and aroused the country to renewed effort. For five months he prolonged the hopeless war, keeping French disaster from becoming disgrace. But in spite of all efforts, Paris was starved out and obliged to surrender early in 1871. A National Assembly met at Versailles and ratified the humiliating treaty that the Germans imposed. France was forced to cede Alsace-Lorraine, including the cities of Metz and Strasbourg, to the newly-created German Empire, and to pay an indemnity of five billion francs (one billion dollars).



GAMBETTA

THE THIRD REPUBLIC

It was the task of the National Assembly, elected after the overthrow of Napoleon III and the capture of Paris, to make peace with the Germans, and also to determine what form of government France should have. In September, 1870, Gambetta and his associates had proclaimed a republic, and a majority of the people of Paris were anxious for the National Assembly to draft a republican constitution. On the other hand, most of the peasants over the country had chosen Liberal Monarchists to represent them, and these were a large majority in the Assembly. They had no desire to make France permanently a republic.

The Paris Commune. At the same time the Republicans and Socialists of Paris formed a revolutionary government of their own — the famous Commune of Paris — which defied the National Assembly at Versailles. The Commune, after two months of bloody fighting, was suppressed and France recognized the authority of the Assembly. The workers of Paris were broken and cowed; the peasantry and bourgeoisie were triumphant.

Monarchists without Monarchy. With Monarchists a majority in the National Assembly, the Third French Republic seemed doomed. What saved it was division among the Monarchists. Unable to agree in choosing a king, the Liberal Monarchists, after several years of fruitless debate, joined with the Republicans in adopting a constitution for the Third Republic (1875). The young man, Leon Gambetta, had kept defense alive against the Germans; an old man, Adolphe Thiers (tyâr), helped to shape the Third Republic and steady it on its feet.

Thiers was seventy-four in 1871. He had gone through the revolutions of 1830 and 1848, and had been exiled a while by Napoleon III. He had spent most of his life opposing governments, but from 1870 to 1875 he was a leader in building one. A Liberal Monarchist, he put party differences aside to serve France. From 1871 to 1873 Thiers was the first President of the Third Republic, then was voted out by the Monarchists because of his acceptance of the Republic. But his work endured.

Nature of the Third Republic. Supreme power was vested in a parliament of two chambers — a Senate, chosen by indirect elec-

tion, and a Chamber of Deputies, elected by universal manhood suffrage. Laws were to be executed and all appointments made by officers responsible to the parliament. At the head of the state was a President, elected by the parliament for seven years and exercising much the same honorary and ornamental functions as those performed by the king of Great Britain.



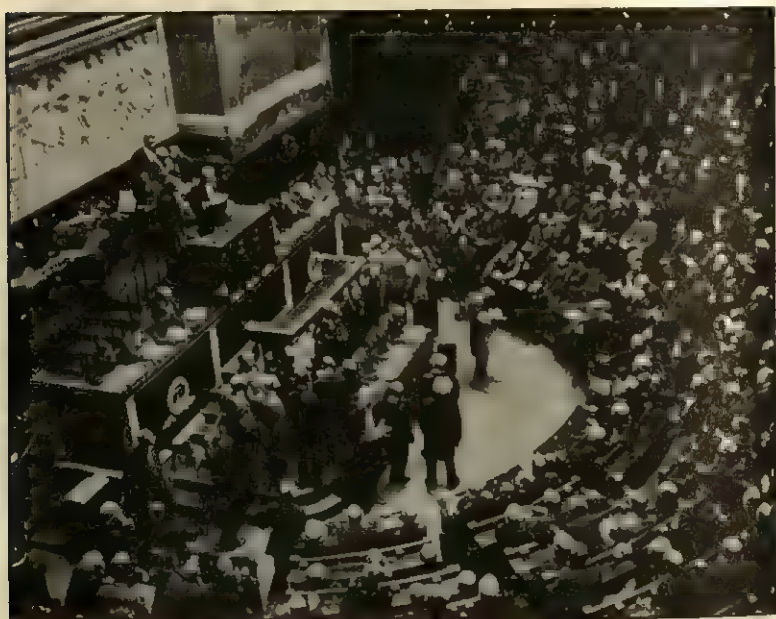
Photo by Burton Holmes from Ewing Galloway

PARIS

View of the city and the Seine River from Notre Dame Cathedral.

For nearly seventy years the democratic Third Republic was the government of France. Its strength and vitality were splendidly shown in two hard tests: (1) Between 1871 and 1873 it paid the indemnity of a billion dollars imposed by the Germans, and the German army of occupation was withdrawn from France. (2) It stood the strain of the First World War, 1914-1918.

Domestic Achievements. Many public works were carried out : new roads, new canals, and new railways were built ; harbors were deepened ; waste land was improved. A special ministry of agriculture was created. Financial grants (bounties) were offered to encourage the production of such staples as grain, wine, and silk. Farmers were authorized to form coöperative societies for buying



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THE FRENCH CHAMBER OF DEPUTIES IN SESSION

The president of the Chamber stands at the high desk. A deputy making a speech would stand at the desk in front of and below the president.

and selling, and mutual-loan banks were established to aid them. To protect farm and factory against foreign competition, the policy of free trade was displaced with a system of tariffs. Between 1870 and 1914 the value of agricultural products almost doubled, while the number of factory machines tripled.

The Labor Problem. The working class grew in numbers, but for them the Third Republic did less than for the bourgeoisie and

the peasantry. Some labor laws were enacted: for example, hours of work were restricted; child labor was prohibited; employers were required to compensate their employees for accidents; and old-age insurance was provided. But the workers were not satisfied — more and more they turned to socialism. More and more they relied not upon the government, but upon strikes and other trade-union activities to increase wages, shorten hours of labor, and improve general working conditions.

Nationalism and Militarism. As it had been since the revolution of 1789, national patriotism continued a burning passion with most Frenchmen under the Third Republic. It was intensified by the defeat they had suffered in 1870–1871 at the hands of Germany. They hoped and believed that the time would come when France should have revenge and recover the lost provinces of Alsace-Lorraine. Partly to prepare France for that day, the army was reorganized, compulsory military service was adopted, and vast sums of money were spent on fortifications and supplies.

Education. Partly for the same reason public schools were established and elementary education was made compulsory. The “terrible year” of 1870–1871 started in France the saying, “It was the schoolmaster who triumphed at Sedan.” The French accordingly tried to profit by the hard teaching of their conquerors. Both the state schools and the national army aided potently in quickening patriotism in the generation of Frenchmen that grew up between 1871 and 1914.

Foreign Policy. This was shaped chiefly by the national enmity against Germany. Any power that opposed Germany was thereby a friend to France. When, about 1890, a cleavage appeared between Germany and Russia, the democratic Third Republic did not hesitate to form an alliance with the autocratic tsar; and when, in 1904, rivalry developed between Germany and England, France came to a friendly understanding (*entente*) with her oldtime commercial and colonial rival across the Channel.

Colonial Successes. In rebuilding a colonial empire, the Third Republic was far more successful than either Napoleon I or Napoleon III. In Asia, French Indo-China was enlarged. In the Pacific and Indian oceans, additional islands were obtained, in-

cluding the large island of Madagascar. In Africa, French rule was extended southward from Algeria across the arid Sahara and the fertile Sudan as far as the Atlantic Ocean and the Congo River,



Photo, Henri Manuel, Paris

JEAN JAURES

The French Socialist leader who was assassinated on July 31, 1914, on the eve of World War I.

and protectorates were established in Tunis and Morocco. By 1914 France had a colonial empire which in area and population ranked second only to the British Empire.

Dangers. For many years the Third Republic faced two dangers from within, one the danger of a Monarchist revival, the other that of a military dictatorship. The Monarchists, as we have seen, lost control of the Republic, but they continued to hope for its overthrow and the restoration of the Bourbons. They drew their support chiefly from the clergy and the nobility. In 1892 the Pope urged the French Catholics to give up hope of monarchy and to support the Republic loyally, but not all obeyed him. Following earlier

measures against Monarchists and the Church, soon after 1900 the government passed very severe laws: state support was withdrawn from the Church; Catholic schools were restricted; church property was confiscated; monks and nuns were expelled from France. Thereby the danger of a Monarchist revival was lessened, but religious freedom was seriously impaired.

The army was feared as the possible source of a military dictatorship. With the aid of the army Napoleon Bonaparte had overthrown the First Republic; the Second Republic had been struck a fatal blow by Louis Napoleon. France wanted a big

army for use against Germany, if the hour came, but she feared her own army. Twice a military dictatorship seemed to threaten. In the 1880's a General Boulanger (bōō' län' zhā') rode a fine horse and bragged so eloquently what he would do to the Germans that he was applauded by multitudes, but he did not have the courage to attempt a *coup d'état*. He was accused of high treason and fled. In the 1890's, when excitement was high over the Dreyfus case, it was feared that some popular military leader might seize power. Captain Dreyfus, a Jew, accused by fellow officers of selling military secrets to the Germans, had been tried and convicted. Later his innocence was proved; popular feeling swung in his favor, and his accusers were disgraced.

Loyalty and Strength. After the Boulanger episode and the Dreyfus case, the government took care to appoint only loyal Republicans to important positions in the army. That the great war of 1914-1918 was carried through without further threat of a military dictatorship was excellent proof that most Frenchmen were devoted to the Third Republic. During this war, too, all the Catholics of France stood by the government. The result was a lessening of tension between state and church. France resumed diplomatic relations with the Pope and ceased to enact anti-Catholic laws. At the same time the bulk of the French Catholics ceased to oppose the Republic.

The Third French Republic seemed firmly established, with the principles of the revolution of 1789 at last triumphant in France.

STUDY HELPS

1. On the maps locate Algeria, Indo-China, Metz, Strasbourg, Tunis, the Sudan.
2. Write a definition of (1) bourgeoisie, (2) peasants, (3) republic, (4) nationalism, (5) diplomacy.
3. Read encyclopedia articles on Napoleon III, Gambetta, Thiers, the Commune, Boulanger.

REVIEW QUESTIONS

1. What was the *coup d'état* of December, 1851?
2. How did Napoleon III try to conciliate the different classes?
3. Why did he dislike the work of the Congress of Vienna? and how did he try to undo it?

4. What did he gain in 1859? and how was he disappointed in 1866?
5. What daring project did he undertake in 1862?
6. How did Bismarck induce France to declare war in 1870?
7. What happened in September, 1870? early in 1871?
8. How did Thiers serve France?
9. In what ways was the strength of the Third Republic shown?
10. Why did the Third Republic promote education?

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CHAPTER XL

EASTERN EUROPE

DECLINE OF THE OTTOMAN EMPIRE

The Ottoman Empire had been built up in western Asia and southeastern Europe between 1300 and 1500 by the Ottoman Turks. (See pages 379-382.) They were Moslems in religion and had believed it a religious duty to conquer and rule all non-Moslems. By bloody wars they had alarmed all Europe and had brought the Christian peoples of the Balkan Peninsula under their sway. At the beginning of the 19th century the Greeks, the Bulgarians, most of the Rumanians, and about half of the Yugoslavs were under the Turkish Sultan, or Emperor, whose capital was Constantinople. His authority extended also over Asia Minor, Arabia, Mesopotamia, Palestine, Egypt, Tripoli, and Tunis.

Weakness and Decline. The Turkish government had always been despotic, and during the 19th century it became weaker and less efficient, from the Sultan down. His officials were greedy for bribes and indifferent to their duties. It was to be expected that parts of the Empire would be lost, either by revolts from within or attacks from without. So it was. In the 19th century and the early 20th the Yugoslavs, the Greeks, the Rumanians, and the Bulgarians, as we shall see, all won freedom from the Turks. The success of these revolts within the Empire was due in part to sympathy and aid from outside; and while England, France, Russia, and other powers were helping the Greeks and others to freedom, they were also helping themselves, now and then, to Turkish territory. For example, Turkey lost her African possessions: Tunis to France, Tripoli to Italy, and Egypt to Great Britain.

In Europe, Austria annexed some Turkish territory; but the most rapacious foe of Turkey in Europe was Russia. On more

than one occasion Russia would have dismembered Turkey and blotted her name from the roll of nations, had not the other great powers called a halt. They came to her rescue not because they loved Turkey, but because they feared Russia and were unwilling for Russia to have the great prize of Constantinople.



Photo by Burton Holmes from Ewing Galloway

CONSTANTINOPLE (ISTANBUL)

The water front as seen from a ship in the Bosphorus. The domed mosques and slender minarets are typical of Moslem architecture.

The "Young Turks." Some of the Turks themselves, after a while, became aroused to a more patriotic spirit. Early in the 20th century a secret organization of "Young Turks" arose, whose aim was to make the Ottoman Empire a progressive national state. By a revolution in 1908 these reformers got control. They provided a parliament, deposed the Sultan, put a more liberal man on the throne, and proclaimed a constitution. But it soon became evident that the "Young Turks" cared less for liberty than for nationalism. They tried to make Turks of all the different peoples within the Empire.

The "Young Turks" were unlucky. They were unable to prevent Bulgaria from winning independence in 1908, or to keep Austria-Hungary from annexing the provinces of Bosnia and Herzegovina in the same year. They lost Tripoli to Italy in 1911. The following year they were defeated by the allied Balkan nations and compelled in 1913 to give up most of Turkey's European territory. Besides, there were revolts in Arabia. No wonder, then, that they turned to the strongest military power in Europe — Germany — for aid in reorganizing their empire and in rebuilding their army. Their leaders became increasingly pro-German. By 1914 Turkey, with German help, was hoping to regain prestige, and Germany, on her part, was expecting to profit by the friendship of Turkey.

NATIONS OF SOUTHEASTERN EUROPE

Slavic Serbia. When a number of Christian Yugoslavs (South Slavs) were massacred by Turkish soldiers, their kinsmen took up arms, defeated the Turks, and established a small state called Serbia, with a native prince (1817).

But this prince was still under the Turkish Sultan, and Turkish garrisons were kept in Serbian towns. Not until 1878 was Turkey forced, chiefly by Russia, to grant Serbia full independence. A few years later the prince assumed the title of king. In 1912 Serbia joined with Bulgaria, Greece, and Montenegro in a war against the Ottoman Empire. So successful were the four little kingdoms that they



Wide World Photos

ABDUL HAMID II

Turkish Sultan from 1876 to 1908, who was overthrown by the Young Turks.

drove the Turks out of the whole of Macedonia. Then the little kingdoms quarreled among themselves over the spoils, and a second war ensued in 1913. From this Serbia gained even more than her share; she just about doubled her size; and not a single Yugoslav remained under Turkish rule. But seven million or so Yugoslavs were still in the southwestern provinces of Austria-Hungary. To wrest these provinces from the Habsburg Emperor seemed an impossible task for so small a state as Serbia. Yugoslav self-determination could not go much farther unless the Austrian Empire were broken up.

Historic Greece. The second Balkan people to rise against the Turks were the Greeks. In 1822 Greek patriots, inspired by Greece's ancient glory and by ideas from the French Revolution, issued a declaration of independence, drew up a constitution, and elected a president. With the help of Russia, France, and England (see pages 578, 615), they won freedom; but those three great powers insisted that the new state should be a monarchy, and they selected a young German prince as king of Greece. This was in 1832.

The Greeks disliked their German king and, in 1862, drove him out and elected as their king a son of Queen Victoria of England. Again the powers interfered and made a Dane king of Greece. But the Greeks were allowed to adopt a constitution which made their monarchy very democratic.

In 1862 several million Greeks still remained under Ottoman rule, but they dreamed of liberation, and homeland patriots hoped to incorporate them in a greater kingdom. Early in the 20th century Venizelos, an able prime minister, working in Greece much as Cavour had worked in Italy, approached the goal. By joining Serbia and Bulgaria against Turkey in 1912, then Serbia against Bulgaria in 1913, he added to Greece the large island of Crete, several islands along the coast of Asia Minor, and some territory on the mainland, including parts of Macedonia and Thrace, thus bringing in two million more Greeks.

Romanic Rumania. The Rumanians, claiming descent from Roman colonists, but mixed with later strains, and speaking a language much like Italian, were the third of the Balkan peoples

to free themselves from the Ottoman Empire. Early in the 19th century they found themselves divided as follows: (1) Their most important territories, Moldavia and Wallachia, were subject to the Sultan; (2) Transylvania and Bukovina had been annexed by Austria, and thus remained until 1918; (3) Bessarabia had been taken by Russia.

In Moldavia and Wallachia, whence many nobles sent their sons to Paris to be educated, desire for independence was much stimulated by France. When the revolution of 1848 occurred in France, Rumanians also revolted, but without success. In 1861 Moldavia and Wallachia united, with Alexander John Cuza as prince. "The Rumanian nation," he declared, "is founded"; and so it turned out, though complete independence was not achieved until 1878. Cuza tried to make Rumania a second France. He founded universities, abolished feudal dues, gave land to the peasants, and introduced the Napoleonic codes of law. But in 1866 the nobles and politicians deposed him and invited Prince Charles (Carol, in Rumanian) of Hohenzollern, a relative of the king of Prussia, to take the throne. Carol for fifty years ruled Rumania, and under him it became the strongest and most prosperous of all the Balkan states. In 1914 Rumania had almost 8,000,000 people, but there were still more than 4,000,000 of Rumanian stock under Russia and Austria-Hungary.

Bulgaria. As late as 1850 few Europeans knew much about the Bulgarians, as the people in the region between the Danube River and the Aegean Sea are called. They were thought to be Greeks, because the language used in their churches was Greek, but generally they spoke a Slavic tongue. Late in the 19th century they began to found schools, teaching their own language. They broke away from the Greek Orthodox Church and formed a separate Bulgarian Orthodox Church. And they grew eager for independence.

Soon the Bulgarians began to win sympathy all over Europe. In 1875 they revolted against the Turks, and when the Turks took revenge their massacres in part induced Russia to attack the Ottoman Empire in 1877. As the "big brother" of the Balkan peoples, Russia forced the Sultan to agree that the Bulgarians

should have home rule. England and Austria-Hungary, however, stepped in with a veto, and as a result in 1878 Bulgaria was divided into three sections, one of which was left under Ottoman rule, the second to be a Turkish province under a Christian governor, and the third an almost independent principality paying tribute to the Sultan. This principality adopted a democratic constitution and waited for an opportunity to tear up the treaty of 1878. In 1885



Photo from Ewing Galloway

A LOAD OF BULGARIAN TOBACCO

Bulgaria produces large quantities of "Turkish" tobacco, which is used in the manufacture of cigarettes.

the people of the second section drove out the Turkish officials and united with the principality. In 1908, when the Ottoman Empire was in the midst of the "Young Turk" revolution, the prince of Bulgaria took the title of tsar and declared independence. Hoping to free the remaining section of the Bulgarians, the new kingdom took part in the Balkan War of 1912, allying itself with Greece and Serbia and helping to defeat the Turks. However, as we have already seen, the allies quarreled over the division of territory, and Bulgaria rashly began a second war, in 1913, this

time against Serbia and Greece, which were joined by Turkey and Rumania. Bulgaria was simply overwhelmed. The result was that she lost a small strip of territory (part of Dobrudja) in the north to Rumania; in the south, part of the region she had won in 1912 was lost again to Turkey; and most of the remainder was taken by Serbia and Greece. Bulgaria's net gains by these two Balkan wars were only 10,000 square miles. The Bulgarians were bitterly disappointed, and resolved to seek revenge at the first opportunity.

NATIONALISM IN AUSTRIA-HUNGARY

Like the Ottoman Empire, Austria-Hungary was an empire composed of many nationalities, but it was strong enough to hold the several groups in check, at least during the period from 1867 to 1914.

The Compromise of 1867. The Hungarians (Magyars) showed a strong spirit of self-determination. In 1849 they attempted to establish an independent republic. This attempt was crushed, but force could not destroy Magyar nationalism. In 1866, when Austria was at war with Prussia, the Hungarians did not rebel, and to reward them for their loyalty the Emperor, Francis Joseph, consented to the famous Compromise of 1867. By this, Hungary was to be a separate kingdom, with a complete government of its own, but the king was to be the same person as the Emperor of Austria.

Thus the Austrian Empire in 1867 became the Dual Monarchy of Austria-Hungary; and the joint ruler became the Emperor-King. Certain affairs, such as foreign relations, war, and some financial matters, were to be managed by joint ministers of Austria and Hungary. Such ministers were responsible to a joint parliament. On the whole the Compromise worked well, though it was not entirely satisfactory. Discontent led the Hungarians to assert their full independence in 1918, at the close of the First World War.

Hungarian Oppression. The Hungarians, under the Compromise, restricted the rights of other peoples within their kingdom: in eastern Hungary, chiefly Transylvania, about 3,000,000 Ru-

manians; in the southwest, some 3,000,000 Yugoslavs; and on the northern fringe of the Hungarian plain about 2,000,000 Slovaks. All these were becoming more desirous of self-government, but their pleas went unheeded. Once, when some one asked for a more liberal treatment of these subject peoples, a prominent Hungarian said, "No, let the sword decide between us." In the World War which broke out in 1914 the sword did decide.



Photo from Ewing Galloway

THE HUNGARIAN HOUSES OF PARLIAMENT

This magnificent building was constructed at Budapest toward the end of the 19th century, when Hungary was three times as large as it is now.

The Austrian Half. In the Empire of Austria conditions were better. To be sure, the ten million Germans of Austria had the upper hand, even though they were only about thirty-five per cent of the population. The constitution, when adopted in the 1860's, appeared fairly liberal, but as time passed more democracy was demanded. Accordingly, in 1907, every adult male citizen was granted a vote for members of the lower house of the parliament, and every voter was required to use his ballot. But in spite of these reforms, Austria continued to have trouble with her subject peoples.

Austria's Subject Nationalities. (1) Most troubleome were the Czechs in the provinces of Bohemia and Moravia, who constantly reminded the Austrians of Bohemia's former independence. Violent quarrels resulted. (2) With the 5,000,000 Poles in Galicia — that part of Poland which Austria had taken in the 18th century (see pages 502, 508) — Austria had less difficulty. The Poles were permitted to use their own language in the schools and to manage their own local government; but they too yearned for national freedom again. (3) In a part of Polish Galicia lived 3,500,000 Ukrainians (sometimes called Ruthenians), who disliked the Poles that controlled the government of Galicia. (4) Austria still held sway, as we know, over a few groups of Italian people, chiefly in Trent, north of Venice; in the valuable seaport of Trieste, on the Adriatic Sea; and in the peninsula of Istria, which lies between Trieste and Fiume. Italian patriots looked upon these regions as *Italia Irredenta* — "Unredeemed Italy."

And they hoped to redeem it. The claims of Italy were weakened, however, by the fact that Yugoslavs and others were mixed with the Italians in much of *Italia Irredenta*.

Foreign Relations. Austria-Hungary, as we have seen, was a patchwork empire. To hold and expand it, the Emperor-King, Francis Joseph, and his ministers maintained a large army. In 1878 they sent a force into the Balkan Peninsula and seized Bosnia



Photo from Ewing Galloway

FRANCIS JOSEPH

Emperor of Austria and King of Hungary. He ascended the throne in 1848 at the age of 18 and ruled almost 68 years. His death in 1916 was followed, two years later, by the break-up of his empire.

and Herzegovina. Fearful of conflict with Russia, Austria-Hungary formed in 1879 a close alliance with Germany. In 1882, as we have seen, Italy was added to make the famous Triple Alliance. In 1908, taking advantage of the "Young Turk" revolution, Austria-Hungary annexed Bosnia-Herzegovina outright. But most of the 2,000,000 people annexed were Yugoslavs, opposed to Austro-Hungarian rule. This annexation increased the number of Yugoslavs in Austria-Hungary to seven million. In Serbia, just south of Austria, were about 3,000,000 Yugoslavs who feared and hated the giant empire and hoped for a day when all the Yugoslavs could be free and united.

Austria-Hungary regarded Serbia as a thorn in the side of the Empire, and in 1912-1913, when Serbia conquered additional territory from Turkey, the Austrians and Hungarians were alarmed. The thorn was a growing threat. Secretly Francis Joseph's ministers proposed to Italy that a blow be struck at Serbia before the latter became too ambitious and too strong.

We shall return to this Yugoslav question again. It was one of the causes of the First World War, 1914-1918, and of Austria-Hungary's downfall.

Summary. In Austria and Hungary 28,000,000 people of subject nationalities were dominated by 22,000,000 Germans and Magyars, who feared their subjects. Most of all, they dreaded the rise of nationalism among the Yugoslavs and the Czechs and Slovaks. And Russia fostered Pan-Slavism, the idea that Slavs should stand together, and that Russia was the "big brother" of all other Slavs.

NATIONALISM AND AUTOCRACY IN RUSSIA

With the onward march of democracy in western Europe during the 19th century, the Russian Bear, giant nation of the East, failed to keep pace. The goal of the Tsars was not popular sovereignty but the territorial expansion of a triumphal despotism. During the 18th and 19th centuries Russia fought no fewer than thirty-three wars, most of them wars of conquest.

Peter the Great's vision of opening windows on the Baltic Sea and the Black Sea had long been realized, yet the ambition of the

Tsars was not satisfied. A "sick man's" estate was tempting. In 1853 Tsar Nicholas I proposed to England that she take Egypt and Crete from the Ottoman Empire, while Serbia, Bulgaria, and Rumania should be detached and placed under Russia's protection. And Russia would occupy Constantinople. The Ottoman Sultan,



Photo by Burton Holmes from Ewing Galloway

THE TSAR'S SUMMER HOME

In the days of Peter the Great the village of Tsarskoye Selo (meaning "tsar's village") was given by the Tsar to his wife. Splendid palaces were built there, and the town became the summer home of later tsars. After 1917 the Communists used the palaces for museums and hospitals and renamed the place Dyetskoye Selo ("children's village"). It is about fifteen miles from the old capital, St. Petersburg (now Leningrad).

said the Tsar, was "a sick man — a very sick man," and it was only prudent to divide up the sick man's possessions. The British, however, thought otherwise.

The Crimean War. But the Tsar proceeded by himself to make strong demands of the Sultan. When the Sultan refused them, Nicholas loosed an army and the Crimean War was on. It turned out to be more of a war than the Tsar had bargained for. Great Britain and France, jealous of Russia, aided the Sultan. Sardinia joined England and France, as we have seen, to win their friend-

ship. The Russian armies were poorly supplied because of the lack of railways. In 1856 the Tsar was forced to sign a humiliating treaty at Paris, by which he gained nothing and lost Bessarabia.

Tennyson made an incident of the Crimean War familiar in his poem, "The Charge of the Light Brigade." Another was celebrated by the American poet, Bayard Taylor, in "The Song of the Camp." Florence Nightingale won world-wide fame in this war as a nurse.

The Russo-Turkish War. In 1877 Tsar Alexander II, as champion of the Balkan Christians, again made war on the Turks, who were massacring Bulgarians. The Russians were soon victorious — marched up almost to the gates of Constantinople and dictated peace on their own terms. They were too near Constantinople. At once England and Austria stepped in and demanded a revision of the treaty by a conference of the great powers. At Berlin, in 1878, a new treaty was drawn up. Russia was given a part of Armenia and a part of Bessarabia.

During the ensuing period of peace, the Tsar still dreamed of Constantinople. He continued to pose as friend and protector of the Balkan nations, especially of the Bulgarians and Yugoslavs. In 1914 another Tsar thought the long dream was coming true. As he took up arms as champion of the Balkan Christians — this time the Yugoslavs — the domes and minarets of the coveted city on the Bosphorus seemed drawing near.

Russia in Asia. All through the 19th century, while Russia was playing for Constantinople, her colonists were pouring into Siberia and her armies were making new conquests in Asia. Bit by bit Turkestan was taken. In 1907 the northern part of Persia was declared a "sphere of influence." Lands along the western and northern borders of China had been boldly grasped. About 1900 Russia's long arm was stretched out to take Manchuria and Korea, but there met an obstacle besides cold and distance — Japan. Japan too wanted Manchuria and Korea.

The Russo-Japanese War. When Japan began war, in February, 1904, the Russians felt sure of an easy victory. A small fox terrier seemed to be barking at a huge bear. But the Bear awoke to a painful surprise. The Russian armies were defeated and a

Russian fleet, which had sailed around the Cape of Good Hope to the Far East, was destroyed. Cold and distance handicapped the Bear, but the worst trouble was that the Russian military system was surprisingly inefficient.

To stop the slaughter, President Roosevelt of the United States invited Russia and Japan to a peace conference. At Portsmouth, New Hampshire, on September 5, 1905, peace was made. The treaty was a blow to Russian pride. Korea was abandoned and the southern part of Manchuria was given to Japan. This war was the third great conflict into which Russia was plunged by the grasping policy of her Tsars.

"Russification." The Russian Empire was a vast patchwork, held together by the iron thread of military autocracy. The autocracy strove to "Russify" the various subject nationalities by forcing upon them the Russian language, the Russian Orthodox Church, and Russian law. No nationalism except Russian

was tolerated. The Poles, the Finns, the Ukrainians, the Lithuanians, the Estonians, and others felt a heavy hand. The plight of the five million Jews in Russia was especially tragic. They differed in language, religion, dress, and manners, as well as in nationality. They were victims of frequent pogroms — anti-Jewish riots.

Nihilism. Unreason and injustice provoked hatred of tsarism, even among the Russians themselves. Nihilism became rife.



Photo by Brown Brothers

NICHOLAS II

The last of the tsars. During his reign (1894–1917) occurred the Russo-Japanese War, World War I, and two revolutions. He lost his throne in 1917 and was killed the next year.

This was an extreme sort of liberalism that questioned everything — that accepted nothing on authority. From Nihilism developed anarchism — and the anarchists employed bombs instead of books to break down government and authority. In 1881 an anarchist bomb killed Tsar Alexander II.

Attempted Revolution. Discontent was long gathering for revolution. The defeats of Russian armies in 1905 by Japan provoked revolts. Alarmed, the Tsar made fair promises. A parliament (*duma*), to be elected by all classes, was hailed with high hopes, but proved disappointing. Autocracy was largely preserved. Tsarism maintained itself in Russia until the Great War; then in 1917 revolution dashed it down.

Serfdom. Until 1861 most of the Russian people were serfs. Their little cabins, with roofs of thatched straw, were dark, dirty, and cold. The serf owned no land. He could till only a few strips of some nobleman's land. And he was compelled to work three or four days each week on the nobleman's land, without pay. The serf could hardly be said to own himself. He could not leave the estate without his lord's permission, and if the estate was sold he was sold with it. The nobleman could whip him or send him off to Siberia for slight offenses. The serf had no redress — there was a law forbidding a serf to complain against his master.

Emancipation. About the same time that Negro slaves were freed in the United States, Tsar Alexander II signed an edict emancipating the serfs. This surprises us, perhaps, but the act was not wholly unselfish. As one Russian statesman said, "It might be better to free the serfs from above, than to wait for them to free themselves by revolt." Even yet the serf owned no land of his own. What he was allowed to cultivate belonged to the village in common; and the village had to pay back to the government the money that had been paid to the nobles for the land.

A Taste of Better Things. By emancipation the Russian peasants gained something — personal liberty. They were no longer the property of other men. Soon after 1861 Alexander II reformed the courts, making all men equal before the bar of justice — equal in theory, at least; and a jury system, copied from England, was provided, except in cases against the government. The

peasants were also permitted to vote for some local officials. These reforms gave the people a taste of better things. Unfortunately, Alexander III, who became Tsar in 1881, changed the election laws, shifting power back to the nobles. The peasants were still left hungry for land and liberty.

Labor and Socialism. In the 1880's and 1890's the hours of the city workers were long and their wages were low. They were quick to grasp at the Socialist doctrines which disciples of Karl Marx held out to them. Their discontent was even more dangerous to autocracy and aristocracy in Russia than was the unrest of the peasants. The Russian Social Democratic Party, founded in 1898, grew in the large cities. Its aim was to make Russia a democratic republic and to make the factories, mines, railways, banks, and land the collective property of all the people. Some of the Socialists were willing to have the change come about gradually; others planned revolution.

The Bourgeoisie. The Russian middle classes, like those of England and France, wanted liberal government and laws favorable to business. At the same time many "intellectuals," professors, writers, and lecturers, were advocating radical theories.

The Hague Conference. Tsar Nicholas II has to his credit a deed of world-wide fame. In 1898 he proposed a conference of world powers to promote international peace. Such a conference met at The Hague, in Holland, in May, 1899. It was a great event in a great cause. It came soon after the war of 1898 between the United States and Spain. Perhaps the Tsar could see how bad war was when he was not waging it.

STUDY HELPS

1. Make a list of (1) countries in the Ottoman Empire at the beginning of the 19th century; (2) countries lost to the Ottoman Empire by 1913.
2. List the subject nationalities (1) of Hungary; (2) of Austria.
3. Name, with dates, three wars between 1850 and 1905 in which Russia was engaged.
4. Write a definition of (1) self-determination, (2) autocracy, (3) aristocracy, (4) Nihilism, (5) serfdom.

REVIEW QUESTIONS

1. What was the first year of the 19th century?
2. What weakened the Ottoman Empire in the 19th century?
3. What were the aims of the "Young Turks"?
4. To what power did they turn for aid after 1913?
5. What Slavic country made great gains between 1878 and 1913?
6. What did Venizelos do in Greece?
7. What can you say of Rumania under Prince Cuza? under King Carol?
8. Why were the Bulgarians disappointed in 1913?
9. What was the Compromise of 1867?
10. What steps did Francis Joseph take to maintain his patch-work empire?
11. Why was the Tsar so anxious to dispose of the Sultan?
12. What brought on the war between Russia and Japan in 1904?
13. What was "Russification"?
14. (1) How did Tsar Alexander II help the serfs? (2) How did Alexander III hurt them?
15. What notable proposal did Nicholas II make in 1898?
16. Whom do you regard as the greatest man mentioned in chapters 38, 39, and 40? Why?

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PART XI

THE WHITE MAN'S BURDEN

INTRODUCTION

From the days of Pericles and Caesar to modern times the chief rôles in the great drama of history have been taken by the white men of Europe, where the scepter of government was first wrested from crowned autocrats, nations learned patriotism, invention and science worked wonders, and schools and printing presses opened the kingdoms of knowledge.

From the 15th century on, Europe spread its civilization, little by little, over the world. A "New Spain," a "New France," a "New England" — a New Europe — grew up in America. Australia, too, and New Zealand became new homes for the people and culture of Europe. Within the last century America has made her contribution. The English poet, Kipling, has called this task of civilizing the backward races "the white man's burden." Truly it is a burden, and a heavy one, to lead millions of strangers into the paths of civilization and progress. Too often the burden has been shouldered for selfish reasons, at the expense of alien races.

How, in ancient times, the yellow races of the Far East had a culture of their own, almost untouched by Europe, was briefly told in Chapter IV. Their history somewhat later was outlined in Chapters XI and XII. Now we shall see how, in the 19th and 20th centuries, the races of the Far East received further lessons in European civilization, and how the black men of Africa were brought under the white man's guidance.

In recent years the backward groups have demanded more self-government, and most of the guardian powers have sought to make it possible.

CHAPTER XLI

EAST AND WEST

Before the middle of the 19th century, in spite of earlier contacts, European civilization had made little headway in Asia. To be sure, the British East India Company, through Robert Clive, Warren Hastings, and others, had won control of much of India. Russia had annexed Siberia, and Russian colonists were flocking to that bleak region. Yet China, Japan, Korea, Indo-China, Mongolia, Tibet, Persia, and Asiatic Turkey remained almost untouched and unexplored. Some of these countries, like Tibet and China, did not want foreigners to come in. Japan, too, tried to close the door against "barbarians" and "foreign devils" from Europe and America.

EUROPE AT ASIA'S DOOR

But the "barbarians" were bound to enter. In 1839 Great Britain forced China's door partly open. At Canton a Chinese official tried to stop the smuggling of opium from India into China by British traders. The Chinese were fully justified in this, because opium smoking is one of the most harmful of all vices. But the English traders were making money; besides, they were angered by the official's arrogant manner. They appealed to their government, and Great Britain, eager to open China for trade, declared war. The "Opium War," 1839-1842, forced China to pay damages, to cede the island of Hongkong to England, and to open five ports where Englishmen could live and trade without interference. The better firearms of the British made their victory easy enough.

A Second War on China. But even after the "Opium War," China was still exclusive. Outside the treaty ports foreigners were not permitted. A second war forced the door farther open.

An insult to the British flag and the murder of a French missionary by the Chinese provoked both England and France to war, 1856-1860. Again the "barbarians" were victorious. China was



Photograph by Ewing Galloway

CANTON, CHINA

The Bund: a street along the water front. In what ways does this picture show the influence of Western civilization on China?

compelled to open six more ports, permit the opium trade, and promise protection to Christian missionaries. Thus by two wars China's door was opened to missionaries and merchants.

REVOLUTION IN JAPAN

Japan's Exclusiveness. At the beginning of the 19th century Japan was just as exclusive as China, trading only with the Dutch, who could send only one ship a year. Missionaries and travelers were barred. (See page 433.) The Japanese felt that they had nothing to learn — were not their warriors braver and more skillful in wielding their long curved swords than foreign barbarians could possibly be? Were not the Japanese painters and pottery makers unrivaled in their art? Did not Japan possess Shintoism, an ancient religion, and a culture superior to all others?

Perry in Japan. In awakening Japan from its smug stagnation the United States took the lead. Sailors on American whaling ships, if wrecked off the Japanese coast or forced to put in for supplies and repairs, were often badly treated. Accordingly, in 1853, Commodore M. C. Perry was sent with four warships to demand better treatment for Americans. When he appeared off the Japanese coast and presented his demands the Japanese government was panic-stricken. Prayers were offered in the temples that the bold foreigners might be destroyed. But the ancient gods were deaf. The next year (1854), when Perry returned for his answer, with more warships, the Japanese consented to sign a treaty opening two ports to American ships. A few years later another American, Townsend Harris, persuaded Japan to open Nagasaki and Yokohama as ports for American residence and trade. Other nations soon obtained similar rights.

Feudal Fear. Still the Japanese, especially the feudal nobles, held foreigners as barbarians, who ought to be expelled. Two of the chief nobles attacked the foreigners in 1863. European and American warships bombarded Japanese cities, and the proud warriors, completely at the mercy of the superior foreign artillery, decided they had much to learn; and they set about learning it. They became apt pupils. Beginning in the 1860's, they reorganized their government, their laws, and their army, on European models. They built railways, factories, and steamships. Soon they began to export their products and to win a place among the world's leading industrial and commercial nations. Though they

retained many of their old customs, their old religion, and their picturesque costumes, they were quickly Europeanized in other respects.

The Old Japanese Government. Up to 1867 Japan was a feudal state, with many features like those of Middle-Age Europe. There were lawless feudal nobles, gallant knights, and humble serfs. The king or emperor, however, was different from any in Europe. Supposed to be descended from a goddess, he was held to be semi-divine; was called the "Son of Heaven." By foreigners he was styled the mikado (mī-kā'-dō). He, for many centuries, had allowed all powers of local government to fall into the hands of the nobles, and had permitted the chief noble, or shogun, to direct the national government.

The New Japanese Government. In his dealings with the Americans and Europeans after 1853 the shogun proved so weak that patriotic Japanese leaders urged him to resign. This he did in 1867, with a fine spirit of self-sacrifice, thus enabling the mikado to take full charge. The mikado, it so happened, was young Mutsuhito (mōōt'-sōō-hē'-tō), full of energy and anxious to modernize his country. He took a solemn oath to establish a parliament, unite all classes in the work of reform, break away from "uncivilized customs of former times," and seek throughout the world for knowledge to promote the welfare of Japan.

Promises Fulfilled. Unlike many rulers, Mutsuhito fulfilled his promises, and fortunately had the aid of good advisers. The next few years brought many reforms. A law code based on French and German models was adopted, the English language



MUTSUHITO

was taught in the schools, the European calendar was introduced, religious freedom was granted, and foreigners were received hospitably. Commissions were sent abroad to study western institutions. Some of the mikado's officials even took to wearing frock-coats and patent-leather shoes. Most significant of all was the abolition of feudalism in 1871. This meant that the local governments were transferred from the feudal nobles to the mikado's officials. It ended serfdom for the common people. And it paved the way for military reform. In place of a soldier caste, professional warrior knights armed with two sharp swords apiece, a national army was formed, based on the Prussian system of universal draft, armed with modern guns.

A Constitution. Another reform in Japan was made in 1889 in giving the country a constitution, a written fundamental law, but the government under it was not democratic. The cabinet was not responsible to the parliament, and the poorer classes of people were not given votes (page 794).

CHINA'S LATE AWAKENING

While Japan was Europeanizing herself, China changed but little. In 1894-1895 she proved an easy victim in a war with Japan. Japan took the large island of Formosa and would have taken southern Manchuria if Russia, Germany, and France had not objected. They did not want Japan to become too strong. But at once the European "big brothers" of China proceeded to help themselves. Each of the three took a Chinese port, as a naval base. So did England. For doing so they had reasons that were quite satisfactory — to themselves. They planned to go much farther, marking out "spheres of influence." By 1898 it was plain that the great powers of Europe were about to dismember China and divide her territory among themselves. Her wealth and her weakness tempted them.

The "Open Door." Then the United States championed the "open door policy," declaring that all parts of China should be open, on equal terms, to all foreigners for commerce and investment. To this England gave some support; other powers pre-

tended to agree. China was not dismembered and partitioned, but she narrowly escaped.

Kwang-su's Effort. The young emperor, Kwang-su, dreaming that he could do for China what Peter the Great had done for Russia and what Mutsuhito had done for Japan, made the attempt. He fostered colleges to teach western knowledge; began building railways; decreed that European books should be translated into Chinese; began to reorganize the army. But many Chinese still hated everything foreign — feared change. Among them was Kwang-su's aunt. She put herself at the head of the conservatives, imprisoned Kwang-su, and seized the government. She repealed Kwang-su's reform edicts and declared against the "tiger-like greed" of the foreign powers.

The Boxer War, 1900. A secret society, the "Boxers," was formed with the aim of driving foreigners out of China. Boxing and other athletic features were prominent on the society's program. Missionaries and their Chinese converts were massacred, railways were torn up, and the homes of foreigners burned. In Peking (Peiping) the district where the ministers of foreign powers lived was besieged. To the rescue came Japanese, Russian, British, American, French, and German troops. The Boxers were defeated, the imperial palaces captured, the city looted. China was forced to grant additional privileges to foreigners and to pay a large indemnity. The United States later agreed that part of the sum due her should be used to educate Chinese students in American colleges. Afterward several other powers did the same.

Between Fires. In 1904–1905, Russia and Japan fought over Korea and Manchuria. They fought on China's soil and her rights were utterly disregarded. The results for China and Asia were important: (1) Japan took control in Korea and southern Manchuria, thus encroaching on China's mainland; (2) Japan's success enabled her to strengthen her 1902 alliance with England; (3) the defeat of big Russia by little Japan proved that learning from Europe meant skill and power.

Tardy Reforms. After the bitter lessons of 1900–1905 China tried to make up for lost time. Candidates for civil service were

required to study European sciences, history, geography, economics, and international law. Thousands of students were sent to Japan, Europe, and America. Railways were built, the army was reorganized, and plans were made for a modern navy.



Photo from Ewing Galloway

THE SUMMER PALACE AT PEIPING

In the 18th century Jesuit missionaries aided the Chinese government in designing and building a group of beautiful buildings which were known as the Summer Palace. Unfortunately the old Summer Palace was burned, in 1860, by British troops, in order to punish the Chinese for mistreating some prisoners. Later a new palace was built. Part of it, including "Buddha's perfume tower," may be seen in the picture.

The Revolution of 1911. Many Chinese wished to go faster and farther. They desired a progressive republic rather than an enlightened autocracy. In 1911 a revolution set up a republic. Dr. Sun Yat-Sen, a Christian physician, was elected provisional president. Soon General Yuan displaced Dr. Sun, and then Yuan made himself a dictator. Dying in 1916, he left the young Chinese republic weak and torn by civil war. (See page 791). With a

population estimated to be over 300 and perhaps 400 millions, China made less rapid progress than Japan.

INDIA UNDER THE BRITISH FLAG

India, with an area little more than half that of the United States, but with a population three times greater, received its lessons in European ways chiefly at the hands of England. In the 18th century, as we have seen in Chapter XXVIII, Great Britain defeated her chief rival, France; and, as noted in the opening of this chapter, the British East India Company acquired political control in much of India, in addition to commercial rights. The native emperor became a mere figurehead. Before 1850 most of his lands were either conquered outright or subjected to the Company's authority. Thus the Company won for itself an empire many times larger than England. And close behind the British company was the British flag. In 1857 a mutiny broke out among the Sepoys, native Indian soldiers employed by the Company. The mutiny spread like wildfire and threatened all British in India. Only by dint of hard fighting did British troops prevail. Then, to warn against further outbreaks, thousands of rebels were killed and the native emperor was exiled. India learned that rebellion was dangerous.

The Flag Unfurled. Following the Sepoy Mutiny, the British government took India over from the Company's hands. After 1858 the greater part of India was ruled by a viceroy sent out from London. In other areas native princes were allowed to keep their thrones, promising to submit to British control. In order to impress the natives, the British queen, Victoria, in 1877 was proclaimed Empress of India. (See page 642.)

Progress of India. Under British rule India made progress in European civilization. Railways and highways were built, irrigation works constructed, cotton and jute mills erected. The different races and religions were taught, or compelled, to live side by side in peace. The laws were codified and harmonized with English ideas of justice. Several universities and many schools were established.

Movement for Home Rule. The young men who studied in Europe and America came to desire for India the liberties and self-government which the English-speaking peoples prize so highly. Returning home, they founded newspapers and organized

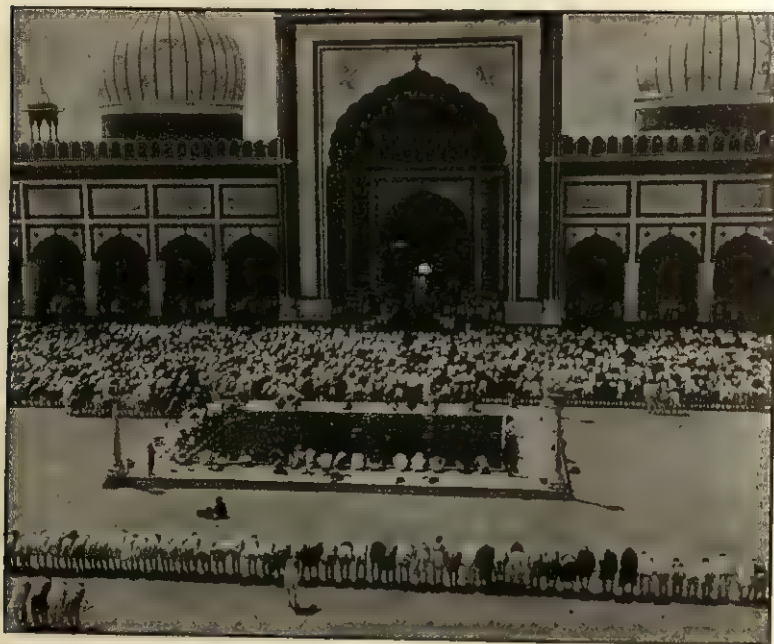


Photo from Ewing Galloway

THE GREAT MOSQUE OF DELHI

The Jama Masjid, or Great Mosque, was built of red sandstone and of marble by the Shah Jahan in the 17th century. It is said to be the largest mosque in the world. The picture shows hundreds of Moslems at prayer. Delhi was in earlier times the capital of the Moslem empire of India. Under British rule, the capital was at Calcutta until 1912, when Delhi again became the seat of government.

societies to work for India's freedom. These Indian "Nationalists" grew more and more insistent in demanding home rule for India. As a concession to their plea Great Britain allowed the natives to elect some of the members of a council, having power only to offer advice to the viceroy. In most of the provinces

similar advisory councils were established, partly of men elected by the natives and others appointed by British officials.

British Objections. By 1914 the Indian upper class desired more self-government than Britain approved. For business reasons the British wished to manage India. Besides they felt that self-government would be hazardous, because India was not yet ready for it. The large population, divided by caste, race, and religion, as well as by different languages and customs, might fall into chaos and anarchy again.

Nationalist Aspirations. Nevertheless, the Indian Nationalists kept demanding self-rule. Some admitted that they might not be able to give themselves as good a government as England was giving them, but they wanted self-rule anyhow. Such was the perplexing situation. Old India was passing away and Young India was anxious to discharge her teacher. (See page 794).



Wide World Photos

KING PRAJADHIPOK OF SIAM

Photographed in the United States 1931. He abdicated in 1935 and died in England in 1941.

OTHER PARTS OF ASIA

France in Indo-China. Between India and China lies the large peninsula of Indo-China, whose people combine, more or less, the civilizations of India and China. Persecution of French Catholic missionaries by one of the native kings gave Napoleon III of France an excuse for conquering several provinces; and bit by bit French control was extended until "French Indo-China" included the eastern half of the peninsula. French laws were introduced and French schools were established, but France cared less about Europeanizing the natives than about selling them French goods.

Progress of Siam. In the center of the peninsula was left an independent kingdom, Siam, between French Indo-China and British Burma. Some of its border provinces were taken by France and England, but Siam remained independent. Under its



THE RIVER TIGRIS AT BAGDAD *Photo from Eving Galloway*

Bagdad was once the capital of the Moslem caliphs and one of the world's most famous cities. It is now the capital of the Arab kingdom of Iraq.

own king, with American and European advisers, Siam's 9,000,000 olive-skinned folk made rapid progress. Post offices and telegraph service were established. Young men went abroad to study and schools were built in Siam. As a result Siam (now Thailand) by 1930 had more people able to read and write, and more children in school, in proportion to population, than British India or French Indo-China.

Russia in Siberia. In Siberia, that vast expanse of northern Asia, conditions were different. It was the only extensive part of Asia that was colonized by Europeans. Taken over by Russian conquerors and pioneers in the 16th and 17th centuries, it received millions of Russian colonists. Many of them were exiled convicts. Its population reached 8,000,000, the natives being outnumbered four to one by Russians. Most of the colonists were in southern Siberia where the soil is fertile. In the north large areas of bleak and barren land were uninhabited. The long Trans-Siberian Railway, built by Russia between 1891 and 1905, did much to promote development.

Russian Expansion Blocked. We have seen how Russian attempts to add Manchuria and Korea to Siberia were foiled by Japan. Great Britain blocked Russia's expansion southward from Siberia toward India and the Persian Gulf. As Russia gradually forced her way into central Asia, Britain became alarmed for the safety of India and declared that Tibet and Afghanistan should be buffer states, which Russia must not attempt to conquer. Those two mountainous countries later became British spheres of influence.

Modern Persia. In Persia, a decayed Moslem kingdom, with memories of ancient glory, the clash of Russian and British ambitions was acute. The British feared that Russia in Persia would be too close to India. In 1907 an agreement was made by which northern Persia was to be a Russian and southeastern Persia a British sphere of influence, the middle section to be a neutral or buffer zone.

This bargain prevented war between Russia and Britain, but for Persia it seemed a calamity. Like most other Asiatic countries, Persia had a reform party who wished to adopt European institutions without sacrificing Persia's independence. They persuaded the king (Shah) to grant a constitution, create a parliament, and employ western advisers, but the Russian tsar wished to keep Persia weak and so hindered reforms, even fomented civil war. He wished an excuse to send in Russian soldiers. As a result, Persia remained disorderly and backward, her northern provinces under Russian, the south under British control, and a part of the

middle zone harried by bandits. Being a bone of contention between two great powers was almost as bad as being swallowed up by one of them. (See page 797).

Asiatic Turkey. This included Asia Minor, Syria, Mesopotamia, etc., and about 1900 it was being badly misgoverned by the Ottoman Empire. Apart from Christian missions and a few short railways, European civilization was unknown. Soon after 1900 a German company obtained a concession to build a railway from Constantinople to Bagdad and the Persian Gulf. The Germans hoped thus to reach markets in Persia and India. And the railway would be useful in case of a war with England. Also, it was hoped that much grain might be procured from Mesopotamia, and that rich oil fields and mines would be opened.

A Cause of War. As construction on the Bagdad Railway proceeded, opposition grew. Russia disliked having Germany gain control. England feared that a German railway to the Persian Gulf would endanger her control of India and the rich oil fields around the Persian Gulf. The hostility aroused over this railway was one of the indirect causes of the World War of 1914.

STUDY HELPS

1. Locate carefully on the maps Korea, Canton, Hongkong, Nagasaki, Formosa, Peking, Burma, Siam, Mesopotamia, the Persian Gulf, Bagdad.
2. Read in the encyclopedias about Clive, Hastings, M. C. Perry, the Boxers, and Sun Yat-sen.
3. Estimate the distance from (1) Constantinople to Bagdad; (2) Canton to Peking; (3) Nagasaki to Yokohama; (4) Ceylon to Formosa.

REVIEW QUESTIONS

1. Why did Europeans and Americans wish to go into the Far East?
2. What did Townsend Harris do?
3. What is meant by saying that up to 1867 Japan was a feudal state?
4. What was the "open door" in China? From what did it save China?
5. What did Kwang-su's aunt do with him? What did she do about foreigners?
6. Who were the "Boxers"? What was their political aim?
7. How did China suffer from the Russo-Japanese War?
8. What happened in China in 1911?

9. How did the Sepoy Mutiny change British rule in India?
10. What was the most important thing that Great Britain did in India?
11. What of education in Siam?
12. Why did Great Britain and Russia contend over Persia?
13. Why was the Bagdad Railway a cause of war in 1914?

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CHAPTER XLII

THE CONQUEST OF AFRICA

The map of Africa looks much like a patchwork quilt, the patches being territories under different flags. Between 1880 and 1914 seven European nations took part in the scramble for shares of the "Dark Continent."

Until that time Africa was a "dark continent" in more senses than one. It was mostly unknown to persons outside; most of its people were dark of skin; many of them were even darker of mind — the light of civilization had not yet reached them. Egypt and other regions in the north were old in history, but the vast interior was unknown and untamed. Before the 19th century only one real colony was planted in Africa by a European power; that was the Dutch Cape Colony in the extreme south. This was taken by Great Britain in 1814. In 1830 France conquered Algeria, in the north. On the west coast were trading posts where Europeans bought slaves and ivory. Beginning about 1880, for various reasons, Europe went in.

REASONS, GOOD AND BAD

(1) *Nationalism*. The patriotism of European nations had been stimulated during the years 1848–1871, and as a result the ardent sons of France, England, Germany, and Italy were eager to extend their national powers. (2) *Missions*. Growth of missionary zeal, Catholic and Protestant, aroused efforts to abolish the African slave trade and convert the natives to Christianity. (3) *Industrial Revolution*. Increased manufactures made European capitalists anxious to open new markets and to obtain more raw materials. (4) *Explorations*. Daring explorers in Africa met with thrilling adventure and mapped out the country.

Livingstone and Stanley. Dr. David Livingstone, a kind-hearted Scot, went to the Dark Continent in 1840 as a medical missionary. He died there in 1873. The story of how he was lost from 1869 to 1871 and found by Henry M. Stanley, a reporter for the New York *Herald*, inspired missionaries and at the same time showed how cotton merchants could make fortunes selling gay-colored clothing to the natives. Stanley took up the exploration of Africa where Livingstone left off.

The Powers Enter. King Leopold of Belgium laid hold on a huge region on the Congo River. France took Tunis, on the northern coast, and staked out claims on the northern Congo. Italy gained a foothold on the Red Sea. England sent troops to bring Egypt under British control. Bismarck took possession of four colonies for Germany.



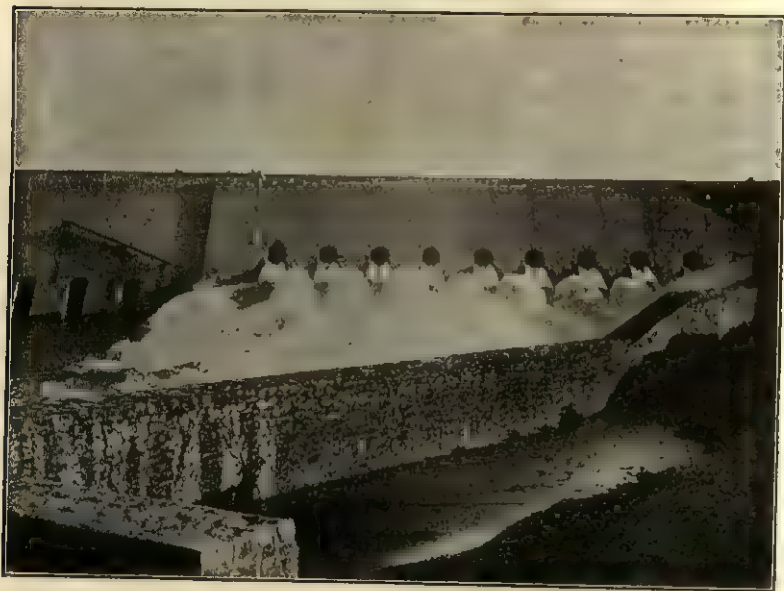
DAVID LIVINGSTONE

Carving out empires in Africa was easy. For a few bottles of gin, some guns, and a lot of gaudy trinkets, a native chieftain could be bribed to sign a treaty (which he could not read) placing his lands under a European power. Diplomats in Paris or London would divide up millions of square miles by drawing lines on a map.

CECIL RHODES, EMPIRE-BUILDER

In Africa Cecil Rhodes was England's right-hand man. England, as we have seen, in 1814 took Cape Colony from Holland, and in 1882 assumed control over Egypt. Rhodes dreamed of a 4000-mile chain of British lands and power to connect Cape Colony and Cairo. It was a time when great projects were in men's

minds. In 1869 the Suez Canal had been opened, and in the New World the Atlantic and the Pacific had been linked with a railroad. Not many years later Russia built her 5000-mile railroad across Siberia, and the German Kaiser was planning and building his line of steel across Asia Minor towards the Persian Gulf.



THE ASWAN DAM

Photo from Ewing Galloway

In order to obtain a more regular supply of water for irrigation in Egypt, the British built a great dam across the Nile River at Aswan. The dam is 6400 feet long and has 180 sluices, only a few of which are shown in the picture. Above the dam the Nile waters are backed up in a reservoir a hundred miles long.

In Rhodes's dream was a Cape-to-Cairo railway, but it was long delayed. There were obstacles in the way.

(1) **The Portuguese Obstacle.** Portugal claimed a wide belt of land extending across Africa north of Cape Colony. But Rhodes organized a company and took the middle of this belt, the region now called Rhodesia.

(2) **The German Obstacle.** In East Africa German empire-builders were pushing westward from the Indian Ocean, thus

cutting across the route desired by Rhodes for his railway. When England, after some years, tried to get a detour through the Belgian Congo, Germany protested so strongly that the effort failed. Germany's opposition was not overcome until the World War of 1914.

(3) The French Obstacle. The French had a dream of a great empire of North Africa. They had been pushing inland from the west coast and from Tunis and Algeria on the north. If they could win Abyssinia and the upper (southern) valley of the Nile, they would hold the land across Africa, from east to west. But there could not be both a French east-to-west empire and a British north-to-south empire. One of the two must give way.

The Sudan in Dispute. A key point of conflict was the eastern Sudan, on the southern Nile. This region was called the Egyptian Sudan because formerly owned by Egypt. Egypt had lost it in the 1880's by native uprisings, but England, as the power controlling Egypt, regarded it as her sphere of influence. France claimed that it should belong to whichever power could first subdue it.

The Fashoda Incident. Accordingly, France sent expeditions to take possession, and one of them reached Fashoda on the Nile in 1898 and proudly hoisted the French flag. At once a British general hurried to Fashoda with a larger force, raised the British and Egyptian flags over a near-by fort, and ordered the French to vacate. War seemed imminent, but after angry discussions France withdrew, yielding the Egyptian Sudan to Britain and giving up her dream of a trans-African empire.

(4) The Boer Obstacle. Meanwhile, Dutch colonists, the Boers ("farmers"), had established two small republics between Cape Colony and Rhodesia. The Boers had first lived in Cape Colony, but had moved out to escape British rule. For a time the Boer republics, the Transvaal and the Orange Free State, remained independent or practically so, but discovery of the world's richest gold mines in Transvaal altered the situation. A flood of British fortune-hunters poured in and soon outnumbered the Dutch farmers. Britain mobilized troops on the frontier and demanded that the newcomers be given votes in the Boer government. The

Boers feared this would mean their own loss of independence; the British miners, being in the majority, might be able to vote the Boers out of power.

The Boer War, 1899-1902. Rather than yield, the Boers took up arms. (See page 641.) Like the ancient Romans, the Boers were fighters as well as farmers. For more than two years the Boers fought against the British Empire. Finally, overwhelmed by numbers, they accepted peace on Britain's terms, and the two republics were annexed as colonies, but shortly they were granted the right to have representative assemblies — a large measure of self-government. Before many years the Boer leaders, by skillful politics, won control of all South Africa. They responded to Britain's generosity and became reconciled at least partially to their inclusion in the British Empire.

AGREEMENT BETWEEN ENGLAND AND FRANCE

By yielding to England in the Fashoda affair, the French government paved the way for the friendship of the two nations, and in 1904 an Anglo-French agreement, or entente, was reached. England and France announced that they would no longer oppose each other in Africa. Secretly France consented to England's retaining control of Egypt, and even tightening her grip, if England should so desire. In return, England agreed to allow France to acquire control in Morocco, an independent semi-barbarous country in the northwest corner of Africa, just opposite Gibraltar. The two powers agreed to give each other diplomatic support in carrying out these plans.

First Morocco Crisis, 1905. France promptly took advantage of the agreement of 1904, beginning to interfere in Moroccan affairs and to tell the Sultan of Morocco what he should do. Germany was angered by having been disregarded by France and England. In 1905 the German Emperor, William II, visited Morocco and declared Morocco to be an independent state. Thus encouraged, the Moroccan Sultan refused to obey French "advice," and asked the powers to hold a conference on Moroccan affairs. France was not then ready for trouble with Germany, since her ally, Russia, had just been defeated in war with Japan. She

accordingly agreed to have the situation dealt with by an international conference. This met at Algeciras, Spain, in 1906.

The Algeciras Conference. The conference arranged that French and Spanish officers should train the Moroccan military police force, while Morocco should be an independent sovereign state.



Photo by Burton Holmes from Bwing Gallowsay

CASABLANCA

The picture shows a street in the picturesque native quarter of Morocco's chief seaport.

Thus the Algeciras treaty seemed to make it impossible for France to dominate Morocco.

Second Morocco Crisis, 1911. Some native tribes in Morocco rebelled against the Sultan. France, claiming that the lives of foreigners in Morocco were in danger, sent an army into the country and kept it there. The *Panther*, a German gunboat, steamed to Agadir on the Moroccan coast "to protect German residents,"

but really to show France that Germany must be reckoned with. War between France and Germany seemed inevitable, but England declared she would support France, and Russia, too, supported France. The "Agadir Incident" was critical, but after angry discussions a compromise was made. France was permitted to establish a protectorate over the greater part of Morocco, but had to agree to a Spanish protectorate over the remainder and to cede about 100,000 square miles of French Congo to Germany to obtain the latter's consent to the tearing-up of the treaty of Algeciras.

Italy's Bargain with France and England. Italy, although supposed to be an ally of Germany, bargained with France and Britain. Italy had been offended in 1881 when France took Tunis, which lies near Sicily, but soon after 1900 Italy secretly agreed not to oppose the conquests of England and France in northern Africa if, in return, they would allow Italy to seize from Turkey the large provinces of Tripoli and Cyrenaica (sîr-ê-nâ-î-kâ), which lie between Tunis and Egypt. Italy did seize them in 1911.

Summary. The Italian conquest of Libya, as Tripoli and Cyrenaica were called, and the French conquest of Morocco practically completed the partition of Africa. France had obtained 4,250,000 square miles, England 3,500,000, Germany 1,000,000, Italy 1,000,000, Belgium and Portugal almost 1,000,000 apiece, and Spain a small share. Only two African states had not come under European rule. One was the kingdom of Abyssinia (or Ethiopia), whose warlike people defeated an Italian army. The other was the little Negro republic of Liberia, which had been set up by former slaves from America and which was more or less under the protection of the United States.

WHAT MODERN IMPERIALISM MEANS

The desire and the policy of civilized nations to rule over weaker or "backward" peoples is called imperialism. Imperialism was a potent factor in Asia and Africa in the century preceding the First World War, 1914-1918, especially in the last few decades of that century.

The Imperial Contagion. All of the great powers of Europe and several of the smaller ones caught the fever. Great Britain and Russia extended their large empires until the former included one fourth and the latter one seventh of the earth's land surface. France carved out a new colonial empire in Africa and Indo-China larger than the one she had lost to England in the 18th century. Germany obtained a million square miles of Africa, some Pacific islands, a sphere of influence in China, and was attempting to gain control of the whole Ottoman Empire by a process of "peaceful penetration." Italy, Portugal, Belgium, and Spain all obtained shares of Africa; Holland already had a rich empire in the East Indies. Japan annexed Formosa, won a sphere of influence in Manchuria, and began like Alexander to sigh for new worlds to conquer.

Latin-American Exceptions. Latin America would doubtless have met the same fate as Asia and Africa had it not been for the United States. South and Central America, with their rich natural resources and their frequent revolutions, would have been tempting prizes. But the United States, with support from Great Britain, had issued a warning to the world in the Monroe Doctrine. As a result, the Latin-American republics maintained their independence and several of them, notably Argentina, Brazil, and Chile, made remarkable progress.

Imperialism of the United States. However, the United States government itself became somewhat imperialistic. (See pages 653, 654.) By a war with Mexico, 1846-1848, it acquired what are now California, Nevada, Utah, Arizona, and New Mexico. In 1867 Alaska was purchased from Russia, and in 1898 the Philippine Islands, Porto Rico, and Cuba were wrested from Spain. The Philippines and Porto Rico were annexed, Cuba taken under protection. In 1898-1899 Hawaii and a part of Samoa were obtained, and in 1903 the Panama Canal Zone was leased. Since then control (not actual ownership) was exercised for a while over Nicaragua, Haiti, and the Dominican Republic, and the Virgin Islands were purchased from Denmark. The whole region around the Caribbean Sea has become a "sphere of influence" for the United States.

Reasons for Modern Imperialism. (1) The desire of patriots to have their nation possess additional territory. (2) The desire of business men to have additional markets where goods can be sold and where raw materials can be obtained; also to have the protection of their own flag for their investments in mines, etc. (3) The idea that the possession of a certain region is necessary for national defense. Thus Japan claimed that her national safety required her to annex Korea. (4) The desire to civilize or Christianize backward races. This motive, good in itself, has often been made an excuse for selfish greed. For example, King Leopold of Belgium professed a missionary spirit towards the Negroes of Central Africa, but he really brought them a misery that yielded him and his business associates money. Too often it has been so.

Modern Imperialism a Cause of War. It has caused many wars. The war of the United States against Spain in 1898, that of Great Britain against the Boers in 1899-1902, that of Russia against Japan in 1904-1905, that of Italy against the Ottoman Empire in 1911-1912, have been notable in the period here under review, but there were many others; and, as we shall see, imperialism was one of the underlying causes of the World Wars of 1914-1918 and 1939-1945.

STUDY HELPS

1. Find and read accounts of David Livingstone, Henry M. Stanley, Cecil Rhodes, the Fashoda Incident, and the Boers.
2. Locate on the maps the Suez Canal, Cairo, Cape Town, Fashoda, the Transvaal, Agadir, Abyssinia, and Liberia.
3. Write a definition of (1) civilization, (2) colony, (3) sphere of influence, (4) crisis, (5) imperialism, (6) the Monroe Doctrine.

REVIEW QUESTIONS

1. Why has Africa been called the "Dark Continent"?
2. What reasons induced European nations to go into Africa?
3. What ambitious plan did Cecil Rhodes conceive?
4. What obstacles were in the way of this plan?
5. (1) Why did the Boers move out of Cape Colony? (2) What threatened their control later in Transvaal and the Orange Free State?

6. Why were the Boers finally willing to be included in the British Empire?
7. What notable agreement was reached in 1904?
8. How was France handicapped by the Algeciras Conference?
9. What was the *Panther*? Why was it sent to Agadir in 1911?
10. What probably saved Latin America from imperialistic powers?
11. What are the reasons for modern imperialism?

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PART XII

MODERN CIVILIZATION ON TRIAL

INTRODUCTION

A famous Frenchman once said, "Lucky are the young men: they will see great things." More than a century ago he said it, and yet, if he were living, he probably would repeat it today. Never since the age of the French Revolution have world affairs moved at such a dizzy pace as in the first half of the 20th century.

Mankind is still toiling on an uphill road, clambering painfully out of dark valleys overshadowed by the clouds of war, despite brave efforts for peace and justice through coöperation. It was hoped that the devastating conflict of 1914-1918 would end war. With an understanding of history we should be able to explain some great failures and to face the future with wisdom and courage.

Why the First World War occurred Chapter XLIII will explain. How it was fought and won by the Allies will be told in the next chapter. In Chapter XLV some of the gains and losses of the war will be listed and the organization of the League of Nations described. Chapter XLVI will briefly survey conditions, progress, and forces in modern life. Chapter XLVII will outline developments in the Far East and Near East. Chapter XLVIII will treat of the rise and spread of dictatorship; Chapter XLIX of the resulting Second World War; and Chapter L of the formation of the United Nations and some of its grave problems.

CHAPTER XLIII

INTERNATIONAL ANARCHY

In many respects modern history tells a story of progress. The people of Europe and America in the century and a quarter prior to 1914 succeeded marvelously in making machines, spreading democracy, and extending their control over other continents. But in one thing they failed. The greatest tragedy in modern history was the failure to establish right in place of might in international relations. Disputes continued to be settled by mutual slaughter. The advance of civilization, instead of doing away with wars, simply made warfare more terrible. Scientists and inventors made deadlier weapons; industry fashioned bigger guns. In Europe, the most advanced continent, about 4,500,000 men were killed in battle between 1790 and 1913.

WHY MODERN NATIONS FIGHT

(1) **International Anarchy.** Anarchy is a condition of affairs in which there is no government to enforce law and to keep order. With no police, each man free to start a fight, and everyone needing to carry a gun to protect himself — that would be anarchy.

This was exactly the state of affairs among the nations. Every nation could do what it pleased, or what it dared, because there was no international government to make laws for the nations and to compel all nations to respect such laws.

Efforts against Anarchy. Prior to 1914 there were various attempts to establish law and peace instead of international anarchy, but none was wholly successful. In the Middle Age the Christian Church had tried to put checks on war, but it was not strong enough to prevent all conflicts, especially in later times. In 1815 Tsar Alexander of Russia had formed a "Holy Alliance" to maintain peace, and Metternich had organized a league of great powers

for the same purpose, but all in vain. After 1848 conferences to discuss international disputes were held from time to time. This practice was often called the "Concert of Europe." Conferences were held at Paris, at Berlin, and at London to settle problems regarding Turkey and the Balkan States. In 1884-1885 there was one at Berlin to make general rules for acquiring colonies in Africa. The great powers also coöperated to suppress the Boxer uprising in China. This kind of concerted action doubtless prevented wars in some cases, but it was not sufficient to stop them altogether.

The Hague Conferences. One of the most notable attempts to end international anarchy was made, as we have seen, at The Hague. The first meeting there in 1899 could do nothing to reduce the size of armies and navies because some nations, including Germany, objected. However, it did establish an international court of arbitration at The Hague, to which nations might refer their disputes if they chose to do so. And a code of laws to lessen cruelty in war was drawn up; but there was no provision for enforcing such laws.

A second peace conference was held at The Hague in 1907, but international anarchy still prevailed. A war between Italy and Turkey in 1911-1912 and two wars between the Balkan States and Turkey in 1912 and 1913 showed how little the Hague conferences had accomplished.

(2) **Territorial Disputes.** A second reason for war has often been found in disputes between nations over territories. Some of these we have already noticed. They have been so numerous that it would take a long time to name them. Such disputes might have been less dangerous to peace if all nations had allowed the people in the disputed area to have a voice through a plebiscite. A plebiscite is a vote by which the people of a territory decide to what nation they wish to belong.

(3) **Neo-Mercantilism.** Another cause of wars was the 19th-century revival of old mercantilist ideas — especially the idea that a government ought to protect and promote the business of its citizens at home and abroad. This is the reason for protective tariffs and imperialism. Certain kinds of business fatten on war.

Some wars, such as the Opium War against China, were waged mainly for business reasons. This new mercantilism has been called "neo-mercantilism."



Photo from Ewing Galloway

THE PEACE PALACE AT THE HAGUE

Built by Andrew Carnegie. The building is the home of two international tribunals. The first is the Permanent Court of Arbitration, established by the Hague Peace Conference of 1899. The second and more important is the Permanent Court of International Justice (the "World Court"), established in 1922.

(4) **National Honor.** The modern idea of "national honor" made the preservation of peace difficult. During the 19th century the theory became popular that each national state should be absolutely sovereign — should not submit to any outside control or indignity. The newspapers preached that it was every patriot's duty to fight for his country's "national honor," regardless

of whether his country was right. "My country, right or wrong," was the motto of extreme patriots.

(5) **"Scientific" Justification.** The warlike spirit of modern nations was fed also by the teaching that war was a good thing, because it meant the victory of strong or superior nations over weak states or inferior races. This belief was based in part, at least, on a misuse of a scientific theory about the evolution of



H. M. S. DREADNOUGHT

Photo by Globe Photos

This 18,000-ton battleship, mounting ten 12-inch guns, was built by the British navy in 1905. It was so much more powerful than any older ship, that other nations soon began to compete in building "dreadnoughts" and "superdreadnoughts."

plants and animals — the Darwinian theory. Though the application of this theory to war was an error, many people believed in it. Hitler and his cohorts were obsessed with it.

(6) **Militarism.** The keeping of large armies ready for war was a potent agency of war. Prussia enlarged her army and used it against Austria in 1866 and against France in 1870. Prussia's success in war led Austria, France, Japan, Russia, and Italy to train and equip large armies. Each country believed that its own army was for defense — that its neighbors' armies were for attack. This meant that each such nation came to regard its neighbors with fear and suspicion.

Navalism. This was a twin brother of militarism. When one great power enlarged its navy, the others were alarmed, and increased theirs too. When Germany, during the years 1898-1914, began to build a powerful fleet, England began to look upon Germany as a threat, a menace to British naval supremacy. Rivalries in navies and armies stirred enmities.

(7) **Secret Diplomacy.** Finally, secret dealings must be counted as a cause of war. Agents of various nations often made agreements in secret. The common people never knew when they might be called on to shoulder arms, and it might turn out that a nation was bound by a secret alliance to fight not only in its own quarrels but also in those of other nations.

SECRET DIPLOMACY AT WORK

In probing for the causes that led up to the World War of 1914-1918, we uncover much secret diplomacy.

The Triple Alliance. When Bismarck wrested Alsace-Lorraine from France in 1871, he made France the bitter enemy of Germany. However, so long as the German army was the strongest in the world, France hardly dared to seek revenge. Besides, Bismarck in 1882 formed a defensive alliance with Austria-Hungary and Italy — the famous Triple Alliance. And Russia also was persuaded by Bismarck to sign a secret defensive alliance with Germany.

The Franco-Russian Alliance. When the young German Emperor, William II, after dismissing Bismarck in 1890, failed to renew the treaty with the Tsar, Russia became the ally of France (1892). If France should be attacked by Germany, Russia would help France; and similarly, if Russia should be attacked, France would go to her aid.

The Anglo-French Entente. France next sought the friendship of England, though, as we have seen, she had recently been a sharp rival of England in Africa. In 1904 an agreement was signed by which France was to give England control in Egypt, while England promised not to oppose French claims in Morocco. This was the beginning of the "Entente Cordiale" or cordial understanding between France and England.

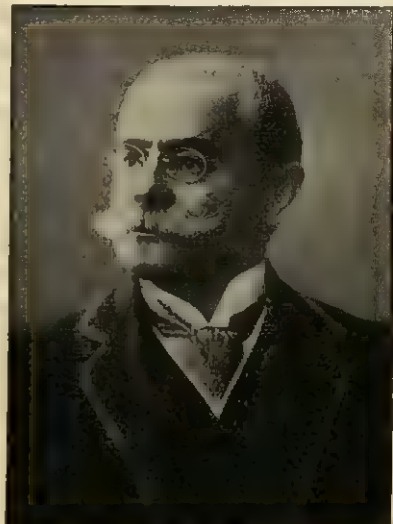
The Anglo-Russian Entente. In 1907 England concluded a similar entente with Russia, France's ally. Britain and Russia had been jealous rivals in Asia, especially in Persia. This group of three great powers, England, France, and Russia, was usually called the Triple Entente.

Japan. The Triple Entente could count on additional help from Japan. England and Japan had formed a defensive alliance in 1902. After the Russo-Japanese War of 1904-1905 that alliance was strengthened, and agreements were concluded by Japan with Russia and France.

Italy. Italy was also in secret understanding with the Triple Entente. Although she still remained a member of Germany's Triple Alliance, Italy had secret agreements with France, by which the former was to conquer Tripoli and the latter to take Morocco. In case of a war between France and Germany, Italy was to remain neutral.

The Balance of Power. Between the Triple Entente and the Triple Alliance there seemed to be a "balance of power." Whenever a member of one side increased its army or navy, the other side grew nervous and tried to add a safeguard. Between 1904 and 1914 armies and navies on both sides grew tremendously.

Crisis After Crisis. "Balance of power" gave little security. Every year or so a crisis arose and the two leagues seemed on the point of war. Morocco and the Balkans, as we have seen, almost set off international explosions. In 1912-1913, when Serbia, Montenegro, Bulgaria, and Greece attacked and defeated the



THEOPHILE DELCASSÉ

The French statesman who helped to create the Triple Entente and to undo some of Bismarck's work. Delcassé was foreign minister from 1898 to 1905.

Ottoman Empire, war was in the air all over Europe. Fortunately, Sir Edward Grey, British Foreign Minister, was able to get the powers together in timely compromises. But Germany and Austria were much dissatisfied. The Ottoman Empire, their friend, had been terribly weakened by defeat and loss of territory, while Serbia, the thorn in Austria's side, had almost doubled her area. In the summer of 1913 Austria secretly proposed the curbing of Serbia, but Germany and Italy refused to act. Peace was maintained, but at a danger point.

HOW THE FIRST WORLD WAR BEGAN

Assassination of the Archduke. On June 28, 1914, a rash young Yugoslav fired several pistol shots that shook the world. While Francis Ferdinand, the Austrian Archduke, and his wife were riding through the streets of Serajevo, a town in the Austro-

Hungarian province of Bosnia, they were shot and killed. As the murdered Archduke was the nephew and nearest heir of Francis Joseph, the Austrian Emperor, the crime provoked a fierce outburst of rage in Austria. The Austrians believed that Yugoslav Serbia was back of the plot, and therefore felt that Serbia should be punished.



Wide World Photos

SIR EDWARD GREY (VISCOUNT GREY)

Foreign minister of Great Britain from 1905 to 1916. In 1916 he was given a peerage and thenceforth his title was Viscount Grey of Fallodon.

Although a Yugoslav in speech and sentiment, the assassin was not a Serbian citizen but a native of Bosnia. Nevertheless, he and his fellow conspirators had been provided

with arms by certain Serbian officials; the plot had been hatched in Belgrade, the Serbian capital; and the Serbian government was encouraging agitation against Austria.

Austrian Ultimatum. Count Berchtold, the Austro-Hungarian foreign minister, thought that the Serajevo outrage would justify Austria, in the eyes of the world, for taking strong measures against Serbia. If Serbian agitation among the Yugoslavs of Austria were not checked it might lead to the disruption of Austria. Now was the time to act. Accordingly Berchtold on July 23, 1914, sent an ultimatum to Serbia, accusing Serbia of failure to check plots against Austria.

He demanded, among other things, that Serbia abolish all publications and societies against Austria, exclude anti-Austrian teachers and textbooks from Serbian schools, and allow Austrian agents to aid in the work of checking anti-Austrian propaganda. Serbia must answer within forty-eight hours.

War Declared. Berchtold deliberately made the ultimatum so harsh that Serbia could not agree to it. As he expected, Serbia rejected some of his demands, but offered to submit the case to arbitration. Russia and England urged that he give Serbia more time, but on July 28 Austria-Hungary declared war on Serbia.

Russia Stands by Serbia. Just as she had done in the crisis of 1908-1909, Russia warned Austria not to attack the little Slav kingdom, and the Tsar ordered the mobilization of his army.

Germany Stands by Austria. Russian mobilization menaced Germany as well as Austria. It would place Russian troops close to the German and Austrian frontiers, ready for action. At once Germany demanded that Russia stop mobilizing, and when Russia refused Germany declared war. That was on August 1, 1914.

France Involved. As France was Russia's ally, Germany asked the French government whether it intended to help Russia or not. When France refused to promise neutrality, Germany declared war on France, on August 3.

Belgium Involved. Belgium stood in the path of the German plan, long thought out for such a war. Germany would rush an army through Belgium and Luxemburg and deal a death-blow to France before the slow-moving armies of Russia could get under way. The neutrality of Belgium had been guaranteed in a treaty of the great powers, including Prussia; but Belgium stood in the way of Germany's war plan, and so did the treaty. The German

Chancellor felt that it would be a breach of the treaty to march across Belgium, but he did not have the moral courage to say "no" to the war lords. German troops invaded Belgium on August 4.

England Involved. Up to this time it had been uncertain what England would do. The British government had given a secret

promise to France that if the German navy attacked the French coasts, British warships would bar the way, so perhaps England would have fought anyway rather than permit her friends, France and Russia, to be crushed. When German troops invaded Belgium, there was no longer any question. The same day (August 4) she declared war against Germany. Japan soon followed England's example. Montenegro also joined in the fray, on the side of Serbia.

Italy's Embarrassment. The only great power in Europe that assumed a neutral attitude was Italy. Openly, she was an ally of Germany; secretly, she had an agreement with France. She said that Germany and Austria had



Underwood and Underwood

COUNT BERCHTOLD

started the war — that she had not promised to aid in an aggressive war.

Causes and Responsibility. Because the diplomacy leading up to the war had been conducted secretly, guilt at first was uncertain. The Allies blamed Germany, especially the German Kaiser. The Germans and Austrians blamed Russia and England. In each country the common people naturally believed

that their own government was innocent, their enemies guilty. Later on, thousands of secret documents were published and many of the facts revealed. The evidence showed that Austria deliberately planned a war against Serbia, with German consent. But it was not clear that Germany sought to start a great war. Whatever time and truth have revealed, or may reveal, we must place the underlying causes of the great conflict far back of July, 1914. And among those underlying causes we shall find the several reasons for war listed at the beginning of this chapter. These conditions were like dynamite, ready to explode. The Serajevo murders and the Austrian ultimatum provided the sparks that exploded the dynamite.

STUDY HELPS

1. Write a definition of (1) anarchy, (2) "Concert of Europe," (3) arbitration, (4) plebiscite, (5) mercantilism, (6) entente, (7) ultimatum.
2. Locate on the map The Hague, Alsace-Lorraine, Montenegro, Bosnia, Serajevo, Belgrade, Luxemburg.

REVIEW QUESTIONS

1. What has been the greatest tragedy in history?
2. To have order in the world, what is necessary besides international law?
3. What laws should a business man respect in foreign countries?
4. If a citizen realizes that his country is in the wrong, what should he try to do?
5. Why is secret diplomacy dangerous?
6. What countries formed the Triple Alliance? the Triple Entente?
7. What incident precipitated the First World War?
8. What causes of war lay behind it?
9. What country evidently desired a war? Why?
10. How was Italy embarrassed?

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CHAPTER XLIV

THE FIRST WORLD WAR

In the World War of 1914-1918, many countries were engaged, many battles were fought; millions of men were killed, millions of women and children were left heartbroken and homeless; old governments were overthrown, new ones were set up; pacts and agreements were made during the struggle, and important treaties marked its close. Property destroyed amounted in value to many billions; the war debts of the nations were without parallel up to that time; and the hard problems of peace were not all solved with success.

GERMAN VICTORIES ON LAND

Germany began the war with high hopes and marked advantages. Her army was the best organized and equipped of any in the world, and it was elated with the great victories of 1866 and 1870-1871. Her wealth and resources were enormous, her people superbly patriotic.

Russia had a huge army and vast resources, but her railway system was rather poor, hence she could not gather her forces quickly. The Germans, therefore, faced westward first, to strike France a crippling blow before Great Britain could give much help; then, with Austria, Germany could meet Russia, defeat her, and win the war. More than once her plan seemed on the point of success.

German Advance in the West. Early in August, 1914, the German armies rushed upon France through Luxemburg and Belgium. No difficulty was met in crossing the tiny duchy of Luxemburg, but the Belgians protested vehemently and fought valiantly. They were crushed, but they hindered the German advance. This gave the French time to gather for defense, and

the British time to transport a small army to France. Exasperated at the Belgians, the Germans installed a military governor at Brussels and treated Belgium as a conquered province. They burned many public buildings, including the priceless library of Louvain University. The remnants of the Belgian army got in line with the French and British, and fought hard.

Defeat at the Marne. The long German front of steel and fire burnt deep into France, reaching almost to Paris. The cities of Lille, Sedan, and Rheims, with hundreds of towns and villages, fell into German hands. But early in September (1914) the French line stiffened along the Marne River. The Germans were halted, then driven back some distance, and Paris was saved. Both sides dug trenches and faced each other across a deadly "no man's land" 600 miles long, stretching in a crooked line from the Vosges Mountains to the North Sea.

German Victories in the East. In the meantime the Russians had started to invade Germany and Austria. Austria, having a hard fight with Serbia, did not count for so much against Russia, but the Germans soon checked the Russians in the battle of Tannenberg, at the end of August. The Russians had great numbers, but they were not well trained or equipped. Besides, the Russian government was unpopular, and many officials were weak and corrupt.

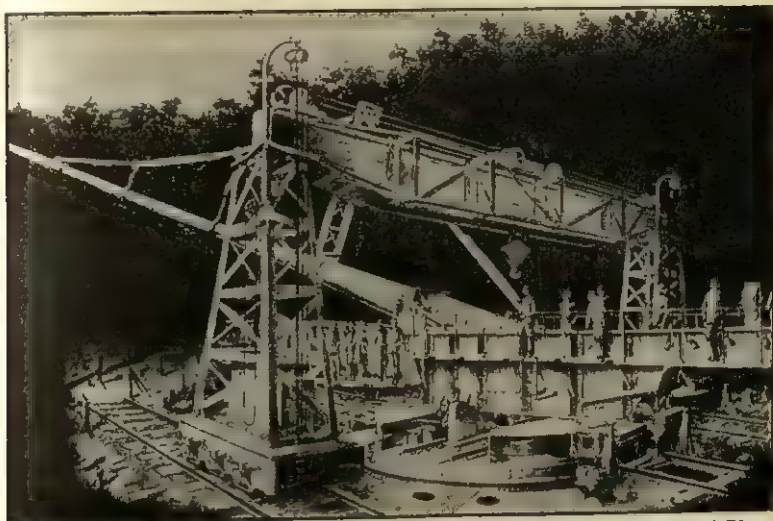
Collapse of Russia. By the spring of 1915 the Russian invasion was at a standstill, and in the summer of that year large German armies overran all of Russian Poland. In the spring of 1917 a revolution in Russia overthrew the Tsar and set up a republic; and by the next spring Russia was so defeated and disordered that she surrendered to the Germans and Austrians and made peace.

Turkey and Italy. In the fall of 1914 Turkey joined the Central Powers, as Germany and Austria were called; and in the spring of 1915 Italy joined the Allies. The Allies suffered heavily in trying to capture Constantinople, and the Italians lost thousands of men in attacking the Austrians on their high mountains.

Bulgaria and Rumania. In the autumn of 1915 Bulgaria joined Austria, Germany, and Turkey in crushing Serbia, Montenegro, and Albania. In August, 1916, Rumania joined the Allies and in-

vaded Hungary, but was soon beaten by the Central Powers. Greece tried to remain neutral. The king of Greece was a brother-in-law of the German Kaiser, but many of the Greeks sympathized with the Allies.

The New Warfare. The war proved long and terribly expensive. And it was largely different from preceding wars in char-



Wide World Photos

THE BIGGEST GUN

This is one of the guns with which the Germans were able to bombard Paris, from a distance of 60 to 75 miles, during World War I.

acter and method. There were millions of soldiers where formerly there had been thousands. No single battlefield could hold them all. They were soon hidden in long rows of trenches — 600 miles on the western front and 900 miles on the eastern front. Trenches and tunnels had been used a few times before, for example at Petersburg, Virginia, in 1864-1865; but those of the World War were deeper and longer, and were the rule, not the exception. Between the opposing trenches were tangles of barbed wire.

Artillery, Tanks, and Airplanes. Cavalry could not be used to advantage, but artillery reached a degree of perfection before

undreamed of. Machine guns were used in large numbers. At first the Germans had the best cannon; later, a few so big that they threw shells into Paris from a distance of sixty miles or more; but soon the French and the British could hold their own in artillery battles. The Allies built iron "tanks" that crawled over hills and gullies, spitting smoke, fire, and bullets. Hundreds of airplanes darted here and there above the trenches, making photographs, spying out movements of the enemy, fighting off hostile planes, and dropping explosive bombs. Bombs were planted in the seas. The Germans employed poisonous gases with deadly effect, and the Allies followed their example. The war would have been very different if it had not been for the gasoline engine. It made possible the rumbling tanks, the swift motor cars and trucks, and the darting airplanes.

BRITISH VICTORIES AT SEA

Uses of British Navy. Britain's chief confidence from first to last was in her fleet. Her navy was twice as large and strong as Germany's, and she put it to effective use.

(1) The British navy blockaded the German navy, thus keeping the German warships and other ships bottled up in German ports — most of the time.

(2) The British, through their naval superiority, were able to give timely aid to the French, and they could gather men not only in the British Isles but also throughout the British Empire — Canada, Australia, New Zealand, South Africa, India, etc. — and carry them to France. Munitions of war and food supplies were also carried to France in British ships.

(3) The British navy cut off most of Germany's foreign trade. In every quarter of the globe British warships, with the fleets of France and Russia, spread their net and caught nearly all the ocean commerce of Germany.

(4) Finally, in this war the British did what they had done during the Napoleonic and earlier wars — they went out and took the enemy's colonies. In 1915 England, with the aid of Japan, Australia, and New Zealand, seized all the German islands in the Pacific Ocean. Japan herself captured the German port of Kiao-

chao in China. In Africa the British, with the aid of French colonial forces, subjugated Togoland in 1914 and Kamerun in 1916. British troops from South Africa, after suppressing a Boer insurrection in 1914, overran German Southwest Africa in 1915 and completed the conquest of German East Africa in 1918.

LOSSES AND TRAGEDIES AT SEA

British Losses. In 1915 a Franco-British fleet suffered heavily in trying to force its way through the Dardanelles — the narrow



A TANK

Tanks were used in battle for the first time in 1916.

straits leading from the Ægean Sea in to the Sea of Marmora and Constantinople. The Turkish shore batteries were too strong. Here, too, Allied land forces were defeated by the Turks. But, thanks to the British navy, the Allies were able to keep a large force of Turks engaged at this point; and in October, 1915, the Allies occupied the Greek port of Salonica, which was a valuable base of operations.

German Losses. In vain German warships occasionally gave battle to British ships. The German Far-East fleet defeated a

British squadron off the coast of Chile, November 1, 1914, only to be destroyed by another squadron off the Falkland Islands the next month. In the spring of 1916 the German battle-fleet, coming out into the North Sea, inflicted considerable damage on the British Grand Fleet in the battle of Jutland, but also suffered severely and was compelled to seek refuge in home waters. German cruisers from time to time stole across the North Sea and bombarded British coast towns, but they had to retire swiftly, and several were lost.

The Submarines. German torpedo-carrying undersea boats — "U-boats," for short — came nearest to matching the British navy. The Germans built them in large numbers, and early in the war began to use them not only to attack enemy battleships but also to sink merchant vessels. They counted on their submarines to cut off British trade and thus, in time, to starve out Britain. But this starvation program reacted against the Germans. Neutral powers, carrying food to Britain, protested when their ships were sunk, and if too many were destroyed they might join the Allies against Germany.

The Lusitania Tragedy. In May, 1915, the sinking of the British steamer *Lusitania*, off the Irish coast, by a German submarine, resulted in the death of some 1200 men, women, and children, including over 100 Americans. This aroused bitter resentment in the United States and led to angry protests by the American government. Other U-boat outrages added to the crisis, until in May, 1916, Germany promised that no more merchant ships would be torpedoed without warning or without due measures to save the lives of passengers.

CRUCIAL YEAR OF 1917

By 1917 the war seemed to be on a balance. Germany had won in eastern Europe, but in western Europe her armies had been checked and repulsed, and Britain had secured a stranglehold on the seas. To smash British sea power Germany resorted to her submarines. At the end of January she withdrew the promises she had given the United States and declared that thenceforth all

sea traffic around the British Isles, France, and Italy would be "prevented by all weapons." This meant the sinking of all vessels, whether of enemies or neutrals.

America Acts. This brusque declaration aroused America, because it violated every right to the freedom of the seas for which the United States had ever contended. And when it became known that Germany planned an attack upon the United States by Mexico and Japan, American indignation rose to fever-heat. In April (1917) the United States declared war against Germany, and in December against Austria.

The World in Ferment.

Almost at the same time that the United States declared war, the revolution in Russia took place, overthrowing the Tsar (page 803). Cuba and Panama quickly followed the United States in declaring war against the Central Powers. Later in the year Greece, Siam, Liberia, China, and Brazil joined against Germany. In 1918 Guatemala, Costa Rica, Nicaragua, Haiti, and Honduras followed suit.

A Plea for Peace. In August, 1917, Pope Benedict XV issued a special plea for peace. He called upon the warring nations to end the terrible conflict by making a "just and lasting peace" based on the moral force of right rather than on the force of might.

President Wilson of the United States spoke for the Allies. He declared that while he sympathized with the Pope's desire for a just peace, he considered it impossible to make peace at that time because of the attitude of the German government. The war must continue.



Photo from Underwood and Underwood

GENERAL PERSHING

Commander of the American army in
World War I.

German Optimism. It is doubtful whether the Central Powers wanted the war to stop just at that time — they still had hope of victory, relying on three big factors:

(1) *Submarine Successes.* From January to June, 1917, the U-boats had sunk 3,300,000 tons of shipping.

(2) *Growth of "Defeatism."* Pacifism, or "defeatism," had weakened resistance in Russia, Italy, and France. In France it had caused mutinies after the failure of a campaign north of the Aisne River. In Italy it led to defeats at Caporetto and elsewhere. And in Russia the Communists got control and took Russia out of the fight. In March, 1918, they made peace on terms very favorable to the Central Powers.

(3) *A Rally at Home.* The withdrawal of Russia from the war almost drove "defeatism" out of Germany and Austria. People there well-nigh forgot a recent slogan of "no annexations and no indemnities" and rallied anew behind their war lords to win "peace through victory."

THE SUPREME EFFORT OF THE CENTRAL POWERS

Effort rose with optimism. During the winter of 1917-1918 Germany made gigantic preparations for a supreme effort against the Allies in France. One thing that had made the armies of the Central Powers so effective was their direction by one body, the German General Staff. Marshal von Hindenburg and General Ludendorff were at the head of that body.

German Drives. In March, 1918, the Germans struck the British in the valley of the Somme River and plowed through to the vicinity of Amiens. In April they hit the British west of Lille and advanced some fifteen miles. In May they assailed the French along the Aisne River and forged southward to the Marne River at Château-Thierry, only about forty miles from Paris.

These furious drives netted Germany considerable territory and much booty, but they were expensive. They were attended with frightful loss of life, not only for the French and British but for the Germans as well.

Austrian Reverses. In June, 1918, the Austrians made a desperate attempt to overcome the Italians along the Piave River.

in northeastern Italy, but the Italians rallied and dislodged them with heavy loss.

THE TRIUMPH OF THE ALLIES

The Central Powers were not winning the war. Allied resistance was stiffening in Italy, in France, and on the high seas. The failure of the German submarine campaign was mainly responsible.

Failure of the Submarines.

The German submarines had failed. At least, they had been outmatched. Thanks to the unceasing vigilance of the British and American navies, they wrought less and less havoc. Meanwhile, shipbuilding steadily increased in the United States and Great Britain, so that in 1918 the merchant vessels launched far exceeded in tonnage those destroyed. Britain, therefore, was not starved out by Germany, nor were her ocean lines effectively cut. She tightened the blockade against Germany and coöperated with the United States in sending a constant stream of men and munitions to France and other battle-fronts.

Efficient Governments. In December, 1916, David Lloyd George became Prime Minister of Great Britain, and with the aid of able men of the various political parties infused new energy and determination into his country. In November, 1917, Georges Clemenceau became Prime Minister of France, and Vittorio Orlando, Prime Minister of Italy. Both were able statesmen and zealous patriots. They suppressed "defeatism" and carried on the war with vigor. And in Woodrow Wilson the United States



Photo from Ewing Galloway

MARSHAL FOCH

The Allied Commander-in-Chief.

had an eloquent and efficient President who coöperated loyally with Orlando, Clemenceau, and Lloyd George.

Unified Military Command. The Central Powers, as we have seen, profited by their unified military system. In March, 1918, France, England, Italy, and the United States agreed to entrust all their forces to the supreme command of one man. For this responsible post a short, grizzled, deep-eyed Frenchman of sixty-five, Marshal Ferdinand Foch, was selected. The wisdom of this plan was soon apparent.

Second Battle of the Marne. With shrewd skill, Marshal Foch allowed the German armies during the spring of 1918 to exhaust themselves in hard drives. Then in July, when they attempted to cross the Marne River between Château-Thierry and Épernay, Foch threw in fresh American troops with his French and British veterans and drove them back. To the Germans this second battle of the Marne was far more disastrous than the one in 1914.

The Allies, flushed with victory, did not rest. Relentlessly they struck again and again. By early November, 1918, the Germans were crowded almost out of France and deprived of a large part of Belgium.

Continued Allied Successes. Allied triumphs were not confined to France and the western front. Already in December, 1917, British and Arabs had defeated the Turks and captured Jerusalem. By October, 1918, the Turks had lost all of Mesopotamia, Arabia, Palestine, and Syria. In September, 1918, the Allied army at Salonica, reënforced by Serbians, Greeks, and Italians, as well as by French and British, overwhelmed the Bulgarians and reoccupied Serbia, Albania, and Montenegro.

Collapse of Austria-Hungary. In the midst of the general breakdown, Austria-Hungary collapsed. Czechoslovaks, Poles, and Yugoslavs rose in revolt, each group proclaiming its national unity and independence. Allied forces invaded Hungary from the south, through Serbia. The Rumanians reëntered the war and threatened Austria-Hungary from the east. The Italians, having driven the Austrians from the Piave River, did not stop until they occupied Trent and Trieste early in November (1918).

General Collapse. The Teutonic Mid-European power was crumbling. Its armies were defeated and demoralized, its generals discredited. Its monarchs and statesmen were panic-stricken. Its people were clamoring for peace. Bulgaria, the last power to join the Teutonic confederacy, was the first to quit it. On September 30, 1918, she surrendered unconditionally to the Allies. A month later Turkey and Austria-Hungary surrendered.

Armistice. On November 11, 1918, an armistice was signed between Germany and the Allies. To the Allies were surrendered all Germany's warships and submarines and great numbers of locomotives, motor lorries, and railway cars. The Teutonic confederacy was crushed and dissolved.

The Fourteen Points. Germany signed the armistice with the understanding that the final peace settlement would be made in accordance with certain statements, known as the "Fourteen Points," which President Wilson had set forth in January, 1918, as the Allied war-aims: (1) no secret diplomacy; (2) freedom of the seas; (3) removal of economic barriers; (4) reduction of armaments; (5) impartial adjustments of all colonial claims; (6) evacuation of Russia; (7) restoration of Belgium; (8) return of Alsace-



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WOODROW WILSON

Lorraine to France; (9) completion of Italy's unification; (10) the right of self-determination for the peoples of Austria-Hungary; (11) the same for the Balkans; (12) the same for Turkey; (13) independence for Poland; (14) establishment of a league of nations.

The Allies indorsed these "points" subject to reservations on freedom of the seas and an explicit understanding that "compensation will be made by Germany for all damage done to the civilian

population of the Allies and their property by the aggression of Germany, by land, by sea, or from the air."

TRAGEDY AND LOSS

Human Losses. The Allies put over 40,000,000 soldiers under arms, and the Central Powers 20,000,000 — a total of sixty millions! Of this vast number, almost nine millions lost their lives and about twenty millions were wounded.

The soldiers killed and wounded were mostly youthful, the ablest, strongest, most spirited, and most promising members of the human family. In addition, millions of civilians — men, women, and children — perished from starvation, disease, and violence. And throughout the world there was a noticeable decline in the birth-rate.

Financial Losses. Staggering public debts were incurred by the warring nations. Every country raised enormous loans by selling war-bonds to its citizens, and the European Allies borrowed about ten billion dollars from the United States.

While public debts grew rapidly, the world's production of wealth decreased; and everywhere the cost of living increased. In some countries the governments were reduced to the verge of bankruptcy, and the people to the utmost misery. Destruction of property and war debts left a bitter heritage to succeeding years. After the war it was necessary to repair the destruction as well as to meet the interest on the war debts. Trade recovered slowly and only in part. Some governments attempted to pay their bills by printing more and more paper money, with the result that their currency became almost worthless, prices soared, and the sufferings of the common people increased.

STUDY HELPS

1. On the maps locate the rivers: Marne, Aisne, Piave; cities: Paris, Rheims, Salonica, Trieste, Jerusalem.

2. Write down (1) a list of things that were to the advantage of the Central Powers; (2) a list of the factors that finally gave the Allies victory.

REVIEW QUESTIONS

1. What neutral countries did Germany cross to invade France?
2. Which of these aided the Allies — and how?
3. Where was the German army first checked?
4. What were some of the reasons why Russia collapsed?
5. How did this war differ from previous ones?
6. What services did the British navy render?
7. What dominions gave the British Empire support?
8. Why did the United States join against the Central Powers?
9. What other countries did likewise?
10. Why did the German submarines fail?
11. What important step did the Allies take in March, 1918?
12. What was the date of the Armistice?
13. What were the "Fourteen Points"?

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CHAPTER XLV

INTERNATIONAL PEACE AND DEMOCRATIC PROGRESS

THE PARIS PEACE SETTLEMENT

To end the First World War, a Peace Conference met at Paris in January, 1919. It was attended by a brilliant assemblage of presidents and premiers, diplomats, and generals, representing 32 of the nations that had opposed Germany in the war. Among them the "Big Three" — Clemenceau, the "Tiger" of France; Lloyd George, the British Premier; and Woodrow Wilson, President of the United States — stood out. The delegates were aided by hundreds of secretaries, geographers, historians, financiers, and other experts.

The Treaties. Germany was not represented, nor were the other Central Powers; nor was Russia. The Allies were to write the treaties; then, to sign them, the vanquished were to be summoned. Within a relatively short time the work was done. The German treaty was signed in the famous Hall of Mirrors at Versailles, June 28, 1919; the Austrian, at St. Germain, September 10; the Bulgarian, at Neuilly, November 27; the Hungarian, at Versailles, June 4, 1920; and the Turkish, at Sèvres, August 20, 1920. These five treaties, with others concluded within the same period, may be described as the *Peace of Paris* of 1919-1920.

German Losses. Germany was disarmed, deprived of all her colonies, and reduced to the rank of a second-rate power. Her whole navy and most of her merchant vessels were confiscated. She was compelled to abandon compulsory military training and to stop making munitions of war. She was made to promise to pay billions of dollars in cash and goods, such as coal, in reparation. The most she could pay, it was felt, would not offset the

mischievous wrought. And France remembered 1871. Allied troops were to occupy the left bank of the Rhine until Germany paid.

British Gains. Great Britain emerged from the Peace of Paris as the foremost maritime and colonial power on earth. In Asia

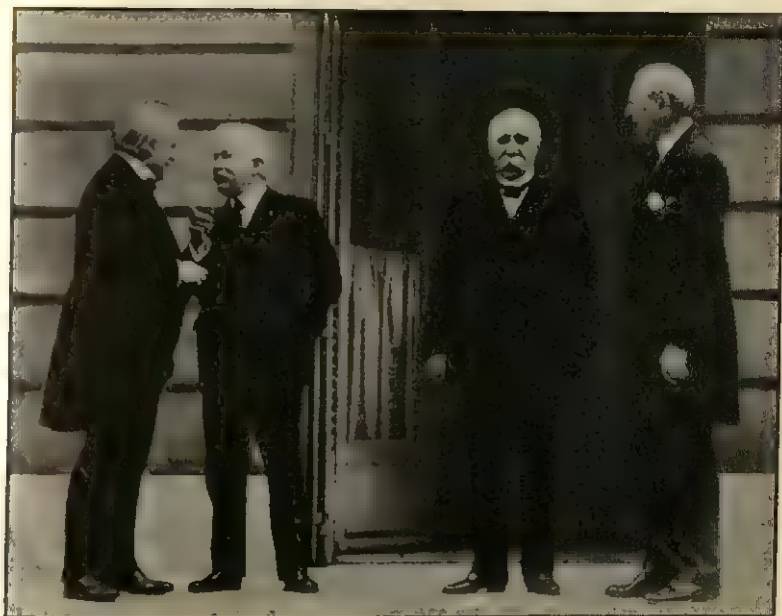


Photo by Underwood and Underwood

THE "BIG FOUR" AT THE PARIS PEACE CONFERENCE

From left to right—Premier Lloyd George of Great Britain, Premier Orlando of Italy, Premier Clemenceau of France, and President Wilson. After Italy withdrew from the Peace Conference, because Wilson opposed Italian demands, the "Big Four" became the "Big Three."

she established a veiled protectorate over the Arab state of Hedjaz and over Persia, and took from Turkey Palestine and Mesopotamia (Iraq). In Africa she strengthened her protectorate over Egypt, divided the German colonies of Togoland and Kamerun with France, and took German Southwest Africa for the British Union of South Africa and most of German East Africa for herself.

In the Pacific Ocean she parceled out the German islands south of the equator among New Zealand, Australia, and herself.

French Gains. France regained Alsace-Lorraine and was given temporary possession of the rich coal mines of the Saar Valley. Outside of Europe, she secured control of Syria and of portions of Kamerun and Togoland. By maintaining a large standing army and by signing alliances with Belgium, Poland, and Czechoslovakia, France made herself the foremost military power on the continent of Europe.

Italian Gains. Italy completed her national unification. To her, Austria surrendered Trent, Trieste, Istria, and certain islands in the Adriatic Sea. In 1924, by a new treaty, she obtained the city of Fiume. *Italia Irredenta* was finally redeemed. Italy's African colonies of Libya and Somaliland were slightly enlarged.

Japanese Gains. Japan increased her power and prestige in the Far East. She took the German islands in the Pacific, north of the equator, and the German economic concessions in China. She took also the port of Kiao-chao, in spite of China's protests; but this port was restored to China in 1922. Japan profited by the defeat of Germany and took advantage of the collapse of Russia and the weakness of China.

The United States. The United States, alone among the victorious great powers, asked and received no territorial gains from the First World War or from the Peace of Paris, but shared in the great hope that this war would end war, which would be the greatest gain for all nations.

Triumph of Nationalism. Nationalism gained by the restoration of territories and the setting up of new states. Germany returned Alsace-Lorraine to France and northern Schleswig to Denmark. The Polish districts of Prussia were surrendered to the new Polish Republic. Danzig, though its people were German, was made into a separate city-state, a free city, in which Poland was given special commercial rights, since Poland had no other seaport.

Break-up of the Habsburg Empire. The Dual Monarchy (or Habsburg Empire) was smashed. Austria and Hungary became small separate states, the former made up of Germans, the latter of Hungarians (Magyars). The Czech and Slovak provinces were

united to form the new independent republic of Czechoslovakia. Galicia was handed over to Poland; Transylvania and several neighboring districts were ceded to Rumania; Trent, Trieste, and other regions, as we have seen, went to Italy. The Yugoslav sections were united with Serbia to form the "Kingdom of the Serbs, Croats, and Slovenes," which was known as Yugoslavia.

Break-up of the Ottoman Empire. The Ottoman Empire was broken up, partly along national lines. Egypt and the little Arab state of Hedjaz became "independent" kingdoms under British protection. Armenia was given independence, but with no provision for maintaining it; and so most of Armenia remained actually in Turkey's possession. Turkish Thrace was allotted to Greece. Palestine became a separate state under British supervision, with a plan to

establish therein a national home for Jews — such as wished to live there. Syria was to be administered by the French, who had built several railways and opened Christian missions there. Mesopotamia was given to Great Britain, renamed Iraq, and placed under an Arab king, subject to British control.



Photo from Ewing Galloway

THE FREE CITY OF DANZIG

Russian Losses. Russia lost extensive regions in Europe. Her Polish provinces were united with the Polish provinces of Prussia and Austria to make a restored and independent state of Poland. Finland, Estonia, Latvia, and Lithuania became independent of Russia. Bessarabia was annexed by Rumania. Ukraina (Little Russia) established a semi-independent government of its own at Kiev, but was soon reconquered by Russia. In the Caucasus small national republics were set up.

National Self-Determination. Thus the map of eastern and central Europe underwent radical changes. The 1919-1920 treaties of Paris recognized in a measure what the treaties of Vienna of 1815 had failed to recognize — the right of national self-determination. The principle was violated in numerous cases, such as the separation of Danzig from Germany, the provision forbidding German Austria to join Germany, and the inclusion of many Magyars in Rumania and Germans in Czechoslovakia.

In several disputed districts, plebiscites (popular votings) were held to determine what states the people wished to join. Almost all the new states were required to guarantee religious toleration and civil equality for the Jews and other cultural minorities.

THE LEAGUE OF NATIONS

The Paris Peace Conference made a serious effort to ensure future peace by creating a League of Nations. The constitution (or "Covenant") which provided for it was a combination of the ideas and features of several different plans (British, French, etc.), but President Wilson of the United States was the League's most prominent and persevering champion.

Wilson's Preliminary Championship of a League. In 1916, even before the entrance of the United States into the First World War, President Wilson had declared: "The nations of the world must unite in joint guarantee that whatever is done to disturb the world's life must be tested in the court of the whole world's opinion before it is attempted." Then in 1917 when the United States entered the war, he affirmed: "We shall fight for the things we have always carried nearest to our hearts — for democracy, . . . for the rights and liberties of small nations, for a universal dominion

of right by such a concert of free peoples as shall bring peace and safety to all nations."

And speaking before Congress in 1918, Wilson laid down as one of his famous "Fourteen Points": "A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike." It was to form just such a "general association of nations" that President Wilson went to Europe and took active part in the peace conference at Paris in 1919.

Constitution of the League. The resulting League of Nations had a constitution (or Covenant) which was inserted in each of the five peace treaties concluded at Paris in 1919-1920. The purpose of the League, according to the Covenant, was to promote coöperation among all nations and to achieve peace and security, and it was to be attained by agreements against war, by encouraging just dealings among nations, by extending international law, and by faithfully observing all treaties.

League Agencies. The official agencies of the League were: (1) an Assembly, (2) a Council, and (3) a permanent Secretariat.

The Assembly was made up of representatives of all nations that were members of the League. A nation could have as many as three delegates in the Assembly, but only one vote.

The Council was a small body, made up of representatives of five great nations and nine (at first only four) small nations.

The Secretariat comprised a Secretary-General and a number of assistants. It proved to be a very important organ, and grew so rapidly that it soon included several hundred persons, drawn from many different countries.

Affiliated Organizations. Closely connected with the League, and provided for in the Covenant, was a World Court, officially called the "Permanent Court of International Justice," consisting of a group of judges elected by the Assembly and the Council of the League and empowered to settle disputes which might be referred to it. Similarly, there was an "International Labor Office," comprising representatives of employers and workingmen as well as of the governments, of the nations adhering to it. This

was charged with the duty of supervising labor conditions throughout the world and making recommendations for their improvement.

League Capital. The seat of the League of Nations was fixed at Geneva, Switzerland, though the Council might fix the place of meeting elsewhere.

Plan to Preserve Peace. In the Covenant of the League it was agreed (Article 10) to respect and preserve against foreign attacks

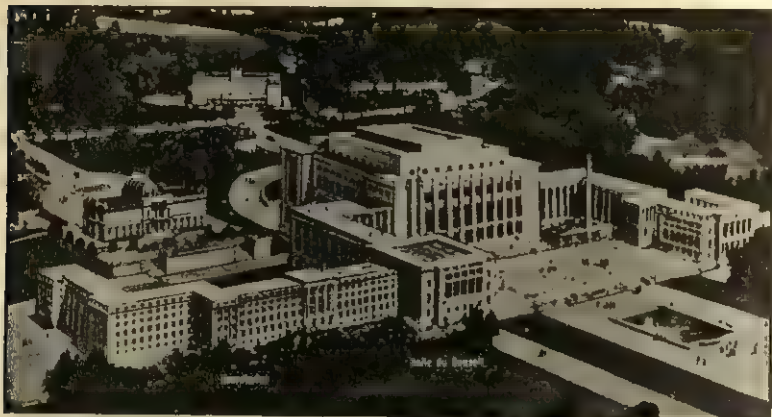


Photo by Philip D. Gendreau

THE PALACE OF THE LEAGUE OF NATIONS AT GENEVA, SWITZERLAND.

the territory and political independence of all members of the League. The member nations promised to submit disputes to arbitration or inquiry and not to resort to war until three months after the award. If a state, a member of the League, should go to war in violation of its promises, it would at once lose its standing in the League, trade relations would cease, and the Council would recommend what steps should be taken against the offending state. If a state, not a member of the League, should make or threaten war, the Council likewise would recommend what action should be taken by the League.

Treaties. The Covenant nullified all treaties between member states that were inconsistent with the terms of the Covenant, but expressly confirmed others, such as treaties of arbitration; also

regional understandings, like the Monroe Doctrine. All treaties between member states should be published. Thus secret treaties were outlawed.

Mandates. Colonies and territories taken from the defeated powers in the First World War were put under the League's guardianship, and the victorious powers which received them were regarded as "mandatories" of the League and were required to report annually to its Council. Certain international areas, such as the free port of Danzig and the Saar Valley, were also to be supervised by the League.

Health. The League was authorized to take international measures to combat disease, to promote health, to fight dangerous drugs, such as opium, to work against vice, and to support the Red Cross.

Members of the League. The League started upon its official career on January 10, 1920, with 24 members. By the time the first Assembly met, in November, 1920, there were 42 members, and six more were admitted at that time.

For several years Germany and other defeated powers were excluded from membership, and for an even longer time Russia held aloof. These absences were a source of weakness to the League of Nations, but its greatest weakness resulted from its repudiation by the United States.

American Opposition. The Senate of the United States refused to ratify the Peace of Paris, including the Covenant of the League. Some Senators thought that membership in the League would impair the national sovereignty of the United States and the powers of Congress. Others feared it would further entangle the United States in foreign affairs. Still others were disappointed with the Peace of Paris, particularly the concessions to Japan and Great Britain. Some, not a few perhaps, raised objections because of personal or political reasons. In the final vote the treaty failed of the necessary two-thirds majority by only a few votes.

Separate Treaties. After the inauguration of President Harding in March, 1921, the new Republican administration made separate treaties of peace with Germany, Austria, and Hungary. But the

United States continued to reject the League of Nations and the World Court,

DEMOCRATIC PROGRESS

A big surge of democracy within most countries accompanied the international peace-settlement of 1919-1920 and the creation of the League of Nations.

Democratic Revolution in Germany. In 1918, when the German armies showed fatal weakness and failed to hold their positions in France and Belgium, certain groups of Germans at home spoke out frankly and forcefully, not only in favor of immediate peace, but also in behalf of democratic reform. These groups were the Socialists, the Catholics, and the Democrats.

In vain Emperor William II appointed a Democrat, Prince Maximilian of Baden, as Chancellor, and in vain the new Chancellor promised democratic reforms and opened negotiations with the Allies. It was too late. The Allies refused to treat with an autocratic government, and the democratic groups in Germany doubted the Chancellor's ability to effect liberal reforms so long as the Kaiser remained in power. With disloyalty and defeat staring him in the face, William II fled into the Netherlands. This was on November 9, 1918, two days before the signing of the armistice on the battle-front. To Holland the Kaiser was followed by the Prussian crown prince and other members of the Hohenzollern family, and within a few days the kings of Bavaria, Württemberg, and Saxony and other German princes either abdicated or were deposed.

A German Republic. With the flight of William II, an almost bloodless revolution was accomplished in Germany. Prince Maximilian handed over the chancellorship to Friedrich Ebert, a leader of the Socialists. Ebert authorized the signing of the armistice with the Allies and the election of a national assembly. In this election all German citizens over twenty years of age voted. It was a signal recognition of democracy. About the same time provisional republican governments were set up in Prussia, Bavaria, and other German states.

The Weimar Constitution. The German national assembly

which met at Weimar in February, 1919, proclaimed Germany a "Republican Empire," elected Ebert first President, ratified the treaty of Versailles, and adopted a democratic constitution. Under this, which went into effect in August, 1919, all Germans were declared equal before the law, and all privileges of birth, class, or creed were abolished. Voting was made equal, direct, and secret, and given to all German citizens, men and women, in both national and local elections. Laws were to be made by a Reichstag, representing the people, and by a Reichsrat, representing the states, and were to be executed by a ministry responsible to the Reichstag. The President was to be elected by popular vote for a term of seven years.

Germany between Fires.

The new régime in Germany was severely tested. It had to bear the blame of concluding an unpopular peace with the Allies and also the burden of rebuilding business. Besides, it had to overcome hostile political groups. The Junkers (Prussian landlords)

and some of the capitalists wished to restore the Hohenzollern monarchy. On the other hand, the Communists wanted a soviet government. Backed by the Democrats, the Catholics, and the moderate Socialists, the new republic went ahead, steering a middle course. In the name of the people it resumed the task of unifying and liberalizing Germany where the Frankfort Assembly had laid it down in 1849. (See page 620.) For thirteen years it carried on. In 1925 Marshal von Hindenburg, the famous general, became President.



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VON HINDENBURG

The military leader who became President of the German Republic in 1925.

Democracy Elsewhere in Central Europe. Already we have noted the break-up of the Dual Monarchy on national lines following the First World War. The new governments were mostly democratic. German Austria became a republic on November 12, 1918, and in 1920 adopted a democratic constitution. The Magyars established a Hungarian kingdom without a king. The Czechoslovaks and Poles set up independent republics; the Yugoslavs and Rumanians joined respectively the more or less democratic kingdoms of Serbia and Rumania.

Poland, restored to national independence and reunited, became a republic and adopted a thoroughly democratic constitution. And the four Baltic states — Finland, Estonia, Latvia, and Lithuania — which were carved out of the former Russian Empire, also became democratic republics.

The Greeks in 1920 restored King Constantine, whom the Allies had deposed in 1917, but when he met defeat in a war with Turkey in 1922 the Greeks exiled him, abolished the monarchy, and experimented with a republic.

Thus we see that, in general, political revolutions following the First World War in east-central Europe led to remarkable gains for democracy. The imperial families of Romanov, Hohenzollern, and Habsburg ceased to reign. Divine-right monarchy seemed at last extinct in the world, except possibly in Japan and a few less important countries. And the dictatorship which had succeeded the tsardom in Russia in 1917 did not appear very strong or threatening in 1920.

Democracy in Western Europe. Business and labor problems, after the First World War, put British democracy to a severe test. Great Britain, though a victor, came out of the war with a huge national debt, ten times as large as before. Business was depressed; many factories were closed; taxes were heavy; and a million or two workers were unemployed most of the time.

Political changes were to be expected. Lloyd George, the Liberal, who had been Prime Minister since 1916, was overthrown in 1922 by the Conservatives. The Liberals, so strong before the war, became weak and divided. The rivalry now was between the Conservatives and Labor. Labor came into power for the

first time in January, 1924, with Ramsay MacDonald as premier, but only for ten months. In 1929 he returned to power and held office until 1935. He did much for peace and disarmament, but lost the support of Labor as his economic policies became more conservative. Stanley Baldwin, Conservative, again headed the Cabinet in 1935. In 1936 King George V died. Edward VIII held the throne for less than a year, then gave it up to his brother, George VI.

Democratic Advances in Britain. In 1918 an act of Parliament gave the vote for members of the House of Commons to all men over 21 and all women over 30 who had residences or places of business for six months in the year, and war veterans over 18. It also provided that the members of the House of Commons should represent groups of equal size. Thereafter women could sit in the House of Commons, but not in the House of Lords. An act of 1928 extended the vote to all women over 21, on the same terms as for men. This added

5,000,000 more women to the army of voters and completed the victory of the woman-suffrage movement. In 1929 a woman became a member of the Cabinet for the first time.

Eire and Ulster. Home rule for Ireland (page 633) was taken up again following the First World War. The Orangemen organized six counties of Ulster into a separate "Government of Northern Ireland" as permitted in a Home Rule Act of 1920. The greater part of the island was established as the "Irish Free State." Each has its own parliament. Northern Ireland remained po-



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RAMSAY MACDONALD

England's first Labor premier.

litically a part of the United Kingdom of Great Britain and Ireland; the Irish Free State, under its constitution of 1922, became a democratic commonwealth, a republic in all but name, enjoying the same freedom as Canada and the other British Dominions. It was admitted to the League of Nations in 1923. In 1937 its official name was changed to Eire.

France. The Third Republic continued after the war essentially as before, but with so many political factions in conflict that it was difficult for any party to exercise control. Financial and economic problems were foremost; labor won some measures for its benefit, and relations improved between church and state.

Spain. Early in 1931 the king, Alfonso XIII, was driven out and a republic was set up. A new democratic constitution was adopted, and the church was separated from the state.

A PERIOD OF PROMISE

The decade from 1920 to 1930 was in many respects a period of promise, literally and figuratively. Democracy was spreading and gradually overcoming various obstacles in its way. Reconstruction of areas which had been devastated by the war was making rapid progress, and a measure of economic prosperity was returning to the world. Plans and pacts to keep the peace, to advance trade, and to limit armaments were fostering international co-operation. The League of Nations, despite American absence from it, was actually functioning.

The Washington Arms Conference. This was held in the city of Washington in 1921-1922, and a general reduction of navies was agreed upon. It meant a saving of billions of dollars, the reduction of naval rivalry, and a lessening of the danger of war. At the same time Japan agreed to give Kiao-chao back to China and to sell the Shantung Railway to her. By a special agreement of nine powers chiefly concerned, the "open door" policy in China was reaffirmed. In a "Four-Power Treaty" the United States, Great Britain, France, and Japan promised to respect one another's possessions in the Pacific, and to confer peaceably over any serious dispute that might arise there or in the Far East.

The Locarno Pact and Others. In 1925 at Locarno, Switzer-

land, delegates of Germany, France, Belgium, Italy, and Great Britain guaranteed adherence to the Peace of Paris respecting the western frontier of Germany and the unarmed zone along the Rhine. Germany, France, and Belgium pledged that they would in no case attack or invade each other or resort to war against each other. Germany became a party to various arbitration and economic treaties, and in 1926 she entered the League of Nations. A world economic conference at Geneva in 1927 urged promotion of world trade by reducing tariffs, and at Geneva in 1929 Premier Briand of France proposed a federation of European states, especially for economic purposes. At Paris in 1928 a pact was signed to outlaw war generally, and within a short time it had been ratified by 60 countries.

Creeping Shadows. By 1930, however, the previous ten-year period of promise was being darkened by shadows of doubt and danger. A widespread economic slump occurred.

Democratic progress was checked and turned back by a rising tide of dictatorship. And the League of Nations proved unable to prevent or punish forceful aggression on the part of the newer dictatorships.

The story of these sorry political and international developments we shall leave to later chapters. Meanwhile we shall point out certain scientific and cultural features of modern life.



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ARISTIDE BRIAND

Eleven times premier of France. As foreign minister from 1925 to 1931 he established more friendly relations with Germany, signed the Locarno Pact, supported the League, proposed the plan which led to the Paris Pact, and urged the political federation of Europe. He died in 1932.

STUDY HELPS

1. Write 150 or 200 words on (1) the "Big Three"; (2) the League of Nations; (3) democracy, following the war.
2. List (1) German losses; (2) Russian losses; (3) British gains; (4) French gains; (5) Italian gains; (6) Japanese gains.

REVIEW QUESTIONS

1. What effect had the war on nationalism?
2. How was the Habsburg Empire affected? the Ottoman Empire?
3. What city was made the capital of the League of Nations?
4. What means did the League have for enforcing its decisions?
5. What were mandates?
6. Why did the United States fail to support the League of Nations?
7. What became of the Kaiser and his family?
8. What was the Weimar Constitution?
9. What three historic families ceased to reign?
10. What difficulties did the new German government face?
11. What changes took place in British politics following the war?
12. What was done in Ireland?
13. What of the Third Republic? Spain?
14. In what senses was the decade from 1920 to 1930 a period of promise?

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CHAPTER XLVI

A VIEW OF MODERN LIFE

The "period of promise" mentioned at the end of the preceding chapter was, for the most part, a time of peace. In this chapter we take stock of arts and achievements of peace. If the survey arouses our admiration, it must also challenge our sense of obligation. Marvels without number prove man's ingenuity in the physical world, but some human conditions and relations seem to baffle him. Man has always been his own greatest problem. But we look forward with courage and hope. The experience of many generations should afford wise guidance toward higher human welfare and civilization. For the earnest student the light of the past should shine ahead.

THE CLOSER TOUCH

The world of the ancient Greeks and Romans was the ring of lands around the Mediterranean Sea. Medieval Christendom included Europe and only a little more. For centuries each continent was a world in itself, possessing little or no knowledge of other continents. But nowadays the world as we know it is much larger, and yet, as we touch it, is much smaller — much nearer.

Communication. Morse's telegraph in 1844 was a wonder of science and invention; so was Bell's telephone in 1876. A still more wonderful victory in man's battle against time and space was won in 1897, when Marconi, a young Italian, invented the wireless telegraph. In 1902, while in the United States, he talked across the Atlantic. Today nearly every home has a radio; and pictures as well as voices are transmitted through the air.

Trade and Travel. The Industrial Revolution not only took spinning, weaving, and other arts out of human hands and gave them to machines; it also added invention after invention that

made trade and travel, as well as communication, easier and swifter. The clumsy locomotives and steamboats of Stephenson and Fulton puffed and paddled until they became graceful, speeding giants and majestic floating palaces. In 1840 Great Britain had only 1331 miles of railway, but by 1937 she had over 20,000.



THE S.S. "QUEEN MARY"

Photo from James Sawders

Escorted by tugboats.

In 1830 the United States had 23 miles; by 1939 she had nearly 250,000.

The first ocean steamships were wooden vessels, provided also with sails. Then the screw propeller was substituted for paddle wheels, and sheet iron began to replace wood for the outer shell. By 1900 the great majority of large ships were being framed on steel, coated with steel, and equipped with steam engines and screw propellers. The *Titanic*, built in 1910, was 435 times as big as the ship in which Columbus first crossed the Atlantic. Even larger was the *Leviathan*, a monster of 60,000 tons. Somewhat

faster, but not quite so big, were the German ships *Bremen* and *Europa*, while the *Normandie* of the French line and the British *Queen Mary* were both over 80,000 tons.

The automobile and the airplane, driven by the gasoline engine, are recent marvels of speed and strength. More about them farther on.

The Economic Link. Trade and trade agreements have developed relations of decided political and social value. When M. Briand in 1929 proposed an economic federation of Europe, he confidently expected that political harmony would attend the growth of business coöperation. Even without plan, the nations have built up a commercial structure that is world-wide. Each continent and each nation is in a measure dependent on others for many articles of food and industry.

Conservation of Natural Resources. To feed, clothe, and shelter the vastly increased number of human beings requires a far more intelligent use of natural resources than our ancestors needed to make. Conservation — saving and wise use — is necessary if we are not to leave our children a worn-out world. More than one rich area has been turned into a desert by reckless cutting of forests and wasteful working of the soil. Yet, if nature's wealth is carefully husbanded, there is more than enough. Wide areas still unused are waiting to be reclaimed. Swamps can be drained, deserts irrigated, and hills planted again with trees. Destructive floods can be harnessed for use. Crops may be increased by better tillage.



N. Y. Times Studio

GUGLIELMO MARCONI

Italian inventor of wireless telegraphy.

SOCIAL AND POLITICAL RELATIONS

Ideal of Social Equality. With the decline of feudal aristocracy and the growth in power of the middle and lower classes, democratic idealists have dreamed of establishing a real social equality. Such was the hope voiced so fervidly by the French revolutionists of 1789. Such was the aim of "Jacksonian democracy" in the United States in 1829. The ideal was a state where all men should have equal opportunity, where there would be no castes or classes,

where each man's standing in the community would depend on his brains and character rather than on his birth or wealth.

Women in Politics. The modern ideal of equality has greatly affected the status of women, and through the ages Christianity has done much to raise women to a place of respect and honor. But still, at the dawn of the 19th century, women could not vote, they were ineligible for most political offices, and in many countries they had fewer rights than men in courts of law.

About 1850 an agitation for women's rights began. The famous English philosopher, John Stuart Mill, stated the case for women in his book,

The Subjection of Women, and



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MRS. CARRIE CHAPMAN CATT

Formerly principal of a high school in Mason City, Iowa; a leader in the woman suffrage movement; then a leader in the peace movement—one of the most famous of American women.

in 1867 he presented a petition to Parliament asking that women be given political rights. But England was too conservative to take such action, though some violent agitation was carried on. In certain western states of the United States, in New Zealand and

Australia, in Finland, and in Norway votes were granted to women between 1867 and 1914.

After 1914 the movement went faster. Mexico adopted woman suffrage in 1917. In 1918 Great Britain extended the franchise to about half the women in the kingdom. In the United States, in 1919-1920, an amendment was added to the federal constitution for woman suffrage. This was after a number of states had granted it. Political equality of men and women was recognized in Russia in 1918; by the Netherlands and by Germany in 1919; and by various new nations, such as Czechoslovakia, Poland, Latvia, and Lithuania, about the same time.

Women in Business. Women have entered business in large numbers. Women's colleges have been established, and women have been admitted to practically all the colleges and universities. More and more women each year qualify for licenses to practice law, medicine, and other professions. In many countries, in recent years, the large majority of teachers in the elementary schools have been women. Thus women are not dependent upon fathers and husbands for support as their mothers were — they have gained a large measure of economic equality.

The Drift to Cities. All over the civilized world, especially in recent decades, people have crowded to the cities. In 1790 nine out of ten people in the United States lived outside the towns; by 1920 less than half were country dwellers. In England a century ago only two persons out of ten lived in cities, but today eight out of ten are townsfolk. Shift from rural to urban life is due partly to the Industrial Revolution — the increase of factories and the growth of commerce — and partly to the theaters, conveniences, and luxuries of the cities, which attract old and young. The recent world wars have brought about an abnormal congestion in many urban centers.

Problems of Urban Life. Although the growth of cities hastened the decline of the old feudal aristocracy and otherwise advanced democracy, along with art and culture, it has been attended with serious problems. City slums often prove to be breeding places of disease and vice. Such evils are corrected, to some extent, by elaborate systems of sanitation and police; but still there remain

many evils of overcrowding. Children are idle and often have no suitable place for play.

Change in the Home. Change in the status of women and the drift to cities have made a profound change in the home. Thousands of married women spend their days in shops, offices, and clubs. In the better homes, at least in cities, much of the baking, washing, and sewing is done outside or is lightened by modern devices. Thus the housewife, whether she works outside or not, has more liberty. The children, aged five or more, are taken care of in school for most of the day. The home, the most fundamental of all our social institutions, does not receive as much attention as in earlier times — home life counts for less; the family circle is weakened and too often broken.

Problems for Today and Tomorrow. Many persons anxious to improve home and social life believe that some way must be found to distribute the population of the world more evenly, so that all men, all families, poor as well as rich, may have real homes; so that fresh air, a place to play, and a chance for healthful work on the soil may be enjoyed by a larger number, if not by all.

CAPITAL, LABOR, AND COMMUNISM

Capital. A notable feature of our present-day life is the importance and power of capitalism. Its history, as we know, may be traced down from the late Middle Ages, but since the beginning of the Industrial Revolution capitalism has developed in five significant ways:

(1) *Growth in Bulk.* The amount of capital invested in manufacturing in the United States increased from $2\frac{3}{4}$ billion dollars in 1880 to $22\frac{3}{4}$ billion in 1915. A century ago millionaire capitalists were scarce, but today they are more numerous. Besides, there are now a very large number of persons with small sums of capital, or with a few shares of stock in some corporation.

(2) *Growth of Corporations.* The second half of the 19th century witnessed an enormous growth of banks and joint-stock companies or corporations. In Great Britain in 1910 there were about 40,000 such companies; in Germany, in 1927, there were 12,000 corpora-

tions; and in the United States, in 1929, the income-tax returns showed that there were over 500,000 corporations with a total gross income of 130 billion dollars.

In the old days the capital for a factory was usually supplied by one or two men, and one of them personally worked with the men or in close touch with them. Nowadays most large undertakings are financed by corporations or joint-stock companies which sell bonds and shares of stock to banks and other purchasers who have no direct part in the business. Increasingly the great cities have become the centers of wealth.

(3) *Trusts*. Since 1880 or thereabouts there has also been a practice of forming gigantic industrial and financial combinations, known in America as trusts. Similar organizations have sprung up in most European countries. For example, the German Steel Works Union, dating from 1904, for a while controlled nearly the entire steel industry of Germany.

(4) *Foreign Investments*. Another development of modern business has been the "export of capital," that is, the investment of surplus capital in colonies and foreign countries. In 1914 British capitalists had such investments amounting to 20 billion dollars. After the First World War American foreign investments rose to 15 billion dollars in 1930, in addition to government war loans of 10 billion.

(5) *National Debts*. Finally, national debts have stimulated capitalism. In order to pay for wars, nations have issued interest-bearing bonds, which have been bought by people who had money to invest. Great Britain's debt at the time of the American Revolution was less than two thirds of a billion dollars; in 1914 it was still only some three billions; but in 1920 it was about 40 billions. The debt of France was 34 billion francs before the First World War and 238 billions afterward. For the bondholders, such debts represent capital invested.

Labor. If political democracy is to be successful it must find a solution of labor problems, which have become so momentous in the 19th and 20th centuries. Labor problems of today are a sequel of the Industrial Revolution.

Trade Unions. One problem is the growth of trade unions and

the increase of strikes. By 1920 there were 8,500,000 trade-unionists in Germany, nearly as many in Great Britain, with smaller (though large) numbers in Italy, France, Poland, the



Photo from Wide World Photos

THE NEW YORK STOCK EXCHANGE IN PANIC OF 1929

United States, and other countries. All this shows that trade-unionism has become a powerful movement in the world. It aided in raising wages and shortening the work-day, but the

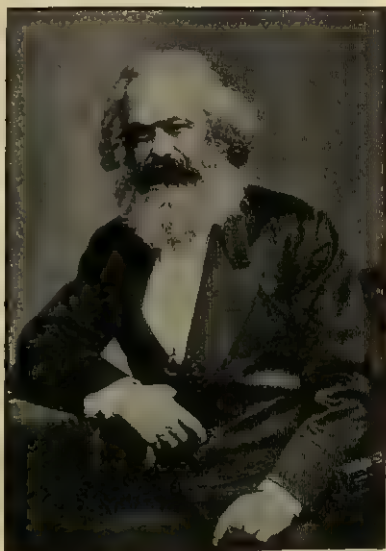
strikes resorted to have proved a serious inconvenience to the public as well as a hardship for the strikers.

Growth of Socialism and Communism. Trade-unionism in many places fostered socialism — state-ownership of factories, railways, mines, and land. The Bolsheviks in Russia, as we shall later explain, abolished private ownership of land and factories. Unlike the older Marxian socialists, who believed in democracy, the Bolsheviks (or Communists) pushed their socialism by means of dictatorship. In recent times Socialists and Communists of one brand or another gained many seats in the German, French, Belgian, Scandinavian, and other parliaments.

Other Social Movements. Among other radical groups were the I. W. W. in America and the Syndicalists in France, who advocated strikes and sabotage, the latter including destruction of machinery and other property. Their aim was to overthrow the capitalist system, abolish the government, and put the workingmen in the saddle. There were also moderate move-

ments, aiming at reform without violence. In Europe the strongest of these was the Social Catholic movement, seeking, among other things, old-age pensions, health insurance, and the abolition of child labor.

On the whole, the modern tendency is to abandon the *laissez-faire* doctrines of the early 19th century and to demand that the government do something to cure the ills of unemployment and the



Culver Service

KARL MARX

The famous German Socialist who founded the international Socialist movement. His book *Capital* explained the economic principles of Socialism.

hardships of poverty. What to do is one of the most serious and difficult problems democracy has to solve.

THE ADVANCE OF APPLIED SCIENCE

Another sequel of the Industrial Revolution has been the amazing progress of machinery, inventions, and applied science.

Iron and Steel. It was very difficult to convert impure "pig iron" into the purer and tougher form of steel, but in 1856 an Englishman, Sir Henry Bessemer, found a method of making steel that was fairly satisfactory. Ever since, the Bessemer process and Bessemer steel have been well known. An even better process, that of the "open hearth," was developed in France and America. Still better, though more expensive, was the use of the electric furnace. Thanks to these improved processes, the age of iron gave way to the age of steel.

Transportation. Improvements in the steam engine by Watt, Trevithick, and others enabled Stephenson to couple it to railway trains and Fulton to gear it to ships. Late in the 19th century many steamships began to use oil for fuel, instead of coal. In some factory engines and locomotives, too, oil was burned. Oil is less bulky than coal and requires fewer stokers. In 1885 a German invented a gasoline engine, and in 1887 a Frenchman used such an engine to run a carriage. This was the origin of the automobile. By 1929 there were about 25,000,000 cars in use in the United States alone. Tractors and auto buses, as well as trucks and pleasure cars, are familiar everywhere.

From the automobile to the airplane was only one step, but a big one; perhaps we should say a high one. Early in the 19th century many attempts had been made to fly. Near the end of the century an American scientist, Langley, fitted a steam engine to an airplane, which flew half a mile. Early in the 20th century the French began to use the gasoline motor, and found it better adapted to such purposes. But the first successful airplanes were made by two Americans, the Wright brothers. In 1908 one of their machines flew forty-five miles in an hour and a quarter. That was the beginning of the amazing wonders in air navigation. The oil industry, which sprang up in America in the 1850's and

1860's, and later elsewhere, has fed the gasoline engine in automobiles and airplanes, and also the oil-burning steam engine.

Electricity. This has become another wonder-working servant of man. A British genius, Michael Faraday, who died in 1867, added so much to electrical knowledge that inventors were able to make the dynamo, a machine to generate electricity. By 1870 electricity, generated by dynamos, was used for lighting purposes, on a small scale. In 1873 came the electric motor, and in recent years such motors have displaced steam engines in considerable measure. In everyday life and industry electricity is our servant, magical and practical. It runs sewing machines and typewriters; it mixes bread, washes clothes, freezes ice cubes, cooks food, runs the vacuum cleaner, and whirls fans. For our entertainment it operates the radio and the self-playing piano. We wonder now how people ever lived without telephones, electric lights, and other electrical devices.



Underwood and Underwood

ORVILLE AND WILBUR WRIGHT

American inventors who made the first practical airplanes.

Other Appliances of Science. The marvels we have listed are only a few of the thousands of inventions that have attended and extended the Industrial Revolution. McCormick's reaper (1831), Howe's sewing machine (1845), the photographic camera, Edison's phonograph (1877), the submarine, the motion picture (about 1890), television, and dozens of others might easily be included in the list.

A Century of Science. Scientific progress was one of the chief glories of the 19th century. Mathematics, physics, and chemistry were fundamental; such men as Galileo, Bacon, and Newton had been pioneers; Faraday, the Wright brothers, and Edison were worthy successors. Louis Agassiz studied fishes; John James

Audubon, birds; Charles Darwin, animals; Asa Gray, plants; Matthew Fontaine Maury charted the seas; Sir John Herschel and David Rittenhouse counted the stars. Most of these men and others were eminent also in other fields.

Medicine and Surgery. In this field probably the greatest achievements must be credited to Louis Pasteur (1822-1895), a



THE FIRST FORD CAR

French scientist. His discovery of minute living organisms, which we call germs, was epoch-making. At once his discovery was of value to brewers and wine-makers. A little later he guessed that a terrible plague, which threatened to destroy the silk industry of France, was due to germs. The guess proved correct, and the plague was checked. In the same way he found a cure for a deadly cattle disease. This discovery

alone was probably worth more than the big indemnity paid to Germany by France after the Franco-Prussian War. The most celebrated of his achievements was his discovery of a successful method of treating hydrophobia. This too was based on the fundamental theory that many diseases are caused by germs.

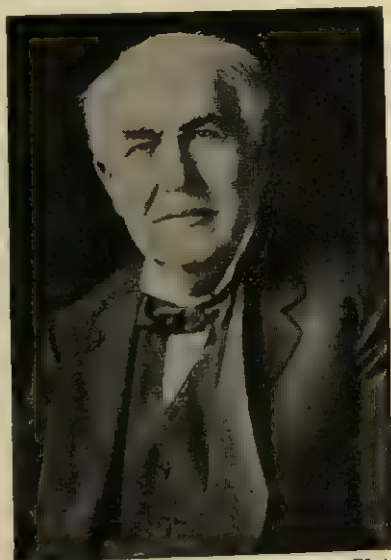
Antiseptics, Antitoxins, and Sanitation. The germ theory of disease made possible wonderful advances in medicine, surgery, and sanitation. Lord Lister, an Englishman, applied it to surgery about 1860, by using carbolic acid to prevent germs from causing wounds to fester. This was the beginning of the use of antiseptics. In medicine the same principle was utilized in preparing antitoxins for the treatment of diphtheria, pneumonia, and many other diseases. The germ theory also led people to realize the importance of sanitation, and to install proper sewage systems in cities. Probably more disease has been prevented by sanitation than has been cured by medicine.

Anæsthetics. Among these are laughing gas, ether, and chloroform, to deaden the pain of dental and surgical operations. Laughing gas was first used in 1844 by an American dentist, Horace Wells, of Hartford, Connecticut; ether, in 1842, by an American surgeon, Crawford W. Long, of Georgia; chloroform, in 1847, by Sir James Simpson, of Scotland. These three men did more to relieve human suffering than Alexander, Caesar, and Napoleon did to cause it.

Röntgen Rays. In 1896 a German scientist, Wilhelm Röntgen, found that an electric spark passing through a glass tube from which the air had been pumped gave off a peculiar light strong enough to shine through human flesh, cloth, and even bone. He called these strange light rays Xrays, for want of a better name. Others often call them Röntgen rays. By means of Xrays surgeons can take photographs of the body, showing the position of bones or the condition of wounds—of great use in surgery.

Vitamins. Since 1900 much has been learned by scientists about the health-giving and energy-building qualities in various kinds of food. It has been discovered that our food contains what are called vitamins and that these are necessary for us if the body is to live, grow, and be healthy. How such discoveries may affect the life of future generations not even the boldest prophet can foretell.

Decline of Death Rate. The net results of the recent advances in medicine, sanitation, and surgery may be shown in figures. In 1881 the death rate in England was 21.2 per thousand; in 1914 it

*Acme Photo*

THOMAS ALVA EDISON

was less than 14. This was typical of most countries. In other words, in 1914 a person was considerably more likely to live through the year than one in 1881 would have been. Perhaps this statement may be disputed, because in 1914 one had a risk of being killed in the World War. The contention is quite proper. The lower death rate would not hold in war, because, unfortunately, science has been applied to the art of killing as well as to the art of healing.

THE CHURCHES

As to the rôle of religion in modern life there are many different opinions, but a few undisputed historical facts may be noted.

New Forms of Protestantism. Many forms of Protestant Christianity have arisen since the Protestant Revolution of the 16th century. In addition to the original Protestant churches — Lutheran in Germany and Scandinavia, Calvinist in Switzerland, the Netherlands, and Scotland, and Anglican or Episcopalian in England — new denominations such as the Congregationalists, Quakers, Baptists, Methodists, and Unitarians arose in the 16th, 17th, and 18th centuries. The 19th century witnessed an even larger variety. One of the most famous of these denominations was the "Church of Jesus Christ of Latter-Day Saints" (popularly called *Mormons*), founded in New York State in 1830 by Joseph Smith, Jr. Another was the "Church of Christ, Scientist" (its members being known as *Christian Scientists*), founded by Mrs. Mary Baker G. Eddy, a native of New England, in 1866. By the beginning of the 20th century there were 300 or 400 Protestant denominations in the United States.

Coöperation among Protestants. On the other hand, there were several significant movements towards union among Protestant denominations. In breaking down barriers between them, much has been done by the Young Men's Christian Association, which was founded in the 19th century and has grown very rapidly in the 20th. The Salvation Army, founded about the year 1880 in England, emphasized spiritual earnestness, gospel work among the poor, and charity, thus drawing attention away from sectarian differences. There are also various federations of churches; and

in some localities after the First World War several denominations actually united. Such federations and unions have been made easier by the fact that some of the differences are no longer so much emphasized by a number of church members.

The Catholic Church. On the part of the Catholic Church the tendency was to hold fast to its historic doctrines even more firmly, if anything, than before. In 1870 a general council of bishops affirmed the doctrine that the Pope is divinely guided when he officially decides matters of faith and morals for the whole church. This doctrine of *papal infallibility* was strongly opposed by many non-Catholics and led to a number of political attacks on the Catholic Church. But it was maintained, along with other Catholic doctrines.

Though in 1870 the Pope lost the last of his "temporal" (territorial) possessions in Italy, his spiritual authority in the Catholic Church increased. He recovered some temporal power in 1929 by the Vatican treaty, as we shall explain in a later chapter. Catholicism was undoubtedly much stronger and more united in the 20th century than it had been in the 18th, despite the new difficulties created by anti-clericalism.

Anti-Clericalism. This, which means opposition to the clergy and the church in general, was prominent in the politics of many countries after 1850. France and several other nations "dis-established" the Catholic church — that is, deprived it of its privileged position as the official national church — and also enacted laws against religious orders and religious schools. In England there was a corresponding campaign, though unsuccessful, against the privileges of the Protestant Anglican Church. Even in those countries where the state churches retained their official position, there was generally an increase of religious liberty.

SCHOOL AND PRESS

Nothing is more significant in our modern life than the growing importance of education. A program of education for all the people, however, is a recent thing — as recent as democracy. But universal education is plainly necessary for a safe and efficient democracy.

Free Primary Schools. Free schools for the common people were not established on a large scale until the latter part of the 19th century. In many "civilized" countries, even today, a large percentage of the people can neither read nor write. But recent progress of education has been very rapid. The growth of education among all classes has had a profound influence on politics and culture.

The Power of the Press. The printing press has become a powerful agency in education. Thanks to the invention of steam and electric printing presses, of typesetting machines, and of linotypes, it has become possible to print books, pamphlets, magazines, and newspapers so cheaply that poor as well as rich can afford them. As one result, the press has become enormously powerful in politics.

The power of the press is not without dangers. Newspapers can play upon the ignorance of readers, and can fill their minds with errors. How to safeguard against this evil is a grave problem. Cheap printing has given wide circulation not only to the finest works of literature and science, but also to all kinds of dangerous propaganda and the crudest sort of fiction.

Influence of the Screen. Moving and talking pictures are a recent instrument of education. Their use for instructive purposes, either in the schools or in the theaters, has lately begun, and no one can predict how far it will go. The radio also aids education, but for many persons cheap and sensational "movies" and "talkies" have taken the place of good reading, with results not to be desired.

The Fundamental Problem of Education. In our democratic civilization the fundamental problem is really one of education. Unless people learn how to use their votes, their money, their machinery, their printing presses, and their moving pictures wisely, terrible disasters are in store for democracy. An intelligent understanding of these new features of our civilization is a necessity.

The Moral Motive. And, in addition to an intelligent understanding, something more is required. Knowledge alone will not make a man happy, useful, or even successful. He needs also a keen sense of justice, a strong sense of duty. There are highly

educated criminals in our prisons. The best intentions may be dangerous if they are not guided by knowledge, but knowledge too is dangerous if it is not directed by good will. In short, the world today needs both knowledge and morality. Men and women who combine these two qualities are the best citizens. Without such citizens our country's future — the world's future — would be dark indeed. With many such citizens, we can face the future with courage and hope.

STUDY HELPS

1. Read in the encyclopedias or elsewhere about the telegraph, steamships, airplanes, printing, conservation.
2. Write 150 or 200 words about (1) woman suffrage, (2) trusts, (3) electricity, (4) Pasteur, (5) Lord Lister, (6) Marconi, (7) education.

REVIEW QUESTIONS

1. How did the Industrial Revolution come down into the 20th century?
2. Why should nations coöperate in business?
3. How has modern democracy affected women?
4. (1) What are some problems of urban life? (2) What has made these problems more acute?
5. How has home life been affected in recent years?
6. What would be a good program for capital and labor?
7. Has modern government been towards *laissez-faire* or away from it?
8. In what ways do modern travel and transportation depend on communication?
9. For what was McCormick especially noted? Audubon? Darwin? Asa Gray? Sir James Simpson? Wilhelm Röntgen?
10. What effect have the Y. M. C. A. and the Salvation Army had among Protestants?
11. What is meant by "papal infallibility"?
12. For good citizenship, what is needed in addition to knowledge?

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CHAPTER XLVII

FAR EAST AND NEAR EAST BETWEEN WORLD WARS

In this chapter we shall give further attention to the peoples of Asia and Africa, who are no longer out of touch, as in ancient times, but are now intimately related with Europe and America in the making of world history. The period of this survey falls between the two great world wars.

DIFFICULTIES IN CHINA

During the First World War, 1914-1918, Japan tightened her grip on China. At the peace conference in Paris, China tried to get help, without success. She was left in humiliation even deeper than that suffered in the Opium War of 1839-1842. The country was in much disorder. The government at Peking was not respected; civil war broke out, in which the north and the south seemed arrayed against each other. Freebooters pillaged and looted. All this made living in China dangerous for aliens as well as for natives. Foreign powers stood ready to take and divide up China.

The People's Party. Nationalists in the south, the People's Party, established a government at Canton. This party was an outgrowth of the revolutionary groups organized by Dr. Sun Yat-Sen, and it was supported largely by college students and others like-minded, a Young China, reminding us of Young Italy in the days of Mazzini. The People's Party stood for (1) nationalism — freeing China from foreign control; (2) sovereignty of the people — democracy; (3) the improvement of social and economic conditions.

After 1921 the Peking government and the Canton government each claimed to be the lawful government of all China.

At Peking. Here administrations were made and unmade by rival military leaders. Peking was contended for by all parties, for various reasons. It had the government buildings and other equipment, with important sources of revenue. Having the

legations, homes of the representatives of foreign powers, it was the center of contact with the rest of the world. Besides, Peking was the old capital, the cherished place of authority — a symbol of the right to rule.

At Canton. To Canton came the Nationalists who were expelled from Peking and joined in setting up a government. In 1921 Sun Yat-Sen was elected "President of China." When, shortly before his death in 1925, he began to accept aid from Soviet Russia, a split in his party resulted. However, the Canton government maintained itself as a going organization.

Other Centers. At other places besides Peking and Canton there were local rulers.

The revolutionist whose ideas became guiding principles for China's Nationalist Party.

Military leaders retained, set up, or usurped positions of authority in one or two, sometimes in as many as four or five, provinces. Some of these local dictators began their careers as far back as 1912. Others later fought their way to power. Their authority was often very unsteady and attended with many ups and downs.

"Foreign Devils" Again. In 1925 riots in Shanghai and Canton



Photo by Underwood and Underwood

SUN YAT-SEN

made the feeling between Chinese and foreigners more hostile. Forthwith a nationwide enmity against foreign powers developed. This was in line with the nationalist platform of the Canton government. In view of the general disorder and the danger to foreigners, several foreign powers kept armed forces in certain ports of China and Chinese forces were forbidden to enter such areas.

Partial Nationalist Triumph.

The Nationalists found an able successor to Dr. Sun in General Chiang Kai-shek. By the summer of 1927 Chiang had control of all eastern China south of the Yangtze River, and before the end of 1928 he had taken Peking (renamed Peiping) and reunited most of China, though several other generals continued to conspire against him and Communist forces held a portion of the country. The capital was removed from Peiping to Nanking. Chiang became president, but the Nationalist Party was the real government. In local affairs a start was made towards democracy.

Social and Economic Progress.

Chiang's Nationalist government made plans to aid the farmers by means of irrigation, better agricultural methods, and other measures. Manufacturing, too, was to be encouraged, and laws were drafted to protect the wage earners. Modern education was promoted, American experts



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CHIANG KAI-SHEK

The Nationalist general who succeeded Sun Yat-Sen as the chief figure in Nationalist China.

were employed to improve finances, the railway system was unified, better roads were made, and air-mail service between the chief cities was undertaken.

Conflict with Japan. Chiang's government met disaster in Manchuria. In this vast and fertile region, owned by China, Japan had certain railways, with Japanese troops to guard them. In 1931 the Japanese troops began to seize Chinese cities in Manchuria. China appealed to the League of Nations and to the United States, but Japan continued her conquest of Manchuria. Instead of annexing it, the Japanese gave the region a new name, "Manchukuo," and appointed the former Chinese emperor, Pu Yi, to rule it as an independent empire. In reality Manchukuo was controlled by the Japanese, who also extended their power into northern China.

REFORM AND REACTION IN JAPAN

In Japan independence and national unity were of long standing, but democracy lagged. Under the constitution of 1889 the right of voting had been restricted to a small minority who could satisfy certain requirements in regard to property. After years of agitation, a law was passed in 1925 sweeping away the property requirements and extending the voting privilege to all men, rich and poor alike. Moreover, the principle that the cabinet should be controlled by the majority in parliament was being gradually introduced. In 1931, however, the government fell under the control of the army leaders, who pursued a policy of reaction at home and of aggression abroad.

DISTURBANCES IN INDIA

Aspirations toward nationalism and independence were strong in India for years, as we have seen; but during the First World War, when revolt might have succeeded, India was generally loyal to the British flag.

A Stimulating Taste. To reward this loyalty, and to satisfy the demands of Indian nationalists, Great Britain in 1919 adopted the Government of India Act — a compromise between British rule and home rule. A central legislature, elected by the wealthy

classes, was created to pass laws and vote taxes. In each province there was also an elected legislature, with authority over certain matters, such as education and public health. But the British governor-general still had the upper hand.

The taste of political privilege given the people of India did not allay their discontent but rather stimulated it. The spirit of nationalism asserted itself more boldly than before. The more extreme nationalists were ready for revolution, by arms if necessary. The moderates sought self-government under the British flag, by peaceable means.

Mohandas Gandhi. The outstanding figure in the nationalist movement was Mohandas Gandhi (gān-dē), usually called Mahatma Gandhi. "Mahatma" is a title meaning "great soul," or saint. His character, his aims, and his methods attracted worldwide attention. He did not favor revolution by war, neither did he advocate tame submission to foreign rule. He proposed to break up the British government of India by refusing to cooperate with it and by positively obstructing it. He said that the people of India should not only refuse to hold public office but should also refuse to attend public schools, to pay taxes, to buy British goods, and to appear in court. Some of them, strongly under the spell of Gandhi's spirit, actually sat down in front of railway trains, thus refusing to let the trains run. To those who said that India was not yet fit for independence and self-government, Gandhi replied that no people



Photo from Ewing Galloway

MAHATMA GANDHI

The leader of the nationalist movement in India. He was assassinated in January, 1948.

can ever become fit to govern itself that is treated as unfit by foreign masters.

A New Constitution, 1935. Great Britain declared that India could look forward to achieving self-government some time, but not at once. British control over India's military and financial affairs was carefully safeguarded in a new Government of India Act, passed by the British Parliament in 1935. On the other hand, this new constitution gave votes to a larger number (though

still a minority) of the people, and it gave the elected legislatures more power. It also provided for a federal legislature to represent all India.



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KEMAL ATATURK

Nationalist leader and first President of Turkey, who fought to make his country both independent and progressive.

SELF-DETERMINATION IN THE NEAR EAST

Break-up of the Ottoman Empire. By the First World War, as already shown, the Ottoman or Turkish Empire was broken up. This made for nationalism and self-determination, not only among the peoples who were released from Turkish rule but also among the Turks themselves.

By the Peace of Paris, Smyrna and Thrace were to belong to Greece, but the Turkish nationalists, under Kemal Pasha, were able to

change the arrangement. Kemal and his party set up a republican government in Asia Minor. Though England was opposed to him, France and Italy were favorable, so Kemal was able to drive the Greeks out of Smyrna and Thrace. He also took possession of Constantinople, deposed the Sultan, and demanded a revision of the peace treaty.

Turkey a Republic. Accordingly, a conference at Lausanne, Switzerland, held in 1922-1923, allowed Turkey to retain Smyrna and eastern Thrace. Turkey was proclaimed a republic, with Kemal Pasha as first president. Angora, a city of Asia Minor, was made the capital. In 1924 a constitution was adopted, providing for a parliament of one house elected by a vote of all the male citizens. The executive officers were chosen by parliament. In this respect the government resembled that of France. All citizens of the republic were declared equal before the law, irrespective of race or religion. This was a great gain over previous conditions, though Kemal was practically a dictator.

Striking Changes. Leaders of the new Turkey were eager to adopt western ideas and habits. The Roman alphabet was substituted for Arabic letters, religion and state were separated, the system of laws based on the Koran was abolished, and even styles of dress that had been used in Turkey for generations were discarded. The name of Constantinople was changed to Istanbul. For many years the Turkish name had been Stambul.

Independence of Persia. After 1918, when Russia gave up her claims on Persia, the latter was forced into a protectorate under England. This aroused bitter opposition in Persia, and in 1921, encouraged by Russia, Persia declared her treaty with Britain annulled and asserted her independence. England took the matter rather gracefully and withdrew her troops from Persia.

Reza Khan's Program. The chief leader in freeing Persia was an army officer, Reza Khan Pahlavi. He would have made himself president and dictator of a republic, as Kemal had done in Turkey, but feared that the people might object to such a change. Instead, he deposed the ruling Shah and mounted the throne himself, in 1925. He laid out a progressive program for the development of roads, railways, wireless stations, and air service. Like Kemal in Turkey, he took steps to modernize as well as to emancipate the country. He even changed its name. After 1935 Persia was officially known as Iran.

Unrest in Egypt. The spirit of nationalism and independence rose high in Egypt, as well as in Persia and other ancient lands, but England's grip on Egypt was probably tighter after the First

World War than before. Egyptians demanded that British troops be withdrawn and that Egypt be ruled by Egyptians. To enforce their demands, Egyptian nationalists resorted to plots, riots, assassinations, and boycotts. The agitation became so violent that Great Britain was alarmed, and in 1922 granted Egypt "independence," subject to certain restrictions. Egypt was allowed to have a king and a parliament of her own, but Great Britain still kept troops in Egypt, used the seaport of Alexandria as a naval base, and encouraged the king to curb the Egyptian nationalists.

MANDATES

Various "backward" areas of Africa and Asia, which had been colonies of Germany and Turkey up to the First World War, were, after 1919, distributed as "mandates" among the victorious Allies, chiefly Great Britain, France, and Japan. In the covenant, or constitution, of the League of Nations it was asserted that those colonies and territories that were cast adrift by the war, and were not yet able to stand alone with safety, formed a sacred trust of the stronger nations, to be protected and guided until they were able to stand by themselves. Such a country under protection and direction was called a "mandate"; and the guardian country was called a "mandatory." Already we have referred to most of the mandates and mandatorys.

Mandates in Africa. Great Britain was made a mandatory over most of German East Africa, which was renamed Tanganyika Territory. Belgium obtained a mandate over part of East Africa. The British Union of South Africa became a mandatory over German Southwest Africa. Togoland was divided into British and French mandates; so also was Kamerun.

Mandates in Arab Asia. The Arab regions of Mesopotamia and Palestine, taken from the old Ottoman Empire, were given as mandates to Great Britain, while France received the Arab country of Syria. In Palestine the Jews sought to build amid the local Arabs a "national home" under British protection. Mesopotamia eventually became an independent state, the kingdom of Iraq. Meanwhile France made Syria a republic, but not a free nation.

Mandates in the Pacific. Japan was made a mandatory over the German Pacific islands north of the equator. South of the equator, German Samoa was put under New Zealand; Nauru went to the British Empire, and New Guinea to Australia.



Photo by Burton Holmes from Ewing Galloway

THE WAILING WALL AT JERUSALEM

The Wailing Wall is believed to be part of the ruins of the ancient temple originally built by King Solomon and destroyed by the Romans in the year 70 A.D. In modern times it has been the custom of Jews to pray before the wall, as the two men in the picture are doing. It was here that in 1928 fighting broke out between Arabs and Jews.

By the provisions in the covenant of the League, the character of a mandate was to be adapted to the stage of development of the people, the geographical location, the economic conditions, and other features; and in every case the mandatory was to make an annual report on its mandate.

STUDY HELPS

1. On the maps locate Shanghai, Yangtze River, Nanking, Manchuria, Tokyo, Delhi, Madras, Smyrna, Angora, Istanbul, Teheran, Alexandria, Damascus.

2. Write a more recent name after each of the following: Peking, Manchuria, Korea, Constantinople, Persia, German East Africa, Mesopotamia.

REVIEW QUESTIONS

1. Why must we now give more attention to the Far East than formerly?

2. What can you say of the "People's Party" in China?

3. What two capitals were maintained in China after 1921? Why?

4. (1) Who is Chiang Kai-shek? (2) What had he done before the end of 1928?

5. What plans had Chiang's Nationalist government?

6. Why was 1931 a sad year for China?

7. What happened in Japan the same year?

8. What methods did Gandhi employ in India?

9. What concessions did Great Britain provide for in 1935?

10. What changes did Kemal Pasha and his party bring about in Turkey?

11. Why were 1921 and 1925 important years in Persia?

12. What did Great Britain do in Egypt in 1922?

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CHAPTER XLVIII

RISE AND SPREAD OF TOTALITARIAN DICTATORSHIP

As we have said in an earlier chapter (Chapter XLV), the ten years (1919-1929) immediately following the First World War were marked by notable democratic progress in most countries and by earnest efforts of the League of Nations to maintain peace throughout the world. The next ten years (1929-1939) told a very different story, however. Democracy and liberty now retreated before a rising tide of dictatorship and tyranny. The newer dictatorship assumed different names and forms in different countries, but everywhere it was "totalitarian" in that it dictated the total behavior of every citizen — how he should vote, what he should read, what he should do — and everywhere it was threatening to its neighbors and unwilling to coöperate with the League of Nations except on its own terms.

The new type of total, or "totalitarian," dictatorship began in Russia, the one country of Europe which failed to establish democracy at the end of the First World War. Here, as early as 1917, it took the form of a communist dictatorship.

THE COMMUNIST DICTATORSHIP IN RUSSIA

Russian Communists or Bolsheviks. There was an extreme section of the Socialist party which, with other groups, had participated in the revolutionary disturbances of 1905 in Russia (see page 702). Its members were not then numerous, and, unlike other Socialists, they rejected democratic methods and wanted to force socialism upon people by establishing a dictatorship over them. The Bolshevik leaders were obliged to live in exile, outside of Russia, after the failure of the revolutionary movement

of 1905. The First World War, 1914-1918, provided them with a favorable opportunity to return and seize power.

Failure of the Tsardom. Except the Bolsheviks, all the people of Russia at first supported the Tsar loyally in the First World War against Germany and Austria. Slavic Russians feared the Germans. Liberal Russians looked toward the democratic governments of the Allies with hope. Subject Russians — Poles, Finns, Jews, Lithuanians, etc. — felt that the victory of the Allies might lead to a recognition of their national rights and ambitions. Tsar Nicholas II might have won fame and glory if he had fulfilled the aspirations of his subjects. But he was narrow and stubborn. He granted no favors to subject nationalities. He took no counsel with liberal leaders. He refused to extend the suffrage or to make the ministry responsible to the Duma (parliament).

Revolution and Overthrow of the Tsardom. If the Tsar's armies had won in the field, he might have held his place, but defeat of the armies disclosed corruption in the government. In March, 1917, the storms of discontent broke out in revolution. The Tsar abdicated and a provisional republican government was set up under the presidency of Prince George Lvov (lvóf), a liberal landlord and a member of the constitutional democratic party.

Lvov planned a democratic government and sought to redouble Russia's efforts for victory in the war, but most of the Russians wanted peace. They also wanted radical social and economic changes that Lvov was not willing to give them. He attempted to carry on by calling to his aid several radical leaders, notably Alexander Kerensky. In August, 1917, Kerensky succeeded him as head of the provisional republican government. Democratic elections were held all over Russia for a national assembly that would prepare a democratic constitution. But it was too late — the storms were rising again.

Bolshevist Revolution. There was much popular unrest and serious conflict among the various liberal and democratic parties. The Bolshevik leaders returned and took advantage of the situation. Though their followers were actually a small minority, they were splendidly organized and not afraid to use violence. They got control of a number of local governing committees

("soviets"), including one at Petrograd. Here, on November 7, 1917, they rose in arms, overthrew the Kerensky government, and established a dictatorship. The March revolution had overthrown the Tsar; this one overthrew the democratic republic and put the Bolsheviks in power, and they have been in power in Russia ever since.

Bolshevist Aims. The chief Bolshevik leaders, Nicholas Lenin and Leon Trotsky, had four aims: (1) to make peace with the Germans; (2) to ensure that their own followers would have sole power in Russia; (3) to effect radical economic and social changes; (4) to keep foreign powers from interfering in Russia. Early in 1918 they did make peace with the Germans, and surrendered Finland, Poland, Ukrainia, and other parts of the former empire. However, later the same year the collapse of Germany enabled the Bolsheviks to regain Ukrainia.

The Bolshevik Constitution. Lenin and Trotsky did not allow the democratically elected national assembly to meet. Instead, they worked through Bolshevik soviets and suppressed all opposition by violence and terror. In July, 1918, a national congress of such soviets adopted a constitution for Russia. This provided definite organization for a Communist dictatorship. The country was proclaimed a "Federal Republic of Soviets of Workers', Soldiers', and Peasants' Delegates." The vote was given to citizens over 18, male and female, who earned their living by productive labor, and to revolutionary soldiers and sailors, but these could vote only for candidates of a single party — the Communist, or Bolshevik. Even this vote was denied to the clergy, the nobility, and most of the middle class. There was to be a national congress of soviets, but the actual making of laws and the choosing of cabinet ministers was placed in the hands of a central committee. Lenin controlled this committee. Accordingly, the so-called dictatorship of the working class narrowed down to a dictatorship by one man.

Economic and Social Changes. These were in the direction of radical socialism. All special privileges were abolished. Labor was made compulsory for all citizens. Houses of the rich were given to the poor. Private ownership of land was abolished with-

out compensation, and peasants were allowed to hold only the lands they cultivated; all land belonged to the state. So with mines, forests, railways, etc. Public debts contracted by former governments were canceled. All private banks were confiscated. The Russian (Orthodox) Church was deprived of state support and most churches were closed. Private schools were suppressed, but a state school system was set up.

The Red Flag. The old Russian flag was superseded by the red flag of socialism; the capital was moved from Petrograd to Moscow; and Bolshevik agents were sent out into foreign countries to convert the world to their brand of dictatorial socialism. The Bolsheviks are often termed Communists; and because of the color of their flag they are also called "Reds."

A Closed Door. While trying to convert the world to their ways of thinking and doing, the Bolsheviks resisted interference from the outside. In this they succeeded pretty well. At first attempts were made by several Russian generals, backed by some of the Allies, to overthrow the Bolshevik dictatorship. But they received slight support from the Russian masses, who were tired of fighting; and they met powerful resistance by Red armies organized by Trotsky. By 1921 the authority of the Russian Bolsheviks was not seriously disputed. In 1922 they were invited to an international conference at Genoa, held for the purpose of dealing with various economic problems. Bolshevik delegates attended, but they refused to consent to the Allies' terms for the payment of old Russian debts and the treatment of foreigners' property in Russia. The Allies, on the other hand, were unwilling to recognize the Bolshevik government, or to make new loans to it. They did recognize it, however, in 1924.

The NEP and the Five-Year Plans. Lenin died in 1924, and in his memory Petrograd was renamed Leningrad. He was succeeded in the dictatorship by Joseph Stalin. Already extreme communism had been changed to a more moderate program, the NEP ("New Economic Policy"). In 1928, under Stalin, the first of a series of five-year plans, calling for large increases in agriculture and industry, was undertaken. Great quantities of machinery were imported, and foreign engineers were hired to

aid in building electric power plants, steel mills, and factories. Russian industry more than doubled its output from 1928 to 1932, and in 1933 a second five-year plan was adopted.

Education. Prior to 1914 three fourths of the Russians could neither read nor write. The Communists hoped to make education general. They fostered the public schools as a means of teaching communism and of training skilled workers.

Opposition to Christianity. The Orthodox Church was seriously crippled; atheism was taught in the public schools, and Christian teaching forbidden. In spite of such measures, many Christians held to their faith, and worship continued in some church buildings.

Foreign Policy. The Bolsheviks encouraged world revolution — they wished to raise the red flag over all nations. They inspired the establishment of a communist dictatorship in Hungary, but this was soon overthrown by a nationalist revolt, aided by foreign intervention. They also inspired the organization of communist parties in Italy, Germany, France, and other countries, and federated all such parties in a super-organization, the "Comintern," directed from Moscow. Communist parties, wherever they sprang up, interfered with the orderly functioning of democratic government. In Italy they proved to be a serious menace.

FASCIST DICTATORSHIP IN ITALY

As we have often seen in the tumultuous course of history, nobody can tell just what a war or a revolution will lead to. In Russia a communist dictatorship seized control; in Italy a Fascist dictatorship rose to commanding power. Fascism, like communism, was "totalitarian." Both wanted to control and direct all classes and all activities, and state authority was to center in one man. Fascism professed to be more political than economic, and to be opposed to communism. Actually, they were much alike.

A Disappointed Victor. Italy, after 1871, as we have seen, was a liberal monarchy. Democracy did not weaken Italian patriotism. In the First World War Italy gained, as already shown, Trent, Trieste, and considerably more, but not as much

as she desired. Ardent patriots complained that Italy had been robbed of her due share in the fruits of victory. There was unrest for other reasons. The war debt was heavy, the cost of living was high. Farmers were clamoring for land, and strikes by factory workers were frequent. And the democratic government seemed unable or unwilling to repress the disorder and violence which were fomented by an increasing number of Italian sympathizers with Russian Communism.

Mussolini. Benito Mussolini, a newspaper editor and war veteran, who had formerly been a radical socialist but who had since turned against communism, had a gift for leadership. He decided to use communist strong-arm methods against both communists and democrats, and he soon had a large following of all sorts of restless patriots — factory workers, peasants, and war veterans. Young men who had fought in the war formed the nucleus of his organization, which he called the "Union of Combat." In Italian it was the *Fascio di Combattimento*. From this, *Fascists* was coined. Wearing black shirts, adopting the salute and symbols of the ancient Roman legions, and striving to revive the martial spirit of Caesar's time, the Fascists marched forth as saviors of Italy. By October, 1922, they were so numerous that they had to be reckoned with. They marched on Rome to seize power. The king humbly accepted Mussolini as prime minister — he became *il duce*, "the leader." Parliament, in terror, voted to give him dictatorial powers. For years he ruled Italy with a rod of iron.

His Program. Mussolini saw to it that no criticism of his actions was made public in Italy. Newspapers had to praise him or go out of business. College professors who raised their voices against him were discharged. Anti-fascist leaders were exiled. Opposition parties were broken up. For individual liberty *il duce* substituted national discipline. Every citizen must subordinate himself to the will of the nation, and that was the will of Mussolini.

Economic Reforms. To relieve economic distress, Mussolini cut down expenditures, balanced the national budget, and stabilized the value of paper money. Marshy lands were drained, so that more food could be produced. Italy's abundant water power

was transformed into electricity, to be used instead of expensive imported coal.

Labor and Capital. Above all, Mussolini used his supreme power to ease the strife between labor and capital. Socialist and communist unions were destroyed. To take their place, laws in 1926 provided for official trade unions under strict government control. Employers, too, were organized in official unions. Wages, hours, and conditions of labor were regulated by contracts. Strikes and lockouts were prohibited, and labor disputes were settled by special courts.

Government. The fascist government of Italy retained the king as a figurehead and thus remained nominally a constitutional monarchy, but otherwise it closely resembled the communist government of Russia. Only one political party, the Fascist, was permitted to exist. This comprised a small minority of the Italian people, but it controlled elections to the parliament that made the laws. And the Fascist party was dominated by its leader, Mussolini, who commanded the army, the police, and the courts, and who thereby was the dictator of the country.

The Roman Question. This was one of the hardest problems the Italian dictator tried to solve. The seizure of Rome by Italian troops in 1870, followed by the Pope's refusal to accept money for the loss of his territory, had created much hostility between Church and State. Mussolini succeeded in negotiating in 1929 a treaty — the Lateran treaty — by which Italy recognized the Pope as sovereign of a tiny independent state, the Vatican City, in Rome; the Pope, in return, abandoned all claim to other possessions. By a concordat signed at the same time, an agreement was made regarding relations between Church and State in such matters as education, marriage laws, and appointment of bishops.

Foreign Policy. In dealing with other countries Mussolini was more concerned about getting territory than about cultivating good will. Italy, he said, must recall the glories of ancient Rome; she must expand. By negotiations with England and France he acquired some lands in Africa, and by treaty with Yugoslavia in 1924 he gained the disputed port of Fiume (fyōō'-mā), on the Adriatic Sea. Albania became practically subject to Italy. In

1935-1936 Ethiopia was conquered, as we shall see in the next chapter.

DEVELOPMENT OF OTHER DICTATORSHIPS

Russia and Italy were the chief dictatorships in Europe immediately following the First World War. But gradually Communist and Fascist parties appeared and grew strong in other countries, so that an increasing number of such countries found it very difficult to operate as free democracies and consequently adopted some form of dictatorship — frequently a military dictatorship.

In Hungary. The democratic republic set up at the close of the war was overthrown in 1919 by a communist dictator who was soon displaced by a military dictator, Admiral Horthy. Under the latter Hungary had a parliament and a cabinet, but the parliament was hardly more than a rubber-stamp for the dictator.

In Poland and Lithuania. The Poles, freed and reunited as a result of the war, were at first involved in armed conflicts with their neighbors, but in 1921 they settled down and framed a constitution. This, similar to that of France, did not work very well, and in 1926 General Pilsudski, asserting that Poland needed a stronger government, marched on Warsaw and took charge. He was practically a dictator, although he ruled through the existing republican



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MARSHAL JOSEPH PILSUDSKI

forms. After his death in 1935 a conservative régime was continued under a revised constitution. Similarly a military dictatorship was established in Lithuania in 1926 as a defense against Russian communism.

In Southern Europe. Greece, having declared herself a republic in 1924, wavered for eleven years between democracy and dictatorship. Eventually General Metaxas took control, and in 1935 he recalled the exiled Greek king. Rumania similarly wavered between dictatorship and constitutional monarchy, and Bulgaria for several years was ruled by a peasant premier who was really a dictator. Albania had a dictator who assumed the title of king. In Yugoslavia King Alexander set aside the democratic constitution and wielded absolute power until his assassination in 1934.

In Spain the constitutional government was supplanted in 1923 by General Primo de Rivera, who for more than six years exercised a military dictatorship, supported by army officers and business men, and apparently with the approval of King Alfonso. In 1931, however, elections were held which resulted in the overthrow of the dictatorship, the flight of Alfonso, and the establishment of a democratic republic.

In Portugal the republic was transformed by a military revolt in 1926 under General Carmona, who entrusted practically dictatorial power to his prime minister Salazar, an able professor of economics.

Elsewhere. In 1931 Japan passed under the control of a military group, who proceeded to exercise a virtual dictatorship in domestic affairs and to pursue a forceful policy of aggression in foreign affairs, particularly against China. Shortly afterwards, in 1933, the most fateful of all changes from democracy to dictatorship occurred — in Germany. How this came about, we shall now briefly describe.

DECLINE OF THE GERMAN REPUBLIC

The democratic German republic, which had been created by the Weimar constitution of 1919 (see page 766), seemed to command popular favor and to function fairly well down to 1929. The coalition of Socialist, Catholic, and Democratic parties, supporting it, had a majority of voters in the nation and a majority

of seats in the parliament. The coalition, however, faced serious difficulties, both economic and political, which were a constant threat to the republic and which after 1929 brought about its rapid decline and eventual destruction.

Economic Difficulties. Many Germans, especially of the middle class, suffered grave financial losses from the First World War, and the country's industrial recovery was greatly handicapped by post-war raising of tariffs in foreign countries. Most serious of all was the difficulty about reparations — war damages to be paid by Germany to the Allies.

Reparations. At first the Allies set no definite amount. They merely said they must be paid everything possible, which left Germany uncertain and confused. Then in 1921, after bitter controversy among the Allies, they fixed the amount at the gigantic figure of 32 billion dollars. When Germany failed to meet the payment demanded, France and Belgium seized the German coal mines in the Ruhr district. This plunged Germany into bankruptcy, while France and Belgium realized but little profit. The next year an Allied committee, with an American, Charles G. Dawes, as chairman, worked out a plan by which Germany, under Allied supervision, was to pay so much each year, and Germany agreed. Then the Ruhr was restored and Germany paid two billion dollars during the next five years.

But the Dawes plan did not state how many years the payments were to be kept up, and Germany complained that they were too heavy. Another committee, headed by Owen D. Young, drew up in 1929 another plan by which Germany was to pay nine billion dollars with interest, the payments to be spread over 50 years (ending in 1988). Shortly afterwards France withdrew her troops from the German Rhineland, thus removing one of Germany's chief grievances.

World Economic Depression. Thanks to loans made by the United States, Germany was able to meet first payments under the Young Plan. But before the year 1929 was ended an economic slump began in America, and soon it became world-wide. Factories and mills closed, banks failed, wage earners were discharged, foreign trade shriveled, farmers could not sell their crops at any-

thing like fair prices. By 1933 there were 30 million unemployed workers in the world. Communists claimed that all this was the fault of capitalism; capitalists blamed it on the war and government policies.

Germany was particularly hard hit by the depression. She could no longer get loans from America or pay interest on loans previously obtained. Her whole domestic economy suffered grievously, and her republican government had to face mounting criticism from industrialists, farmers, and workmen. The government begged the Allies to write off Germany's reparation debt, but this was not done until an international conference at Lausanne in Switzerland agreed to it in 1932. It was then too late.

Political Difficulties. The republican government was conducted, as we have seen, by a coalition of Socialists, Catholics, and Democrats. Against these were arrayed two minor parties: the Conservative Nationalist, which comprised most of the upper classes in Prussia and aspired to a restoration of the Hohenzollern monarchy; and the Communist, which won a considerable number of radical workingmen and wanted to transform the republic into a dictatorship modeled after Russia's. There was also a group, originally very small, of National Socialists (or Nazis), who denounced the republican parties as traitors to the Fatherland and demanded the establishment of a dictatorial régime which would avenge German defeat in the First World War.

Growing Leftist Opposition. The economic depression which began in 1929, and which badly affected the working classes, served to swell the Communist party at the expense of the democratic Socialist party. Thereby the republican coalition was weakened. The Communists not only refused to coöperate with the democratic parties but resorted to violence against them.

Growing Rightist Opposition. At the same time, and for similar reasons, a considerable number of persons who had voted with the Democratic party went over to the Conservative Nationalists — which still further weakened the republican coalition. But the greatest and most fateful weakening was caused by the swift growth of the Nazi party. This, under the leadership of a fanatical demagogue, Adolf Hitler, utilized the political and economic

situation to frighten the propertied classes about the "Red menace of Bolshevism" and to attract a large part of the patriotic masses (especially the youth) of the nation by fierce and violent denunciation of the Allies and the Paris peace-settlement, and likewise of Jews and the "cowardly" republican government.

The Crisis of 1930-1933. Desperately the government parties struggled on to maintain the republic. Failing in 1930 to retain a dependable majority in the parliament, their resolute prime minister, Brüning, made use of a constitutional provision which enabled him, with the coöperation of the President, Marshal Hindenburg, to govern by decrees. And in 1932 the republicans managed to secure the popular reelection of Hindenburg as President against Nazi and Communist candidates. Hindenburg, however, proved a sorry disappointment. Old and stupid, he dismissed Brüning and in 1933 turned over the government to Hitler.

THE NAZI DICTATORSHIP IN GERMANY

Hitler. Adolf Hitler had been born in Austria, where he failed in his youthful ambition to become a great artist. Then he settled in Germany and served in the First World War as a common soldier in the German army. The war left him jobless and bitterly disappointed, but he presently discovered that he had special talents as a rough popular orator and as an organizer of the Nazi party. He was fanatical, violent, and utterly unscrupulous. As early as 1923 he attempted to lead a revolt against the republic, only to be arrested and jailed for two years. His real chance came in 1933.

Hitler in Power. At first in 1933, when President Hindenburg appointed him prime minister (or chancellor), Hitler did not have a Nazi majority in parliament or in the country. This lack, however, was speedily filled. Nazi violence was used at the polls to ensure the election of a parliament which conferred dictatorial power upon him, and soon all political parties, except the Nazi, were outlawed. On the death of Hindenburg in 1934, Hitler became in name, as well as in fact, the head of the German state — the "Führer" (leader).

The Third Reich. The new German state, under Hitler and the Nazis, was called the Third Reich (Third Empire), as successor to the "First" German Empire of the Middle Age and the "Second Empire" of the Hohenzollerns. It was a totalitarian dictatorship. Its organization was very similar to that of Communist Russia and Fascist Italy. Elections and the parliament — and the whole country in all its activities — were rigidly controlled by a single party, the Nazi, embracing a relatively small minority of the total population. And this party was dominated by one man, Hitler.

Domestic Policies. Hitler's dictatorship censored all newspapers, radios, theaters, movies, and schools throughout Germany. It bitterly persecuted the Jews, menaced the Catholic and Protestant churches, destroyed the socialist trade unions, and killed or imprisoned anyone who was suspected of opposing it. Through its secret police and its party militia it terrorized the country. On the positive side, the dictatorship temporarily improved economic conditions by making Germany more self-sufficient, by undertaking many public works, and especially by fostering war industries. Unemployment ceased and factories boomed.

Foreign Policies. The central foreign policy of Nazi dictatorship was to undo the peace-settlement of Paris and to expand German territory and influence. To this end, Hitler would employ any and all means — diplomacy, deceit, pressure, threats, and, if necessary, war. In the next chapter we shall see how his foreign policy, in conjunction with that of Mussolini, Stalin, and the Japanese militarists, brought on the Second World War.

STUDY HELPS

1. Write a definition of totalitarian dictatorship, Bolsheviks, NEP, atheism, Comintern, Fascists, strike, lockout, the Roman Question, Nazis, Third Reich.

2. On the maps locate Petrograd, Moscow, Fiume, Warsaw, Albania.

REVIEW QUESTIONS

1. How did the decade from 1929 to 1939 differ from the preceding decade?

2. In what country was a totalitarian dictatorship set up as early as 1917-18?

3. What economic and social changes took place in Russia under the red flag?
4. What was the Bolshevik attitude toward (1) education? (2) Christianity?
5. Why was Bolshevism dangerous to other countries?
6. Why was there unrest in Italy after 1918?
7. (1) What economic reforms did Mussolini bring about? (2) How did he deal with labor and capital? (3) What was his foreign policy?
8. (1) Who became dictator in Hungary? (2) in Poland?
9. What did General Metaxas do in Greece in 1935?
10. What happened in Spain in 1931?
11. What plans eased reparation payments for Germany?
12. How did the general economic depression affect Germany?
13. What prime minister tried to save republican government in Germany?
14. What fateful action did President Hindenburg take in 1933?
15. What were Hitler's domestic policies? his foreign policies?

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CHAPTER XLIX

THE SECOND WORLD WAR

Not only did democracy suffer setbacks from the spread of dictatorship. Especially from 1931, the major dictatorships of Japan, Germany, Italy, and Russia displayed an increasing aggressiveness against their neighbors and a militant determination to tear up treaties, to flout the League of Nations, and to make conquests. They were big threats to world peace.

If the democratic great powers — France, Great Britain, and the United States — had been equally determined to uphold the League of Nations and to use their combined strength to stop any aggression of a dictator, it is probable that few, if any, aggressions would have occurred and that peace would have been maintained. But each went its own way, concerned more with domestic affairs than with foreign, and anxious not to take action or make threats which might possibly lead to war.

Popular sentiment in the United States was strongly pacifist and isolationist, and the American government under President Herbert Hoover (1929-1933) and for six years under President Franklin D. Roosevelt (1933-1939) was absorbed in economic problems created by the depression. In Great Britain the two political parties that alternated in office, the Conservative and the Laborite, seemed to vie with each other in pursuing pacifist policies and trying to conciliate the dictatorships. The Conservative premier, Neville Chamberlain, was extremely conciliatory. France, during that period, was weakened, and its government partially paralyzed, by conflict between "Leftist" and "Rightist" parties over measures of social reform. Moreover, within France there were considerable numbers of active sympathizers with Communism or with Fascism, and these contributed to the govern-

ment's neglect to strengthen its armed forces and take any firm stand outside France.

In the circumstances the dictatorships committed one aggression after another. They thought the democracies were too divided and too pacifist to oppose them. For several years this was true.

THE AGGRESSIVE DICTATORSHIPS

Japan. Japan began in 1931 the series of treaty violations and forceful aggressions by conquering the rich Chinese province of Manchuria and setting up in it a puppet government dependent upon herself. The League of Nations condemned Japan but took no other action. Japan merely withdrew from the League. Finding that she could so easily "get away" with Manchuria, Japan proceeded to appropriate other Chinese provinces and to wage an "undeclared" but full-fledged war against China with the object of bringing the whole great country under her control. In vain China appealed to the League of Nations and to the signers of the treaty of Washington which pledged her independence (see page 770). Nobody came to the aid of China, and the Japanese assault continued until it was merged into the Second World War.



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FRANKLIN D. ROOSEVELT

He was four times elected President of the United States.

Germany. Meanwhile, Nazi Germany was following the Japanese example and embarking on a policy of aggression in Europe. In 1933, the year Hitler established his dictatorship, he broke up an international disarmament conference at Geneva and had

Germany secede from the League of Nations. The next year he tried to annex Austria by inciting a revolt of a local Nazi minority. The Austrian prime minister, Dollfuss, was murdered, but this time Hitler met opposition, not only from Austrians, who rallied to their country's independence, but from Mussolini, who then feared the extension of German boundaries to Italy and, with the backing of France, threatened war if Germany should annex Austria.

In 1935 Germany appropriated the Saar territory and declared she would no longer respect the treaty provisions limiting her armaments. Already she was heavily rearming, and in 1936, again in violation of treaties, she marched armies into the Rhineland and began the construction of huge fortifications along the French frontier.

Italy. By this time Fascist Italy was on the warpath. Mussolini, desirous of extending Italian dominion in Africa, in 1935 attacked the independent kingdom of Ethiopia (Abyssinia). In vain Britain and France tried to arrange a compromise. In vain the League of Nations applied sanctions, that is, pledged its members not to trade with Italy. Italy withdrew from the League, got what she needed in the way of foreign supplies from Germany, and in 1936 completed the conquest of Ethiopia. The native ruler took refuge temporarily in England, and the country became part of an Italian empire.

The Axis. Fascist Italy was brought, by its Ethiopian war and its opposition to the League of Nations, into friendly relationship with Nazi Germany. This was sealed in October, 1936, by a close alliance, known as the Axis, between the two countries. The next month Germany concluded a pact with Japan, and Italy joined it in 1937. Thus the three dictatorships of Germany, Italy, and Japan stood ready to back one another in their aggressions.

The Spanish Civil War. The Spanish republic, which had been established in 1931, fell prey to bitter and sometimes violent conflict between parties of extreme "Rightists" and "Leftists." In 1936 a large part of the army, under General Franco, revolted. Rightists (or Nationalists) supported him, while Leftists (or Loyalists) supported the radical republican government. A three-year civil war ensued, with the Axis giving aid to the Nationalists

and Communist Russia to the Loyalists. At length General Franco won and imposed on Spain a military dictatorship with Fascist trimmings.

Seizure of Austria. Now that Italy was in alliance with Germany, Hitler could satisfy his ambition to seize Austria. In March, 1938, he paraded an army into the defenseless country,

imprisoned its prime minister, ruthlessly suppressed all opposition, and added Austria to the Nazi empire.

Partition and Seizure of Czechoslovakia. Hitler next let loose a flood of propaganda against Czechoslovakia and stirred up German-speaking people who lived in some of its provinces. In vain Czechoslovakia appealed to democratic France and Britain and to communist Russia. The British premier, Neville Chamberlain, was so anxious to avoid war that he took the lead in arranging an agreement among Britain, France, Italy, and Germany whereby Hitler could annex the German districts of Czechoslovakia but would not molest



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NEVILLE CHAMBERLAIN

Holding the Anglo-German agreement, which he signed with Hitler in Munich.

the remainder. Yet only a few months later — in March, 1939 — Hitler boldly violated the agreement. He marched an army into Prague, deposed the Czech government, and made the whole country a Nazi-German protectorate.

Seizure of Memel and Albania. Next, Hitler bullied Lithuania into ceding its Baltic port of Memel to Germany. Almost at the same time Mussolini sent across the Adriatic armed forces which seized Albania and secured that Balkan country for Italy.

Threat to Poland and France. The Axis partners were doing pretty well for themselves. One aggression followed another with increasing speed and apparent success. Hardly were Memel and Albania taken when Hitler directed his familiar kind of foreign propaganda against Poland, and Mussolini started similar propaganda against France.

Attempted Halting of Aggression. At last, pacifist Britain and France became alarmed and decided that the time had come to use force, if necessary, to prevent further aggression, especially on the part of Nazi Germany. The two major democracies in Europe therefore entered, in April, 1939, into an alliance with each other and with Poland, pledging to defend by force the independence of all three. They also invited other countries which might be threatened, such as Rumania, Greece, and Turkey, to join the alliance. And they opened negotiations at Moscow to obtain the support of Russia. With Russia clearly on the side of the Allies, the Axis might well halt its aggressions — without another world war.

RUSSIAN-GERMAN AGREEMENT AND OUTBREAK OF WAR

The Russian Communist dictatorship refused to coöperate with England and France. Stalin had aggressive aims of his own, and he perceived a better chance of realizing them if he coöperated with Nazi Germany.

The Russian-German Pact. Soon after the final German seizure of Czechoslovakia, Stalin made secret overtures to Hitler for a pact between them. Negotiations followed, and in August, 1939, the pact was signed at Moscow. Germany promised to give Russia a free hand in eastern Poland and the Baltic states. Russia promised to give Germany a free hand in western Poland and against France and England and to supply Germany with minerals and foodstuffs.

Outbreak of War. Reassured by his pact with Russia, Hitler on September 1 launched an armed attack on Poland. Poland tried to resist, and Great Britain and France, true to their pledges, declared war on Germany.

German Blitzkrieg in Poland. Germany was thoroughly prepared for war — for a new kind of war. It was "Blitzkrieg," or "lightning war," and consisted of a quick slashing attack by overwhelming numbers of armored tanks and bombing planes. The Poles fought bravely and stubbornly, but they lacked the means



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AN AIR VIEW OF WARSAW, WAR-DEVASTATED CAPITAL OF POLAND

The city was a key German defense point in the final months of World War II.

of coping with the new kind of war. Within a month the badly bombed and battered capital city of Warsaw surrendered to the Germans.

Partition of Poland. As soon as the Germans were in possession of western Poland, Russian armies occupied eastern Poland and annexed it to the Soviet Union. The Polish government fled and managed to get to London.

Unpreparedness of France and England. At the start, France and England were as ill-prepared for war as Germany was well-prepared. The democratic Allies were short of tanks and planes

and had no means of reaching Poland in her hour of need. The French entered the war with no enthusiasm, and their armies, awaiting British reinforcements, settled down behind a line of fortifications (the Maginot Line) facing a similar German line along the Franco-German frontier. The Allies hoped they might eventually bring Germany to terms mainly through an economic blockade.

Russian Aggression. Communist Russia took advantage of its pact with Nazi Germany and of the latter's victory over Poland to commit aggressions itself. Russia not only annexed half of Poland but compelled the Baltic states of Estonia, Latvia, and Lithuania to cede stations for Russian troops, airdromes, and naval bases.

Attack on Finland. Russia made similar demands on Finland, which, however, were refused. So Russian armies invaded Finland. The small Finnish army fought valiantly and skillfully, but after several months it was overwhelmed by sheer weight of numbers. France and England persuaded the League of Nations, as a last despairing gasp, to condemn Russia for its attack. Russia merely quit the League and obliged Finland to sign a peace treaty ceding important Finnish territories to Russia.

Further Russian Annexations. Presently Russia utilized its forces to overthrow and drive into exile the native governments of Lithuania, Latvia, and Estonia, and to incorporate all three of these Baltic countries into the Soviet Union. A little later, with the coöperation of Hitler, Stalin annexed a part of Rumania.

Germany Turns West. With eastern Europe entirely at the mercy of the dictatorships of Germany and Russia, and with a pact between those two countries, Hitler felt free in the spring of 1940 to devote his attention to the democracies of western Europe. He would not imitate their defensive measures. Rather, he would strike them with all his forces in a mighty Blitzkrieg.

CONTINUING AXIS SUCCESSES

Conquest of Denmark and Norway. Suddenly, in April, 1940, German troops occupied Denmark and crossed over to Norway. Here they encountered some resistance, but it was swiftly over-

come. The Norwegian government fled to England, and Hitler installed in Norway a puppet Nazi régime under a traitor by the name of Quisling.

Conquest of France and Border Countries. The very next month Hitler directed a furious thrust into France, northwest of the Maginot Line, through Holland, Luxemburg, and Belgium. These countries resisted but were soon subdued. Then the German armies drove quickly down into France, behind the Maginot Line on the east to the English Channel on the west, trapping hundreds of thousands of French and British troops along the coast and capturing vast military supplies. Only by strenuous and costly efforts of the British navy and auxiliary vessels were some of the trapped troops rescued and carried to England from the French port of Dunkirk.

The remaining French armies could make no effective stand against the onrushing Germans. Paris surrendered on June 14, 1940, and a few days later French armed resistance practically ceased. The republican government resigned, and Marshal Pétain, the aged hero of Verdun in the First World War, took charge and agreed to an armistice, providing for German occupation of all northern and western France but permitting Pétain's new French government to retain a nominal control over a part of the country centering in the town of Vichy.

Italy Joins Germany. When Mussolini saw France collapsing he plunged Italy into the war and sought to share the spoils with Hitler, his Axis partner. While German armies held the greater part of France, Italian forces took possession of Nice and other districts along the French coast, adjacent to Italy.

More Conquests in the East. Now that England was isolated and all the European continent at the mercy of the ruthless dictatorships of Germany, Italy, and Russia, the Axis partners turned their attention to the Balkans and eastern Mediterranean. In August, 1940, Rumania was practically taken over by Germany and Russia and compelled to cede Dobrudja to Bulgaria and half of Transylvania to Hungary. In this way Hungary and Bulgaria were tied to the Axis, while Rumania, as a possible friend of Great Britain, was partitioned. Also in August, 1940, Italian troops

conquered British Somaliland in East Africa, and in September crossed the Libyan frontier in North Africa and invaded Egypt. Then in October still other Italian troops, advancing from Albania, struck at independent Greece.

Struggle in Greece. Mussolini met unexpected resistance from the Greeks. With great bravery and vigor they defeated his forces and drove the Italian invaders far back into Albania; whereupon, in April, 1941, Hitler came to the rescue of his hard-pressed partner. German armies moved to invade Greece through Bulgaria and Yugoslavia. Bulgaria acquiesced and joined the Axis in direct attack. Yugoslavia refused and was speedily crushed. The British sent an expeditionary force from Egypt to assist the Greeks, but it proved powerless against the overwhelming Axis forces. Within a few weeks brave Greece was another Axis conquest.

Japanese Conquests in the Far East. In April, 1941, a pact between Japan and Russia recognized the former's "right" to Manchuria and the latter's "right" to Chinese Mongolia. Encouraged by this understanding with Russia, and also by Axis victories and the collapse of France, Japan not only pressed her war against China but practically took over French Indo-China and secured footholds in Thailand (Siam).

BRITISH RESISTANCE AND THE BREAK BETWEEN GERMANY AND RUSSIA

Embattled Britain. Great Britain did not sue for peace when France collapsed in 1940, but prepared to fight to a finish. Her coast was bombarded from the shores of France, her cities were bombed from the air, and many of her ships were torpedoed on the seas, but she held on with characteristic tenacity. Premier Neville Chamberlain was replaced by the stout-hearted Winston Churchill, who rallied his people to hope and valor. "Governments in exile" were welcomed from Poland and Czechoslovakia, from Norway, the Netherlands, and Belgium. These brought with them the control of extensive colonial possessions, with some money and shipping. France was denounced for signing an armistice with Germany, and much concern was felt lest the

French fleet be turned over to Germany and Italy. (Most of it was scuttled or blown up by its officers at Toulon in November, 1942.)

The Empire in Arms. As in the First World War, the dominions and possessions of the British Empire responded loyally.

The armies of the British Isles were reinforced from Australia, New Zealand, India, South Africa, and Canada. Canada was speedily turned into a great arsenal to supply ships, airplanes, and munitions and to train men, especially for air service. In this war, as never before, the importance of air power was soon demonstrated.

American Aid. What chiefly encouraged Britain to carry on without France against Nazi Germany and Fascist Italy was moral backing and expected aid from the republics of the Western Hemisphere, especially the United States. At the very time of the French collapse, in June, 1940, President Roosevelt spoke out vigorously against the aggressive dictatorships and in favor of "all aid to Britain." In



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WINSTON CHURCHILL

The wartime British Prime Minister is also a distinguished author.

August fifty American naval vessels were given to Britain in exchange for defense bases for the United States in Newfoundland, Bermuda, and the British West Indies. At the same time the United States speeded up its production of planes and munitions for shipment to England as well as for its own defense. Congress passed acts for training soldiers, enlarging the army, and strength-

ening the navy. Germany and Italy and Russia and Japan were obvious foes of liberty and democracy, and their rapidly extending conquests were becoming a very real menace to the United States, as to other liberty-loving nations. Great Britain seemed to be America's first line of defense.

Britain's Lonely Year. Despite considerable supplies from the United States, Great Britain was alone at war with the Axis for a full year (June, 1940 to June, 1941). She suffered grievously during that lonely year. She could give no effective aid to Greece or any other victim of Axis aggression in Europe or Asia. She was on the defensive.

Some British Successes in Africa. Even in that trying year British imperial forces made some significant gains in Africa. They turned back the Italian invaders of Egypt and temporarily wrested from them about half of Libya. They also conquered the Italian colonies of Somaliland and Eritrea in East Africa, expelled the Italians from Ethiopia, and restored the native ruler.

The Fateful Break between Hitler and Stalin. What ended Britain's lonely year and brought her a strange ally was the result of a break between Hitler and Stalin. For almost two years close coöperation between these dictators had enabled them to make amazing conquests and practically to divide Europe between them. But the more they got, the more they wanted; and eventually they failed to agree on a division of spoils in the Balkans. Their friendly relations ceased after Hitler's conquest of Yugoslavia and Greece, and they began massing armies against each other. It was a situation similar to the one back in 1812 when Napoleon broke with the Russian Tsar. (See pages 559, 560.)

German Invasion of Russia. Hitler loosed a mighty German attack on Russia in June, 1941, and in the attack he was joined by Rumania, Hungary, and Finland, all of which had grudges against Communist Russia. Hitler expected a speedy victory, after which, with Russia conquered, he would be undisputed master of all Europe and could then bring Britain to terms. So his invasion of Russia began. Tanks rumbled and airplanes roared along a thousand-mile front from the Black Sea to the Gulf of Bothnia. During the first weeks the Russians were swiftly beaten back —

and far back, almost to Moscow. But then the tide of invasion was gradually slowed down.

Britain Active. With the Nazis much occupied in Russia, the British intensified their air raids on Germany and the German-held ports in France and the Netherlands. They landed troops in Iraq and overthrew the pro-Axis government here. They wrested Syria from German-French control, and strengthened



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A CONVOY CROSSING THE ATLANTIC

Such formations of ships, escorted by air and sea, carried troops, munitions, and supplies to the Allied armies during World War II.

their defenses in Egypt and at home. In Iran Great Britain and Russia were able to overcome German influence. At the same time they received, increasingly, the aid of the United States in supplies and sympathy. An American force was sent to Iceland to protect Anglo-American shipping in the Atlantic. The United States joined with Great Britain in imposing severe economic restrictions on Japan.

THE UNITED STATES INVOLVED

Pearl Harbor. On December 7, 1941, while Japanese "peace" envoys were still in Washington, Japanese airplanes came suddenly and unexpectedly out of the sky and dropped bombs on the American fleet in Pearl Harbor, Hawaiian Islands. Many persons were killed and wounded and much damage was done. The next



Photo by Harris & Ewing

ATLANTIC CHARTER MEETING

Franklin D. Roosevelt and Winston Churchill chatting informally aboard *H.M.S. Prince of Wales*, the ship on which they drew up the Atlantic Charter

day the United States declared war on Japan, three days later on Germany and Italy.

The Unpeaceful Pacific. Japan was ready; America was unprepared. Accordingly, while the United States was enlisting men and training them, Japanese forces overran the Philippines and many other islands, near and far, including the Dutch East Indies. They conquered Burma and the great British naval

base at Singapore. They threatened India and Australia. Even in the snowy Aleutians they planted bases to threaten Alaska and adjacent regions. The few United States soldiers in the Philippines, aided by the loyal Filipinos, made valiant but losing fights. The story was the same at many places in the Pacific. Men of Australia and New Zealand won laurels on many fields, and long-suffering China continued her heroic struggle. Japan sallied from home centers; the United States had to reach out over vast distances in Australasia, northern Africa, and also in Europe.

American Might. Although the United States had been slow to prepare for war, once it was involved it devoted its enormous industrial and financial resources to the production of prodigious quantities of arms, tanks, airplanes, and ships. In the long run America's superiority in such production proved decisive. It enabled the United States not only to arm itself completely but to supply its allies, especially England and Russia, with adequate means for overcoming the Axis.

ALLIED VICTORIES

The Tide Turns. In November, 1942, American forces entered North Africa and there aided the British against the Germans and Italians. Early in 1943 the Germans were beaten by the Russians at Stalingrad, and by the middle of May the Axis was expelled from Africa. Then the Americans and the British crossed the Mediterranean past battered but unbeaten Malta and began to push the Nazis and Fascists northward from Sicily and southern Italy. Mussolini was displaced, and in September, 1943, a new Italian government signed an armistice with the Allies and presently declared war against Germany. In November, Churchill, Roosevelt, and Stalin met at Teheran, in Iran.

Pincers Closing. Early in 1944 Stalingrad was completely freed from German attack, and the Russians gathered their forces for a great push westward. In June the Americans and British landed in Normandy and began a strong drive eastward. In August they thrust northward and eastward from southern France. In the same month Rumania and Bulgaria quit the Germans, and Paris was liberated. The Germans still fought desperately and

did all the damage they could, trying feverishly to find new weapons. In June they had begun to launch their destructive robot bombs on England. In December they made a sudden but short-



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JAPAN SURRENDERS

Japanese Foreign Minister Shigemitsu reaches for his pen to sign the surrender document aboard the *U.S.S. Missouri* in Tokyo Bay, September 2, 1945. General Douglas MacArthur stands at the microphone.

lived break-back in the Ardennes. French patriots everywhere aided the Allies.

The Decisive Year. In March, 1945, the Anglo-American and Canadian armies forged across the Rhine, and early in May they met the Russians around Berlin. Hitler committed suicide, and

on May 7 the Germans surrendered unconditionally. A few days earlier Mussolini, fleeing toward Switzerland, had been killed. Bitter and deadly fighting continued in the Pacific, but after the United States, on August 6 and 9, had dropped atomic bombs on the cities of Hiroshima and Nagasaki, and Russia had entered the war against them, the Japanese sued for peace. On September 2, on the battleship *Missouri*, with General Douglas MacArthur in charge, the Japanese signed the surrender terms.



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PRESIDENT HARRY S. TRUMAN

President Roosevelt died on April 12, 1945, and Vice-President Harry S. Truman became President of the United States. In July Clement Attlee succeeded Winston Churchill as British Prime Minister.

Highlights of the War. The foregoing is only a general outline — details require volumes. In this war, even more than in the First World War, airplanes and bombs dropped from the air were employed. Robot bombs, the atomic bomb, and radar (for detecting planes and

ships) were new developments. Poisonous gases were not much used in battle. Profiting by experience in 1914–1918, the Allies unified military authority: in December, 1943, General Dwight D. Eisenhower was appointed supreme commander in western Europe and Sir Harold Alexander was made commander-in-chief of all Allied forces in Italy.

Incidents. There were instances of daring, suffering, fortitude, and achievement without number. Among them were the evacuation of Dunkirk in 1940, the defense of Corregidor by General Jonathan Wainwright and his men in 1942, the sinking of the German battleship *Scharnhorst* in 1943, the heroic stand of a little

band of Americans at Bastogne in 1944, and the survival of the shattered aircraft-carrier *Franklin* the following month. The "death marches" of prisoners in Japanese hands were poignant tragedies.

Aftermath. One of the great problems following the war was the supervising of Germany and Japan for a better and safer future. Another was the feeding and rebuilding of the countries that had been devastated. A third, and the greatest, problem was the bringing of real and lasting peace to a war-torn world. Civil war raged in China. *Unrest*, with considerable fighting, was prevalent in Palestine, India, French Indo-China, and the Dutch East Indies. In Europe cleavage soon appeared among the Allies, particularly between Communist Russia and the Western democracies.



British Combine Photo

DWIGHT D. EISENHOWER

On October 12, 1948, he was installed as President of Columbia University.

STUDY HELPS

1. On the maps locate Ethiopia, Memel, Estonia, Eritrea, Pearl Harbor, Singapore.
2. From this chapter list aggressions of (1) Japan, (2) Germany, (3) Italy, (4) Russia.
3. Tabulate events of (1) 1940, (2) 1941, (3) 1942, (4) 1943, (5) 1944, (6) 1945.

REVIEW QUESTIONS

1. What conditions encouraged aggressions by the dictatorships?
2. (1) What powers formed the Axis? (2) What power sided with it in 1939?

3. (1) Why did Hitler back out of Austria in 1934? (2) What did he do in March, 1938?
4. What was done in Czechoslovakia in 1938?
5. When Hitler invaded Poland in 1939, what powers declared war on Germany?
6. (1) How did the Germans enter France? (2) What arrangement did they make with Marshal Pétain?
7. What did Great Britain do after the collapse of France?
8. Why did Hitler turn against Russia in June, 1941?
9. Why did the United States enter the war in December, 1941?
10. (1) Where did the Allies attack in November, 1942? (2) in June, 1944?
11. What were decisive events in 1945?
12. (1) In what respects did this war resemble the one of 1914-18? (2) in what was it different?
13. What great problems had to be faced after the war?

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CHAPTER L

IN SEARCH OF PEACE

THE UNITED NATIONS

During and since the Second World War, 1939-1945, most peoples, including Americans, have felt much more keenly than they did in 1918 the need — the necessity — for an international organization to maintain order, to champion justice, and to promote wholesome international relations. With the increasing deadliness of weapons, against some of which there is hardly any defense, another world war might prove to be the worst conceivable tragedy for everybody. Such a tragedy, resulting from human ingenuity and ill will, could be prevented by human effort and good will.

San Francisco Conference. In April, 1945, while the war was still going on, representatives of fifty nations met at San Francisco to devise a plan for lasting peace which they hoped would be superior to the plan for the League of Nations adopted at Paris in 1919 (see page 762). To them in their closing session President Truman of the United States declared: "You have created a great instrument for peace and security and human progress in the world. The world must now use it."

The Charter. The plan finally adopted at San Francisco was embodied in the Charter of the United Nations. Under this charter the United Nations have six principal organs: (1) a General Assembly; (2) a Security Council; (3) an Economic and Social Council; (4) a Trusteeship Council; (5) an International Court of Justice; and (6) a Secretariat.

1. *The General Assembly.* The General Assembly consists of representatives of all the member nations, no member to have more than five representatives. It may discuss any questions or

matters within the scope of the Charter or relating to the powers and functions of any organ provided for in the Charter, and may make recommendations except on such as may be at the time under action by the Security Council. In voting, the representatives of each nation shall vote as one; in other words, each member nation has one vote.

2. *The Security Council.* This consists of eleven members — member nations. China, France, Great Britain, Russia (the

Union of Soviet Socialist Republics), and the United States are permanent members of the Security Council. The General Assembly elects the other six members, each for a term of two years. Each member has one vote, exercised by one representative. The Security Council has large powers; for example, if it decides that there is a threat to peace, and that boycotts and severance of diplomatic relations are not adequate, it may take action by air, sea, or land forces to maintain or restore international peace and security. It has no standing armed force, but under the Charter the several member nations are to make such forces available upon the call of the Council.



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A MEETING OF THE GENERAL ASSEMBLY OF THE U.N.O.

In the background is the emblem of the United Nations — the world surrounded by olive branches.

nations are to make such forces available upon the call of the Council.

On matters of procedure an affirmative vote of any seven members of the Council is binding; on all other matters the seven votes for action must include the votes of the five permanent members. This, except under certain conditions, gives each of the five great powers the right of veto.

3. *The Economic and Social Council.* This consists of eighteen

member nations elected by the General Assembly, each nation having one representative. It may make studies or reports on economic, social, cultural, educational, health, and related matters, with recommendations to the General Assembly; it may furnish information to the Security Council and, upon request, assist the Security Council.



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United States delegates to the opening meeting of the General Assembly of the United Nations, held in London in January, 1946.

4. *The Trusteeship Council.* This consists of (a) the member nations that administer trust (colonial) territories; (b) those of the five great powers that do not administer trust territories; (c) members elected by the General Assembly — as many as may be necessary to insure that the total number of members of the Trusteeship Council is equally divided between those members of the United Nations which administer trust territories and those which do not. Each member nation of the Trusteeship Council designates one specially qualified person to represent it in the Council.

The Trusteeship Council works under the General Assembly with reference to the welfare of colonial territories held by trustee nations. These trustees, in a general way, correspond to the mandatories under the League of Nations.

5. *The International Court of Justice.* This is the principal judicial organ of the United Nations and represents a continuation of the International Court of the earlier League of Nations. It holds its sessions at The Hague. Its judges are elected by the General Assembly and the Security Council, and all members of the United Nations are automatically members of the Court. Each member of the United Nations undertakes to comply with decisions of the Court if it is a party before it.

6. *The Secretariat.* This consists of a Secretary General and such staff as the United Nations may require. The work of the Secretariat is varied and important. In general we may say that the Secretariat serves as a bureau of information and a coördinating agency for the several organs of the United Nations.

Meetings and Capital. The first meeting of the General Assembly, with 51 nations represented, was held in London in January, 1946. The permanent capital of the United Nations, after a number of places were considered, was fixed in New York City.

Greater Power and the Veto. From experience under the League of Nations, the Charter of the United Nations provides for more power in enforcing decisions. A stumbling block was soon encountered, however, in the veto, which may be exercised by any one of the five great powers. By the end of 1947 Russia was employing the veto so frequently that effective action was rendered almost impossible.

· GENERAL WORLD PROBLEMS

The various nations of the world, both in the United Nations organization and apart from it, had many different problems thrust upon them by the Second World War and its aftermath. Some of these may be indicated briefly.

Treaties. In an effort to avoid mistakes that were made after the First World War, the framing and ratifying of treaties of peace were delayed. But the delay was protracted by growing

hostility between Russia and the democratic Western powers. Not until 1947, after bitter debates, were any peace treaties finally concluded, and then not with Germany, Japan, or Austria, but only with Italy, Finland, Rumania, Hungary, and Bulgaria.

War Criminals. A new development in international law and procedure was seen in the trial, conviction, and punishment of



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A POST-WAR SCENE IN LONDON

Many buildings near St. Paul's Cathedral were destroyed when London was bombed during World War II. They are not being rebuilt in order to keep the approaches to the cathedral clear.

persons responsible for the recent war, and of others who were guilty of inhuman atrocities in connection with it. It was felt that such crimes against humanity should be dealt with in a manner fitting to the guilt of the offenders and as a warning against repetition by others.

Displaced Persons. Millions of people from various countries devastated by the war were scattered far and wide. Some of them found new homes in the countries to which they fled or were

carried, and others were offered a place in hospitable lands for a new start in life, but thousands were still left here and there, penniless and homeless.

Rebuilding. The task of rebuilding devastated areas, of reviving agriculture and industry, and of establishing stable and just governments, has been one to engage the efforts and tax the resources of benevolent nations. Various plans have been proposed for getting the countries of Europe to work together and with the supervising powers, but what has suited one has not always suited another. In the meantime countless numbers of people have suffered for want of food, clothing, and shelter. In 1948 there was a marked improvement of conditions in western Europe, although they still remained difficult in Great Britain.

Labor Troubles. Conflict between capital and labor has continued. More than once during the war, and more frequently afterwards, production of essential materials was halted by strikes in the United States, Great Britain, and other countries. Great Britain, under a Labor government after 1945, has pursued socialistic policies with doubtful success.

The Atomic Bomb. This new and terrible weapon, developed during the war, has injected new terrors and imposed new problems. It is one of the things, one of the chief things, that should impress all nations with a firm resolve to maintain peace in the world. Whether it will do so remains to be seen.

AREAS OF DANGER

Trieste. This, by agreement, was made a free city. It was coveted by both Italy and Yugoslavia. By treaty terms it is to be under the legal control of the United Nations, but neither Italy nor Yugoslavia is satisfied with the arrangement.

The Balkans. This fateful peninsula, so many times a witches' caldron, has remained a place of unrest and conflict. Guerilla bands on the northern borders of Greece, made up of Greek communists and supporters from adjacent countries on the north, have seriously threatened the peace and safety of Greece. Economic needs have made the task of the Greek government more difficult. Great Britain and the United States have both

tried to aid Greece and Turkey in maintaining their national integrity.

Palestine. Jews have looked upon Palestine as their national home land, while Arabs have long constituted a majority of its population. In consequence Great Britain, acting as mandatory from the League of Nations, found much difficulty in trying to keep peace and reconcile the conflicting groups. In 1947, following the withdrawal of British forces, the United Nations decided to divide the country between the Arabs and an independent Jewish state called Israel. But the division satisfied neither Arabs nor Jews, and for sometime there was bitter fighting in the Holy Land.

China. This ancient and war-torn country continued in turmoil and conflict between the government, headed by Chiang Kai-shek, and strong communistic forces. The latter, supported by Russia, got the upper hand in 1949.



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NEW FLAGS

The Philippines. On July 4, 1946, the Stars and Stripes was lowered and a three-starred flag was raised, indicating that a new republic had entered the family of nations. The United States fulfilled the pledge made thirty years before — "to withdraw their sovereignty over the Philippine Islands and to recognize their independence." Seven thousand islands and some 18,000,000 people look up to the new flag. Its three stars represent the three major island groups. But the Philippines are not wholly independent. Economically

MANUEL A. ROXAS

First President of the Philippine Republic

they still depend on the United States, and the latter retains naval and air bases on the islands.

India. On August 15, 1947, Great Britain gave up its long-held sovereignty over this extensive and populous land. The British flag had brought subjection, but it had also restrained violence among India's discordant elements. Sovereignty was placed in the country's own hands after many years of agitation by Gandhi and others and many years of education and training on the part of Great Britain.

India was divided into two free states: Hindu India and Moslem Pakistan. This does not mean that all in one part are Hindus, or that all in the other are Mohammedans. The fact that a mixture of races and religions still remains in many places, and that the geographical lines of division could not be pleasing to all, presages recurrent conflicts. Both free states in India have temporarily accepted alliance with the British Commonwealth on the same footing as Canada and Australia.

Israel. In 1949, peace negotiations between the Jews and the Arabs eased the tension in Palestine and led to foreign recognition of the independent and democratic Jewish republic of Israel and its admission to membership in the United Nations.

Indo-China and the East Indies. Native revolts in Indo-China against the French and in the East Indies against the Dutch have led to the establishment of native governments in those areas with varying degrees of home rule.

CONTINUING RUSSIAN EXPANSION AND AGGRESSION

At the close of the war the democratic nations of the world were anxious for a just and lasting peace, based on respect for each other's liberty and guaranteed by successful operation of the United Nations organization. They not only sought no territorial expansion for themselves, but in several instances they accorded self-government or full independence to people that had previously been subject to them. They wanted each nation free to manage its own affairs in accordance with democratic principles.

Russian Expansion. Most unfortunately, however, the powerful Soviet Union, under its Communist dictator Stalin, pursued

different policies. These were strikingly similar to the aggressive policies which Hitler, Mussolini, and the Japanese war lords had pursued and which had brought on the Second World War.

During the first two years of the war (1939-1941), Stalin's coöperation with Hitler enabled Russia to annex half of Poland, all three Baltic states of Lithuania, Latvia, and Estonia, and slices of Finland and Rumania.

Then, when the break between Hitler and Stalin brought the latter into military alliance with Great Britain and the United States, Russia utilized their common struggle against the Axis to obtain the consent of Roosevelt and Churchill to further expansion. At a conference of the allied leaders at Yalta (in the Crimean peninsula) in February, 1945, Stalin was assured of practical control of most countries of eastern Europe on his pledge that their new governments would be "democratic." At the same conference Russia was empowered to annex East Prussia and occupy half of Germany; and as the "price" of her joining with the United States in the war against Japan, she was promised certain Japanese islands and military occupation of Manchuria and northern Korea.

Satellite Dictatorships. Russia did not stop with the enlargement of her own empire. Nor did she abide by the pledges she gave at Yalta. She inspired and aided communist minorities to seize power in countries of eastern Europe and establish tyrannical dictatorships modeled after her own and in close alliance with it. Such satellite régimes were installed in 1945 in Poland and Yugoslavia, and during the next three years in Rumania, Bulgaria, Albania, Hungary, and Czechoslovakia. Thereby half of Europe passed directly under Russian and communist control.

Spreading Activity. Russia encouraged similar communist activity in the military zones she occupied after the war — in Germany and Austria, in Korea and Manchuria. She directed propaganda against her former Allies and delayed the conclusion of peace treaties with Germany and Japan. She backed communist activity and denounced democratic governments in Italy, France, and elsewhere. She threatened Finland, Greece, and Turkey. She tried to force her former allies to give her exclusive

control of Berlin. By her use of the veto she well-nigh paralyzed the peace work of the United Nations organization.

Democratic Defense. By 1948 the remaining free democracies were becoming thoroughly alarmed and were taking practical steps to halt further Russian aggression. By the Marshall Plan, so called from General Marshall who was then American Secretary



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of State, the United States granted several billions of dollars to the free nations to help them recover from the effects of war and thereby lessen the danger of their falling victim to communism. In 1949 a defensive military alliance (the North Atlantic Pact) was concluded at Washington, whereby twelve nations—the United States, Canada, Great Britain, France, Italy, Norway, Denmark, Holland, Belgium, Luxembourg, Portugal, and Iceland—mutually agreed to resist, by force if necessary, any aggression against any one of

them. And the United States promptly appropriated more billions for rearming itself and its European allies. The surest way of preserving peace, it seemed, was to stop appeasing the Russian communist dictatorship and to leave it in no doubt that the democratic countries were strong and united.

Communist Threat in the Far East. While Russia and the communist threat were being checked in western Europe by Marshall Plan and Atlantic Pact, a like threat loomed big in the Far East. Chinese communists, who had long been troublesome to the Nationalist government of Chiang Kai-shek (page 793), in 1949 conquered most of China. Their success was due to active Russian support and to popular distress resulting from China's protracted struggle with Japan. It threatened peaceful inde-

pendent development not only in China itself, but in surrounding countries, such as Korea, Japan, and the Philippines. And the United States seemed unable to give the Far East the help it was giving western Europe. It was indeed tragic that China should have been freed by the Second World War from Japanese aggression only to become the prey, four years later, of Russian communist aggression.

A GREAT HOPE

The Charter of the United Nations embodies a great hope, but for it to yield the peace, security, and freedom the world so much needs the whole world must use it. The lessons of the centuries, purchased in bitter experiences and plainly recorded in history, should not be thrown away. Industry, honesty, and thrift can supply the material goods necessary to life. Good will, tolerance, and coöperation can make neighbors of nations as well as of individuals. But justice and a reasonable degree of liberty are essential, and courage must defend them.

"Democracy is something deeper than liberty; it is responsibility."

STUDY HELPS

1. Review what is said in Chapter XLV about the League of Nations.
2. Write at least 300 words on the Charter of the United Nations.

REVIEW QUESTIONS

1. Why do you think the United States supported the United Nations organization, after refusing to support the League of Nations?
2. Do you see any important differences between the Charter and the Covenant?
3. Why was the drafting of treaties delayed following the Second World War?
4. What places were recognized as areas of danger? Why?
5. What countries got flags of their own, or were given more self-government?
6. In what ways did Russia present serious problems?
7. (1) What was the Marshall Plan? (2) the Atlantic Pact?

8. What claims can you make for democracy as against dictatorship?
9. What lessons may the democracies learn from past experiences?

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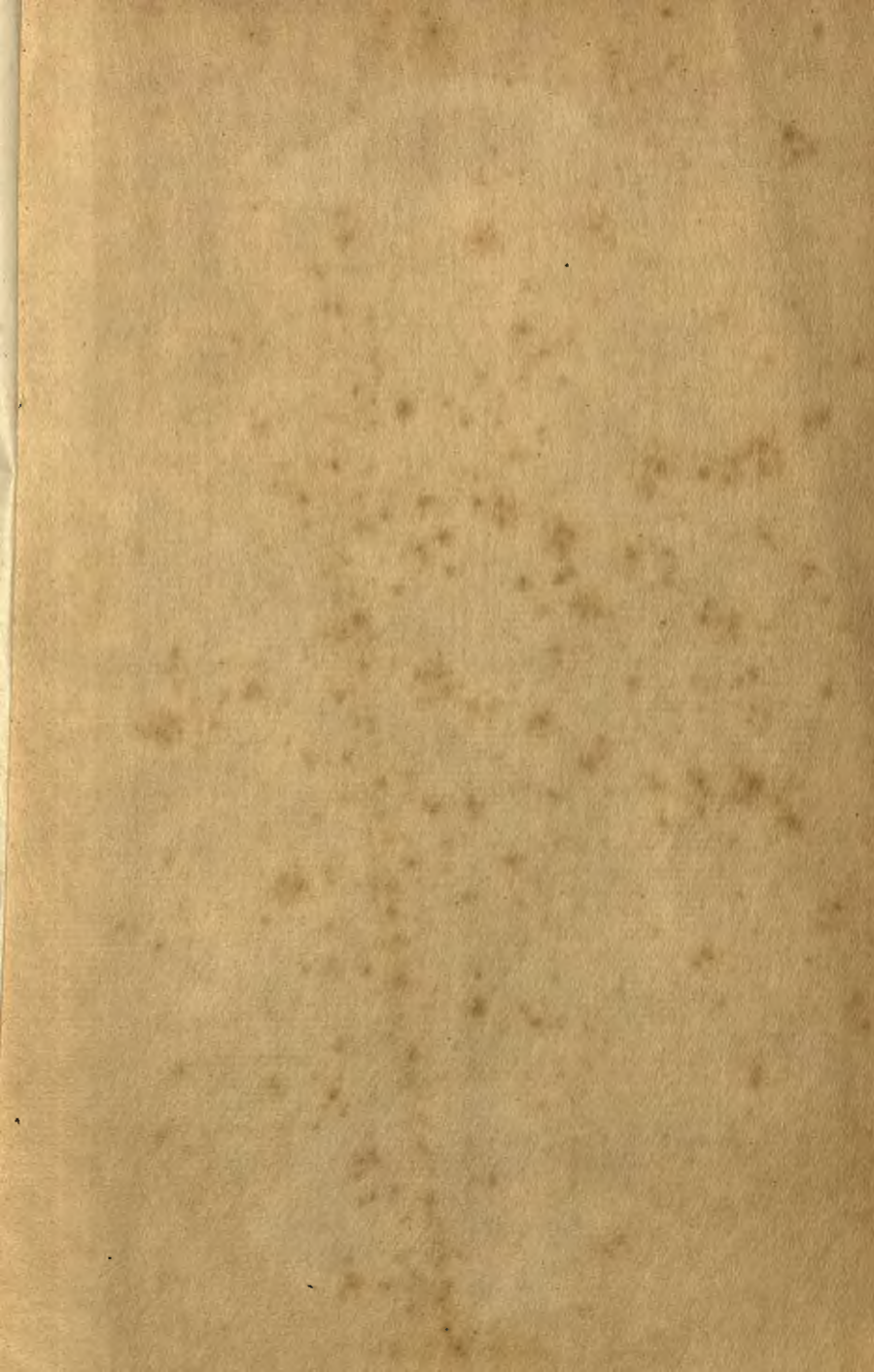
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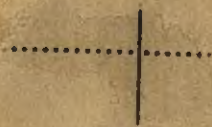
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